them from illegal exactions in future, but one cannot fail to see how greatly their embarassments would be aggravated were they denied the means they now have of turning to the Opium Department for assistance

10796. You have given us some interesting and valuable statistics as to the increasing amount of indebtedness among the agricultural population is there anything further you would like to add to your evidence? I have made an attempt to collect reliable figures to show the relative cost of cultivation, outturn, value of produce, and profits from poppy and other crops, but without much success In the case of poppy we can arrive at some sort of estimate of the average profits per acre, or other given area for we know the exact price paid by the *Opium Department for the produce of the* [illegible] hundreds of thousands of acres over which the crop [illegible]

[illegible]

could in this way arrive at approximately correct average outturn of each crop we should still have to reckon with the market barometer Any change in the state of the market would upset all our calculations. The marketable value of *his opium to the cultivator remains constant; but not so with* the other competing crops. The price of crude sugar is at present unprecedentedly high, 30 per cent higher, it is reported, than last year, while that of tobacco, which last year stood at Rs 7 per maund, now oscillates between Rs 4 and Rs 5 The fact is that with poppy, as with other crops [illegible] cultiva[illegible] howeve[illegible] them, [illegible] given [illegible]

[illegible]

with well water:—

		Rs	a.	p
Rent		7	8	0
Ploughing	5 ploughings with 4 ploughs at 2 annas per plough	2	8	0
Manure	14 cart loads at 4 annas per cart load plus Rs 1-4 for carriage	4	12	0
Seed	3 seers at 1 anna 6 pies	0	4	6
Weeding	4 to 5 times with 14 coolies at 1 anna 6 pies	6	4	0
Irrigation	4 times with 6 coolies	2	4	0
"	making beds, etc.	1	14	0
Collection of opium	5 persons for 16 days at 1½ annas	7	8	0
Collection of flower petals, leaves and stalks		1	4	0
	Conveyance of produce to the Depôt	1	0	0
	Salamis, etc., say	1	0	0
	TOTAL	36	2	6
Produce	7½ seers of opium at Rs 5-2	38	7	0
	4 maunds of seeds at Rs. 4	16	0	0
	Flower petals	0	10	0
	Stalks	2	8	0
	TOTAL	57	9	0

Profit per bigha Rs 21-7-0, or per acre Rs. 24-9-0, a result singularly near to that (Rs. 23-1-0) which was accepted by the Commission of 1883. The officer, Mr. P. C. Lyon, who is employed in settlement work in the Hajipur Sub-Division of the Muzaffarpur District, from whose report the above figures are taken, finds the profits from country [illegible]

[illegible]

in 1883, and to the remarks in the Patna Opium Agent's Reports for 1890-91, and 1891-92 There can be no doubt but that in the neighbourhood of towns and of the railway poppy is being ousted gradually by market garden products but this is not the case further afield The advantages of poppy cultivation described in paragraph 575 of the Commission Report of 1883 are obviously too great. To these may be added the following broad facts as to why poppy can never be superseded except to a comparatively small extent by any other equally paying crops It is obvious that the only other crops that can take the place of poppy successfully are other rabi crops which, like it, are grown upon the high *dih* lands of the village The principal of these are potatoes and tobacco but both of these [illegible]

[illegible]

on the other hand much of the work, such as the extraction of the juice and the gathering of the petals, is performed, free of cost by the women of the household There is also this to be considered, *viz*, that if poppy lands were to be diverted in a wholesale manner, and otherwise than gradually under the influence of ordinary competition, to *potatoes or tobacco, the market would speedily be over-stocked*, prices would fall and the lands would in the end have [illegible] With tobacco, [illegible] culti-[illegible] in uff-[illegible] s divi-[illegible] own in [illegible]

[illegible]

competes with poppy, can also do so only to a limited extent, for the greater part of the poppy-lands are not suitable to its cultivation They are, all the best of them high dry lands, whereas sugarcane grows best on low lying moist lands It also is an exceedingly exhausting crop and can never be grown for more than two years in succession on the same land which then has to be allowed for a time to lie fallow It is evident, then, that were poppy abandoned, we could not look to sugarcane to take its place except over a contracted area, and in an intermitting manner With respect to these three competing crops, there is also this to be remarked, *viz* that they all interfere, partly or wholly with the *bhadoi* crop, tobacco and potatoes, because they exhaust the ground very much more than [illegible]

[illegible]

portance to the prosperity of the agricultural population of the Behar Province of the opium crop is apparent from the fact that while the annual valuation of the seven districts in the Patna Division according to the road cess returns amounts to Rs 4,38,23,207, the opium payments to the cultivators average (taking the past three years) Rs 77,11,000. Adding to this the market value of the seed, which I estimate roughly at about Rs 34,00,000, it comes to this, *viz*, that the value of the produce of the poppy crop over an area of about 400 square miles out of 16,000 square miles of cultivated land, amounts to about one fourth of the annual value or rent paying capacity of the whole area. The suspension of such an industry would, I consider, be a very great calamity to the Behar province

10797 I presume you think the people would view with regret the enforcement of a policy of prohibition of the further cultivation of the poppy?—Very much so I consider that it would ruin thousands of them. I think myself that the proper policy of Government would be to raise the Government price of the poppy I have very little doubt, if the Government price of opium were raised from Rs. 5 a seer to Rs 5-8, or certainly to Rs 6, that it

are, do the cultivators grow opium willingly?—As far as I know the cultivators grow it entirely of their own free will

10830 (*Mr Mowbray*) As Commissioner of Patna you are not in direct communication with the Opium Department, I suppose?—No; practically I have nothing to do with it.

10831. You are absolutely independent of the Opium Department?—*Entirely*

10832 Your opportunities of investigating this opium question I take it were mainly in connection with the Commission in 1883 to which you have referred?—Yes, and also as Sub-Divisional Officer and District Magistrate-Collector. Such officer has nothing to do directly with opium, but it is a matter that one sees and hears a great deal about in camping about the district.

10833. You are brought, I may almost say, unofficially into connection with it?—Quite so

10834. Except when employed on the Commission, you were not directly in connection with the Opium Department?—No, I was not.

10835. You have no reason to doubt any of the conclusions at which you arrived in the report of that Commission?—I would rather answer any questions on that report when I am recalled. I have not had the time with all my other duties to re-read the report lately, and it was written ten years ago

The witness withdrew

Mr A. A. Wace called in and examined

10836 (*Chairman*) Will you tell us what is your appointment?—I am now an Additional Commissioner of the Patna Division. It is an appointment created for about six or eight months

10837. Previously to holding your present appointment [illegible] served for [illegible] een in the [illegible] rn Bengal [illegible] was five [illegible] uring that [illegible] years

10838 Can you give us any general information as to the consumption of opium in this locality?—The excise statistics show roughly the distribution of opium for the purpose of consumption over India

10839 I believe that we have been furnished by the Government of India with tables which give in a collected form all the more important statistics with reference to the consumption of opium generally and also locally?—Yes

10840 I should like to ask if you have any observations to make which connect the consumption in Bengal with the physical circumstances of the districts?—In Bengal the consumption varies more with reference to the surroundings and habits of the people than with reference to race. The figures below bear out the oft-asserted connection between life in malarious tracts and the need of opium. The Sanitary Commissioner's Report for 1892 gives the death-rate from fever for the whole province as 16·37. The following districts are notoriously feverish and I give against each the reported death-rate from fever, and the consumption of opium per 1,000 of the population:—

Districts.	Death-rate.	Consumption of opium per 1,000.	
		Seers.	Chataks.
Dinajpur . . .	30·9	1	1
Rangpur . .	31·3	1	7
Purnea . . .	28·4	1	1
Maldah . . .	20·7	2	8
Murshidabad .	25·4	1	10
Hooghly . . .	25·2	3	3

The effect of climate in regulating the use of opium is curiously illustrated in the district I know best, viz., Bhagalpur. The district is cut in halves by the Ganges. The southern part is dry and healthy; the eastern half of the northern part is damp and malarious, especially where it borders the river Kosi. The three most malarious thanas, Kishenganj, Madhepura and Partabganj, with a population of 27 per cent. of the whole district, take 42 per cent. of the opium shops licensed for the whole district. The three driest thanas of the south, containing a population about [illegible] of the damper thanas, have only two opium shops, while the three damp thanas have seventeen.

The inference is that opium meets a real want in the constitution, and is a valuable prophylactic in damp districts. After twenty-five years service I can only remember one of my servants, two clerks and one or two of the many native gentlemen who have been my friends who appeared to me to have suffered from the use of the drug. On the other hand, it is notorious that a moderate use of the drug is reckoned to be a valuable prophylactic and I am informed that it is largely used as a remedy for and as a check on diabetes, that commonest ailment of the sedentary official class in whom so much of the real administration of the country falls

I can of course only speak to general opinion in the matter but the common idea is that smoking it is much more dangerous than eating it and people will tell you that rich food, milk and ghi, must be taken as an accompaniment of opium

10841 Have you any observations to make with reference to the prohibition of the cultivation of opium which has been proposed?—The Secretary for the Suppression of the Opium Trade proposes the absolute prohibition of the growth of the poppy in British territories and of the export from Malwa (*vide* p. 71 of Mr Alexander's pamphlet). Elsewhere they contemplate the use of it for medical purposes only, but if the cultivation is to be stopped the cost of imported foreign opium will be prohibitive to the poorer classes. The prohibition of cultivation would be considered a grievous interference in itself, and it could only be effected under a system of espionage which would involve constant and irritating interference. The position would be aggravated in my opinion by the knowledge that the movement resulting in these evils had been largely fostered by missionary agency. An impression that England had in interfering with the cultivation and consumption of opium any idea, however remote, to the promotion of the extension of the Christian religion would increase the dangers I have alluded to

10842 (*Mr Wilson*) That last remark I do not find in your printed statement?—No I added it because the subject was brought to my notice and the pamphlet from which I quoted was put into the hands of native gentlemen in this division

10843 (*Chairman*) Have you anything to say about the cultivation of the poppy in comparison with other cultivations for produce?—As to the relative cost of cultivating each crop I have referred to the report of the Commission of 1883 which my colleague Mr Forbes has quoted. The figures in paragraph 371 of that report show that sugarcane market produce and potatoes pay more than opium but tobacco less than opium. These figures were furnished for the North-West Provinces. In Tirhut at least I believe tobacco also pays better than opium. I believe that in [illegible]

[illegible]

of the petty cultivation and care of the poppy plant is done by the women of the house at no cost and from hereditary love of gardening. Secondly, as to the fertility of the land, soils vary very much, and it would be impossible to grow sugarcane in the greater part of the opium lands. Sugarcane does not do on the nitrous soils on which opium and tobacco thrive. Then as to the third, I may say that it is no good growing things away in the interior earlier fibres, chillies, onions, egg plants and potatoes, which find a ready market round a big town and within easy reach of the

railway. There would simply be no demand within reach. On the other hand, it is no trouble to a cultivator to start off with his little pot of opium; indeed he rather looks forward to the trip in company with his fellows. The opium does not spoil on the way, and he knows he is sure of a full price on a full weight and cash down if the value of his opium exceeds the advances given him. Then it must never be forgotten that opium exhausts the soil less and occupies it a shorter time than the other crops with which I have compared it. There is no necessity to let lands lie fallow to receive it. There are fields about here which yield first a crop of *makai*, then some early potatoes, then opium, and after that *cheena*, and the same plots year after year grow opium. Roughly, I put it thus, if a good ryot had only to think of how to live for a single year, how to make the most of land favourably placed for a market for that year, I dare say he would prefer, with an equal supply of funds, to grow sugarcane, vegetables or tobacco. But on a term of years he finds a profit in growing opium. Then, too, the hereditary instincts of the Koeri and Kurmi class make for opium. The feeling that a man is doing what his father and his grandfather have done for generations is a strong instinct in the native character, and I believe Koeris would go on cultivating even at a loss, just as the Julahas go on weaving though Manchester and Bombay bar them from their old profits.

10844. Do you consider that any possible increasing supply of the wants of China from local sources and the consequent possible tendency to close the Chinese market to opium grown in India is a consideration which should be in the view of the Government and rather tend to make it wise to avoid taking steps to encourage the cultivation of the poppy artificially; do you think there is anything in that?—Government, in my opinion, should not attempt, by increasing the advances or price paid, to encourage opium cultivation as against these or other crops. If, as seems likely, the demand from China falls off, the cultivation and the revenue can shrink gradually and the loss to our revenue may be gradually made up with the development of other sources and increased economy.

10845. (*Sir James Lyall.*) You say that, I suppose, because you rather object to the system, do not you?—I have, as you will hear, some objections to it.

10846. (*Chairman.*) Are there any considerations connected with the recent history of Indian industry which in your opinion should make it necessary to proceed with great care and discrimination in introducing any changes in the management of the opium revenue?—There is an idea abroad that our commercial policy and instincts have hitherto paid less consideration to Indian than to external interests. The jute trade is said to have left a smaller area available for rice. The other day the Dewan of the Dumraon Raj attributed part of the ill-feeling between the Mahomedans and Hindus on that large estate to the fact that Manchester goods had driven the Mahomedan weaver class from their hereditary occupation to cultivation, thus leaving less land available for Hindus. It has been gravely asserted to me since I began to make inquiries lately that the indigo-planters of Behar are fostering this agitation against opium in order either to get hold of opium lands for their own cultivation or to take up the cultivation of opium themselves when Government gives it up. These may be all unreasonable ideas, but they exist, and the uneducated mind of the cultivator is prone to find the most abstruse reasons for the simplest acts of our Government. If a prohibition of opium cultivation, causing discontent in a very industrious class of cultivators, was at the same time accompanied by some increase, even temporary, in taxation (as it assuredly must be), and also by an irritating invasion of hungry spies and informers, the state of things in Behar and the North-Western Provinces might become very serious.

10847. What would be the effect on public opinion if changes were introduced which tended to raise the cost of opium?—I think it would cause much discontent to those who now consume it. The vast majority of them do not abuse it, but derive a benefit from it; and, even if the export of opium to China should be prohibited, the people of India will not understand why they should be deprived of it or charged an exorbitant price for it, in order to secure this.

10848. Would the enforcement of rules of prohibition entail too serious cost upon Government?—It would be very heavy. I can hardly calculate the cost. It must be remembered that opium was once grown over a very much larger tract of country than it is now cultivated in. It was grown in the districts east of Monghyr, its present limit, as far as Jalpaiguri, and I am, I think, right in thinking that it was also cultivated in Assam. The produce was poorer there than to the west; but if the people could not get our excise opium at a reasonable price, they would grow their own. How is this to be prevented? Our Police are insufficient even for existing purposes, and give notoriously little help in excise. A special establishment would be needed to prevent opium cultivation. If this was entertained throughout the year, it would be sitting idle for the eight months when the plant cannot grow, and would fatten in the other four on extortion. If it was entertained only for the season of cultivation, the rapacity of it would be all the worse. The underlings of the present Opium Department are, I fear, some of the most dishonest of our servants, though there is much European supervision over them. Without that they would be a curse to every district.

10849. What would be the view of the land-owners on the policy of prohibition?—I think they would be glad to be rid of the rapacious opium Amlah from their villages.

10850. (*Mr. Mowbray.*) What is an Amlah?—"Amlah" is the word for under officers—native officers chiefly. I think the zemindar would like to see the ryot deprived of the little protection which the opium-ryot's connection with Government gives him, but he would find it harder to get his rents. Our advances often go straight to the zemindari coffers. The mahajan and the planter would be glad to step into Government shoes and finance the ryot, but the ryot would pay interest to them, and the freedom from interest at 12 to 20 per cent. on about 2 0 lakhs means a good deal, even though this may be distributed among over a million ryots.

10851. (*Chairman.*) You have made some reflections on the character of the subordinate officers in the present Opium Department: do you consider that it is possible to correct those faults?—I think it is almost impossible; it depends very much on the individuals. The European supervision is so small and the people who are dealing in opium are so scattered that it would be very difficult to stop what goes on. What I allude to particularly is the system of little petty payments, that, whatever you do, natives will give.

10852. You say that a certain amount of corruption prevails?—It is not big corruption, or particular acts, but little petty things. There is no doubt, for instance, that a considerable proportion of the opium that is grown is kept back. I believe it is chiefly *pasewa*. Of course, people who are wandering about the interior know that a little opium is kept back, and I am afraid that they make that a sort of excuse for exacting little payments.

10853. It is an evil inseparable from the system under which the Bengal monopoly is worked?—It would be infinitely worse without that monopoly, because it would be scattered all over the country.

10854. You recognise an evil under the existing system, but you believe that the evils are less under the direct administration of the Government than they would be, if this business were worked by a number of private individuals with a less sense of responsibility than that which exists in the case of the Government?—I do. I think that our preventive establishment would be intolerable.

10855. Do you attach any importance to objections to the cultivation of opium which have been raised on the ground that thereby the capacity of the land to provide food for the people is diminished?—No; I do not. The common argument that the diversion of the opium fields to food grains would mitigate famine is a delusion. Opium does not prevent *bhadoi* cultivation as Mr. Forbes said; and as to cold weather cultivation, no ryot would think of growing the crops our distressed classes eat on opium fields. He would grow wheat or vegetables, or a more paying crop, and that would be sold, not consumed. Paying no interest for the advances he gets, he gets the means to buy grain, and that is all we need think of now in combating famine, thanks to railways.

10856. As you are aware, arguments have been advanced against the direct connection of the Government as a manufacturer of opium; in many of the discussions that have taken place at home that point has been particularly insisted upon; what do you say upon it?—I have thought out the possiblity of severing the direct connection Government has with the cultivation and manufacture, for I don't like it, because it is liable to misrepresentation. But I can see no way out of it, which would not increase cultivation. We cannot deprive the people of opium altogether, and if we open the cultivation to others, more opium of a more injurious kind would get into consumption, and the risks of abuse would increase. The present system gives us at least full control over the drug. The control may be marred by the dishonest retention of opium by smuggling and by the rapacity of our amlah, but these difficulties would be

magnified under any system of cultivation under a heavy tax

10857. (*The Maharaja of Darbhanga.*) You say that the [illegible] ates [illegible] will [illegible] I [illegible] eans [illegible] very [illegible]

the trouble

10859. In what way does the Opium Department protect [illegible] emindars?— [illegible] opium takes [illegible] al If he is [illegible]

10860. As regards the production of opium, will you let us know what you think would be the average profit to a ryot from opium lands?—I have compared the figures in [illegible]

general impression as I have stated it

[illegible]

Report [illegible]

relatively accurate

[illegible]

10864. Can you form any estimate as to the extent to [illegible] I cannot I can only [illegible] because I do not [illegible] on of opium here [illegible] —certainly not as [illegible]

10865. If it were reduced to one tenth, do you think it would be nearer the mark?—I would rather not give a guess. We do not know how much opium is kept back [illegible]

[illegible] a common idea among the people

10867. You do not know anywhere where it can be found recorded either in medical or popular works? I do not read medical works, and I have no time for reading many popular works

[illegible]

10869. You have referred to Mr. Alexander's pamphlet, which I presume you have read?—Yes

10870. Are you aware that the first three lines of the pamphlet are these: "The object of this treatise is to show that the immediate sacrifice of the entire opium revenue of British India, except so much of it as is derived from the medicinal use of opium, not only is dictated by Christian morality, but is feasible" etc., so that at the very outset the medicinal use is exempted?—I am quite aware of that, but the paragraph I had in my mind was at page 71.

[illegible] which the present generation has, by its culpable negligence, permitted to grow and increase"

10871. You do not recognise that the whole burden of Mr. Alexander's pamphlet [illegible]

[illegible] poses only.

10872. I want to put this to you that the Anti-Opium Society [illegible]

10873. May I ask you what special means you have had of knowing the feeling of the cultivators on this subject, as to the popularity or otherwise of growing poppy?—I have camped about the districts a great deal and I am in constant communication with native landlords and other native gentlemen. One cannot live 21 years in this country, especially when one is a quarter of the time under canvas, without knowing something about what people think

10874. Have you put the question distinctly to them what they think about it?—I have often asked the landlords what the ryots think about it

10875. Then you do not regard the zemindar's interest as being quite the same as the ryots?—Not the same certainly.

10876. Therefore, perhaps, they are hardly fair representatives?—They are representatives of their class.

10877. I may take it that you have not asked many ryots personally, what they think?—Not this year, but I have in previous years

10878. Have you asked them since the cultivation of the poppy became less profitable, as you have told us it is?—No, I have not

10879. For aught you know they may have changed their minds since these circumstances occurred, since you put the question to them?—I could not say. I dare say it is quite possible that in some parts of this big division the ryots find other crops paying much more.

10880. In reference to the policy of the Opium Department, why do the police not give help to the excise?—They have not time

10881. Is there any jealousy or friction between them?—Not between the police and the Opium Department that I am aware of. Certainly not between the police and the excise

10882. In what way could they help the excise?—We know that in spite of all that we do, there is still a certain amount of illicit distillation.

10883. And do not the police report that when they know of it?—That I cannot say. I cannot say that they always know it, but we get very few reports

10884. When you speak of distillation you are not referring to opium? No. But I thought you were asking about the Excise Department.

10885. I wanted to know whether it was a complaint against the police or whether it indicated some amount of friction between them?—There is no friction. I have often deplored in my annual reports that the police have given us little help in excise matters

10886. I have seen it rather in the form of complaint?—They simply have not time, they have not time even to do their own work thoroughly

10887. In what way are the underlings of the Opium Department some of the most dishonest of our servants?—I tried to explain that.

10888. Will you kindly explain it a little more?—They have many opportunities for little petty exactions.

10889. From the ryots?—From the ryots.

10890. From the zemindars?—Certainly not from the zemindars; they are in a position to hold their own.

10891. Can you explain the nature of these petty

exactions ?—When these men go about the districts, I doubt very much if when they go into the villages they pay for their food.

10892. I do not know if you told us what is meant by Bhadoi cultivation ?—It is the autumn crop ; in this part of the country it is the Indian corn and the lesser millet called *Marua*.

10893. You say that the opium advances often go straight to the zemindar's coffers, is that an advantage to the ryot or otherwise ?—I think the ryot looks upon it as an advantage.

10894. He has ready money at a time when he wants it ?—He really does not think about his rent. The Khatadar gets the money : the patwari or the village accountant gets hold of the Khatadar, who is the ryot's headman, and the money never passes into the ryot's hand at all in lots of cases. That is what I mean. The money goes straight from the headman, who has received it from the Opium Department, to the zemindar.

10895. You used the term "pasewa", will you tell us what that is ?—Pasewa means sweating. It is the sweating of the opium.

10896. It is a liquid that sweats from it ?—Yes, but Mr. Tyler, who will be examined, is an expert, and he can tell you all about it. It is an inferior form.

10897. Can you tell me if the rent of the zemindars is sometimes paid in kind instead of in money ?—In South Behar it is largely paid in kind.

10898. Which method do you consider preferable ?—That is a large question. Theoretically it is infinitely preferable that the ryot should pay in cash, but as a matter of fact payment in kind insures very largely the great irrigation works of the southern part of this division. The zemindar is immediately interested in keeping up all the irrigation works in order that his share of the produce may be the greater. It is a very big question, and I can only sketch that roughly as the main outline of it. I may add that if I could ensure that the irrigation channels should always be kept up, I would certainly prefer cash payment, but I do not see my way to enforce that without a complete record of the ryot's rights, not only in land, but in irrigation channels.

10899. You have referred to European officers going about the country. Have I been rightly informed that it is the custom for the headman of the villages to provide them with fodder for their horses, with fowls, vegetables and various things for which they are not paid ?—That is a matter that the Government has gone into closely, and there is a large fund of information on the subject. I will give my opinion on the subject roughly if the Commission wish it.

10900. Is it in connection with the opium revenue ?—Yes.

10901. (*Chairman.*) If it is connected with the mode in which the opium revenue is levied, we shall be glad to hear anything you have to say ?—I do not know that I can say anything definitely. Probably there are some abuses connected with the system, as these are connected with the tours of all of us, do what we will. We all do our best to check the payment for supplies, but it is most difficult to do so.

10902. You do not think that people always get paid ?—I believe that the money goes out of our hands. That the money goes into the hands of people who have given here an egg and there a chicken, and there a pot, I cannot pretend to say.

10903. Do I understand that there is some practical difficulty about it that extends beyond the Opium Department ?—Certainly. If you will allow me, I will tell you a fact that occurred to myself in my last district. I was particularly careful always to have up the zemindar's man on leaving camp and ask him if he had been paid for his supplies. At one camp I had up the gomashta, and I said "Have you got paid ?" The village accountant arrived, the man whom the zemindar would charge with looking after the supplies. He had a list of what I had had, the things had been written down and the prices charged, and I said, "Have you been paid ?" He said, "Yes, I have been paid in full." My servants had then gone on; it was evening time. When I came to my next camp my butler came to me with the money in his hand, and said "What am I to do ? The zemindar's gomashta would not take the money." Yet the gomashta had positively assured me an hour before that he had been paid everything.

10904. (*Mr. Mowbray.*) You are not connected with the administration of the Opium Department yourself ?—Not the least.

10905. You go through all the opium-growing districts ?—I do not tour. I went last year to Arrah, and I am to go again.

10906. You have toured ?—I have spent about four years under canvas in my service.

10907. And you have had ample opportunities of being brought into connection with the people who grow opium ?—I cannot say that of late years. I was for two years in one of the largest opium-growing sub-divisions of Behar.

10908. Touring about ?—Touring about. At that time I was on famine duty. We then lived knocking about.

10909. Have you any doubt that the cultivation on the part of the ryots is a voluntary cultivation ?—That is a big question. It is a point that has only been suggested to me within the last week or ten days.

10910. Then I may take it that you never heard it suggested to you when you were yourself touring about ?—Certainly not in those days. If the Commission will allow me I will read a note that I have written about it.

There was a time when the zemindar was himself largely interested in pushing opium cultivation because he got a higher rate of rent for lands under opium. My colleague, Mr. Forbes, thinks that these differential rates are being abandoned : and he has more recent experience of the mofussil in these parts than I have. If this is so, the only benefit the zemindar gets from opium cultivation is by reason of his putting his ryots in funds to pay his rent. I can add nothing to Mr. Forbes' figures as to this, except to draw attention to the fact that the land which pays about one-fourth of the rent of the division is only two per cent. and less of the general cultivation in four districts, and not much over three in the other three districts. What pressure is used comes I believe, from the Khatadar and he, it must be remembered, is selected by the ryots and gets a merely nominal payment from Government. I speak with some diffidence, for I have not had much recent mofussil experience of Behar, but I have discussed the subject with many well-informed persons, and I cannot help thinking that the Behar system of letting the Khatadar practically pay himself from the ryots and of giving the lower servants of the Department a commission, is at fault in making pressure possible. The Khatadar makes his profits to our knowledge by what is called *kharcha*. This comes here to about one rupee eight annas a bigha.

10911. What does "*kharcha*" mean ?—Expenses. This varies in different districts. I believe it to be higher south of the Ganges than in the north, and I think the amount of it depends very largely on the efficiency of European supervision. The Khatadar's average area is 20 bighas. He thus gets only Rs. 30 for them, and some of that he has to give up to the native subordinates. He also makes a little by winking at the withholding of some of the produce—*pasewa* chiefly. The knowledge of what is kept back gives him a hold over the ryot. If a ryot will not give all that the Khatadar thinks he might grow the latter can always threaten him with exposure as to the concealment of opium. If, however, there is any pressure used, it is in the neighbourhood of large towns and villages and of railway stations, and these are the very places where the ryot is most independent. The ryot is getting more so every year, and more attentive to the pulse of the market. This year, for instance, oilseeds having gone up, the ryot in this district has, I am told, gone off on a new track, and has sown mustard on lands which used to hold opium. The following figures, about which there can be no mistake, indicate that the ryot is looking after himself pretty well. The Hajipur, Munair and Phulwari kothis serve Patna and its export trade to Calcutta of vegetables, potatoes, etc. In those three kothis the cultivation has fallen in five years 25 per cent., whereas on the whole agency the decrease has been less than five. In 1892-93 the net cultivation generally rose rather over 2 per cent., and yet in those kothis it fell no less than 8 per cent. Government at least carefully avoids the ordinary methods of keeping a hold over the cultivator by paying him off every year. There is no carrying forward of payments against the ryots, as is the custom with most crops grown. I cannot believe this story of wholesale compulsion. We wander about our districts year after year we hear stories of police oppression ; Government has to appoint a commission to investigate complaints against our subordinate canal officers, and the system of working the canals. The districts are full of planters who would benefit by the contraction of opium cultivation, and to whom ryots often turn for help against their zemindars and the police, and yet no Collector can quote instances of compulsion, and an officer like Mr. Forbes, who has spent eight years in this division, two of which have probably been spent in the interior, tells you he never heard of compulsion till within

e last few days. Look at it in another way. Government exercises the power of a landlord in large Government tates and ward estates scattered all over the division. If

tors But the following figures are at least some indica-

In three large Government estates covering, I am told, 59,349 acres, the acreage under opium is 08. The inference I draw is that there is absolutely no pressure, and that entirely agrees with my own experience as a Collector.

10912. The Khatadar system to which you began by referring exists in the Behar Agency, but not in the Benares Agency?—The Khatadar is not known in Benares, but I think the Lumbardar is rather like him. The system is different in some ways.

10913. You are not personally acquainted with the Benares system?—No, I know that the theory of the Benares system is direct dealing with the cultivator, not through the Khatadar.

not longer.

10915. There cannot be said to be a market price for opium?—There is no price for it.

10916. There is no market by which you can test it?—No; we have absolute control over it. We fix the price, except of what is smuggled and kept back.

10917. Therefore it may be that the ...

10919. You mean that it would be liable to be represented as a direct encouragement by Government to the extension of opium?—I do. That is a matter on which I can only form my own opinion. As I have said, I do not like the direct Government connection with it. But I look upon it as the only possible way of controlling opium cultivation.

10920. You have told us that it was impracticable ...

is to be put within the reach of the people for purely medicinal purposes.

10921. Can you give me any idea of the number of dispensaries in your division as compared with the number of opium shops?—I could count the dispensaries in this division on four hands. Mr. Forbes can give you the figures definitely.

Mr. H.

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10923. And if these were put under Government Officers would not that be a very material increase in the expense to the country?—Very material. I should be afraid that those same officers would wink at the cultivation and at smuggling.

10924. You think that unless they were well paid, there would be a large element of corruption?—You would have to pay them very high indeed to stop that.

10925. Have you any other remark to make as to the impracticability of carrying out any scheme for a supply of opium for medical use only?—No. I have thought about it, and I cannot see my way to it in the least.

10927. (*Sir James Lyall.*) You say that the Opium Department underlings are probably some of the most dishonest of our servants; you have explained that the supervising staff is too small. That is not so true, I think, of the Ghazipur Agency as of the Behar Agency?—I cannot say.

10928. Each Department in India I believe hears of the corruption of the underlings of the other Departments?—Yes, every one.

10929. Are not the underlings of all departments more or less corrupt in the way of taking food, tips, etc., if they can get them?—I believe so, and I think I have said that: but what I meant was that I think the opium people have more opportunities for it. They are always wandering about.

10930. It is the dishonest ryot who keeps back the opium, who is most liable to exactions by official underlings?—Certainly.

10931. Can you imagine any way in which an Opium Department official underling can effectually coerce or bully an unwilling ryot into cultivating or continuing to cultivate ...

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10932. I suppose the Opium Department underling has much less power in that way than the police underling?—*I should think he has.* Of course, the power behind the police is greater.

10933. Probably, the underling of the Opium Department has less prestige than the underling of the Revenue Department?—I should think so.

10934. Are the officers of the Revenue Department, the Commissioners, Deputy Commissioners, and Joint Magistrates ever applied to lend their influence or prestige to the work of the Opium Department?—I have never known such a case.

10935. Do the two Departments pull together?—My experience is that we are entirely apart. I remember one case, when I was Collector of Bhagalpur. One of the European Opium Agents came to me and said that there was some land in some Government villages in my District which would do for opium. I said, "You won't get it, because that is land that is put under sugarcane, and what ...

10936. (*Mr. Wilson.*) I see you are described as an Additional Commissioner?—Yes.

10937. Will you explain what that is?—The Commissioner's work in this division is so heavy that Government finds it necessary for six or eight months to put on another officer, who is one of the senior Collectors, to help the Commissioner.

10939. I believe it has another meaning in connexion with the Opium Department?—Yes, Gomashta is one of the subordinates of the Opium Department.

The witness withdrew.

(*Chairman.*) Mr. Wilson desires to make a statement.

(*Mr. Wilson.*) It was given in evidence that Mr. Alexander and I had been at Gya, and had made enquiries there. This week, since I arrived, I learned from Mr. Jones, Baptist Missionary, resident here, that last Wednesday, when he was at Gya, at the house of a Baptist Missionary there, an Inspector of Police, and another man called, bringing with them the Dak Bungalow register of visitors, and proceeded to question the Missionary about my friends and myself, as to where we had been, whom we had seen, and particularly whether we had spoken to any opium cultivators. This statement of Mr. Jones seemed so important and extraordinary that my son, and a friend, Mr. Saville, have been to Gya to enquire about the circumstances of the case. Among others, they called on Mr. Harris, the Superintendent of Police, who justified such enquiries, saying it was the duty of the Police, to report on all strangers visiting the place. I do not now stop to remark on this statement of a general system. But I will point out that this inquisition into our conduct was not made for seven weeks after our visits, and was, therefore, a farce, from a police point of view. The important point is that this inquisition was made within a week of the Royal Commission coming to this part of India, and I desire to enter the most emphatic protest against this kind of attempt, by any officers or authorities whatever to interfere with persons who are interested in the Opium question, who may be prosecuting enquiries, or who may become witnesses before this Commission. It is not with me a personal matter, but a public one, and I entertain a very strong opinion on the subject.

(*Chairman.*) The Commission having heard Mr. Wilson's statement will call upon Mr. Macpherson, the resident Magistrate, to offer an explanation either in the witness's chair or in writing.

The following letter was sent to Mr. Macpherson :—

The 3rd January 1894.

SIR,

At the meeting of the Royal Committee on Opium this day, Mr. Wilson made a statement, of which I send you a copy.

We shall feel obliged if you will attend at our meeting to-morrow or Friday, when we shall ask for explanations.

Yours faithfully,

BRASSEY.

Babu ROY RADHA KRISHNA called in and examined (through an interpreter).

10940. (*Chairman.*) What is your position ?—Zemindar and Banker.

10941. Are you resident in Patna ?—Yes.

10942. Is opium extensively used by the population of this district ?—The use of opium is not confined to any particular class, and it is not generally used by the inhabitants of this district.

10943. In the case of those who do use opium, is it used for a medical purpose, or as an ordinary article of diet ?—Opium is generally used for medicinal purposes, but it is sometimes also used for pleasure by young people.

10944. Do you consider that the use of opium has a demoralising effect generally ?—No.

10945. There are no doubt cases of excess ?—When taken in excess it generally produces laziness, but people taking it are not addicted to any crime.

10946. Would you say that persons who use opium to excess are a small minority of those who use it ?—Yes.

10947. It has been proposed to this Commission that the use of opium should be prohibited, except for medical purposes; if that prohibition were carried out it would involve a loss of revenue to the Government, and other taxes would have to be imposed. What would be the public feeling upon that subject ?—The resources of the people of this country being limited, and they being overburdened with taxes, they are quite unwilling to bear in whole or in part the cost of prohibitive measures. The cultivation of the poppy and manufacture of opium in British India should not be prohibited, as the people would suffer in manifold ways, and their total prohibition is almost impossible. There does not seem to be any practical measure in further restricting the existing opium traffic in Bengal and Behar so as to yield a sufficient revenue.

10948. Is the extent of land under poppy cultivation considerable ?—A large portion of land is under poppy cultivation, and so the magnitude of interests is very great. It profits the tenant, the landlord, and the Government as well. The ryots reserve a part of their fields for poppy cultivation to enable them to pay off their rents to landlords. The periodical payments of advances by the Government enables the ryots to pay up their rents in time to their landlords, who are thus enabled to pay off the Government revenue in time. Should the cultivation of poppy be prohibited it will revolutionize the whole system of zemindari in Behar.

10949. Is the number of men employed as cultivators, of the poppy considerable ?—A very large number of men in these provinces, including the labouring classes, are employed in permanent or temporary capacity in this industry, and they will be all thrown out of employment should the cultivation be stopped. The views of all these classes, as well as of the landlords and tenants, are in favor of the continuation of poppy cultivation.

10950. (*Mr. Haridas Veharidas.*) You are a zemindar ?—Yes.

10951. In your zemindari is the poppy grown ?—Yes.

10952. Have you different rates of rent on land for different crops ?—Yes.

10953. You have a different rate for sugarcane ?—Yes.

10954. And for poppy a different rate ?—Yes.

10955. (*The Maharaja of Darbhanga.*) Does the rent vary according to the quality of the land, or according to the quality of the crop ?—According to the quality of the land and the crop.

10956. (*Mr. Haridas Veharidas.*) If the poppy is not grown in your land, and the sugarcane or tobacco is grown, it would make much difference to you ?—When the poppy is cultivated in my zemindari, it is easy to realise rents from the ryots. When they receive the advance from the Government they pay up at once.

10957. So far is it beneficial to you ?—Yes.

10958. But not in point of rent ?—No, but poppy cultivation makes the realisation of rent easy, as said before.

10959. (*The Maharaja of Darbhanga.*) I believe there are two kinds of land, one for which money rents are paid, and another for which rent is paid in kind ?—Yes.

10960. (*Mr. Haridas Veharidas.*) In the case of the opium crop you do not get rent in kind, all the produce being taken by the Government, so that there is no occasion for you to have opium as a share of your rent ?—No.

10961. In the case of other crops, you do take a share in that way ?—Yes, if it is stipulated for kind with the leesee.

10962. Will you compare the effects of opium with those of alcohol ?—By the use of opium a man is not addicted to any fierce crimes, while by the use of alcohol it is sometimes found that men commit very serious crimes.

10963. Is opium prohibited by the Hindu religion ?—No.

10964. Is alcohol ?—Yes.

10965. (*Mr. Wilson.*) Will you tell us in what way opium profits the tenant ?—In two ways : if the tenants set apart a certain piece of their holdings for the cultivation of opium, they receive periodical advances from the Government with which they pay the zemindars ; so it makes matters easy for them to pay their rent to the zemindars. In the second place, there are some lands which grow poppy better than any other crop.

10966. Do the people set apart a portion of their land willingly or because they are invited to do it by the zilladars ?—They set them apart willingly.

10967. The zilladars never have to persuade them ?—No, as far as I know.

10968. Do the Khatadars ever persuade them ?—No.

10969. You state that opium is used generally by Mahomedans ?—Yes.

10970. Are you speaking of men or women or children or all ?—Generally by men.

Babu Rad... Krish...

3 Jan. ...

10071. What proportion of the men do you think take opium amongst the Mahomedans?—I cannot say the exact proportion.

10072. Do you mean that Mahomedans take it more than the Hindus?—In Patna low-caste Mahomedans indulge more than the Hindus.

The witness withdrew.

The ... Syud ... Ima...

The Hon. Syud Fuzl Imam called in and examined.

10073. (*Chairman*) I believe you are a Member of the Bengal Legislative Council?—Yes.

10074. Are you a land-owner?—I am.

10075. And a banker?—No

10076 Do you live in this district?—Yes, I belong to this district.

10077. Will you tell us whether opium is extensively [illegible] *chandu* and smoke it.

10078. Do you consider that among those who use opium there is any distinct effect in regard to their moral condition?—Not very much.

10079. In regard to their physical condition?—When they smoke it, it has some effect.

10080 How do you compare opium with alcohol, which do you think is the greater evil?—Of course alcohol. Compared with alcoholic drinks, the use of opium is harmless, alcohol is much more injurious.

10081 Do you think that the prohibition of the use of opium, for any other than medical purposes, would be approved by the people of this province?—No.

10082 It follows from that answer that you would tell us that they would not be prepared to bear any additional taxation to replace the loss of revenue from the prohibition of opium?—Exactly.

10083. You therefore, I presume, have come to the conclusion that the prohibition of opium except for medical use, should not take place?—Yes.

10084. If it were possible to prohibit, you would not think it desirable?—No

10085 Assuming that the cultivation of the poppy and the manufacture of opium are to continue, do you consider that the existing arrangements for working the revenue are satisfactory?—I think so.

10086. You have heard what has been said [illegible]

10087. [illegible] both [illegible] of [illegible] nsi- [illegible] edi- [illegible] dis-graceful.

10089 Is the moderate use of opium—I do not mean [illegible] to some extent the physical condition of the people—in what way?—I have seen many people get lean and thin, and in a wretched condition, becoming very dull.

10091 Do they get intoxicated with it?—I do not think they get intoxicated. But constant use reduces a man to a certain extent.

10992. Do you mean the smoking of *madak* or *chandu*?—I mean *chandu*

10993 Not *madak*?—Not *madak*.

10994. Do you think there is any difference in the physical effects on their bodies between smoking and eating?—Yes.

10995. What is the difference?—Smoking is worse.

10996. Does eating do a little harm?—To some it does, and to many it does good, there are different constitutions.

10997. (*Chairman*) And the quantity differs too?—The quantity too

10998 (*Mr Wilson*) Do you think that most of the Hindus in Behar eat opium or smoke it, or both?—They mostly smoke madak.

10999. More than eat it?—Yes.

11000 You say that the cultivators are against prohibition?—Yes.

11001 You think they are in favour of cultivating opium?—I think so.

11002. Have you ever heard of any who objected to cultivating it?—I do not think I have heard of any.

11003. You are a zemindar?—Yes.

11004. Do any of your ryots ever object to growing opium?—No. Not one.

11005. You never heard of any?—No.

11006 [illegible] how much profit they [illegible]

11007. (*Mr. Mowbray.*) Do many of your tenants cultivate the poppy?—Yes, I think so

11008 (*Mr. Haridas Veharidas.*) Do you know whether the cultivators cultivate voluntarily or whether they are asked to cultivate?—Both. Sometimes they are asked by Khatadars and Zilladars, and sometimes they volunteer doing it.

11009 (*Sir James Lyall*) Do you think that the officials of the Opium Department, particularly the minor officials, have any sort of power which would enable them to bully or coerce a man into cultivating, who wish to give up?—I do not think so.

11010. Is there any trick by which they can compel or coerce him?—They might induce him, I do not think they can compel.

11011 They might flatter and persuade him?—I know some instances where they persuade, but they have never compelled

11012 Are the ryots sufficiently intelligent to know that they are free in the matter?—They are; now-a-days every ryot is intelligent.

11013. When you talk of persuading, in what way do they get over them?—I was once in a village, when a Zilladar was there. Some of my ryots had left cultivating poppy [illegible]

11014. Did the ryot cultivate opium?—No. He stuck to the potatoes.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

At the College Hall, Bankipur.

THIRTY-SEVENTH DAY.

Thursday, 4th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
" ARTHUR PEASE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

THE HONOURABLE T. A. BRASSEY, *Asst. Secretary*

The Reverend DANIEL JONES called in and examined.

11015. (*Chairman.*) I believe you are a missionary of the English Baptist Missionary Society?—I am.

11016. And you have been in India for 19 years, I believe?—Yes.

11017. And I believe you have mixed a great deal with the people?—Yes. I have mixed freely with the people and know their language. Soon after I came to India I learnt that those who were known as opium-eaters were not looked upon as respectable people. The effect of opium consumption upon such as I have known was to brighten them up for a time, but the after effect was the very reverse; they became dull and listless with little or no desire to exert themselves. From respectable and educated Hindus and Mahomedans I have heard on different occasions these same words. "We hate opium-eaters." An educated Mussalman in good position could only account for certain Mahomedans giving evidence in favour of opium by saying that they must be opium consumers themselves. A respectable educated Hindu once told me that there is a saying amongst them, in which opium-eaters and gamblers are classed together. The saying is, "Afimchi-Juari." I have heard it frequently said that it is next to impossible to give up the habit, and I have known some sad cases. I have lived for about seven years in the districts of Monghyr, Benares, and Patna; and have, since the opium question has been so much discussed of late years, taken considerable interest in the question. I have not found in conversation with the cultivators that poppy cultivation is popular, but on the contrary I have found that many have given up growing it, and many others are desirous of giving up the cultivation of the poppy. When asked why they desire to give it up, they answer, "It does not pay, there is so much risk; and also much labour needed." The risk as compared with other crops is considerable, from hail, heavy rain, the east wind, and insects. Then there is so much of ploughing and watering that they have to work hard to secure a crop at all. I have been repeatedly told by cultivators that they would not grow opium were it not for the money advanced them by Government. It is a temptation to them to take this money because it comes to them at a time when they need money to pay their rents; but it not unfrequently happens that they fail to get a crop, they have then to make good the money advanced to them. In this connection I have found that the middleman—the Khatadar or Lambardar, is made responsible for returning this money, and when they have not been able to make it good they have told me that even their cattle are sold, and they have been left to secure the money from the cultivators when and how they could. One old Khatadar, who was supported in his statements by several others, told me that had he continued to cultivate the poppy for two or three years more he would not have an ox or anything left, and as it was it did not look as though he had much left. Thus we find that only the very poor engage in this work. It requires harder work to cultivate poppy than those less poor are willing to give, and even these very poor ones grow as little as they can, just enough to secure the rent money for such other land as they have on which they grow other crops. I would add here that on close calculation, taking each item of expenditure separately as given by the cultivator himself, I have found, on comparing expenditure and receipts, that the cultivator is a loser by this cultivation of opium from 20 to 25 per cent., possibly more. This is not as it should be, and perhaps what is sadder still is this, that the ignorant cultivator does not know that he is losing to such an extent. The profits that accrue to him from his other crops are swallowed up to a great extent by the loss on this side. He does not see this because he pays in *kind* and not in cash. Nor does he keep a detailed account, besides which several members of the same family engage in the work, and so they manage after a fashion, but it is only a question of how little can they manage to exist on. Opium has been spoken of as profitable to the cultivator on account of the leaves they gather for food therefrom. This I find is a very limited source of profit and can be had only for a short time, when the leaves are young and tender. Then for the seed I find on enquiry that 3 maunds is the maximum amount from one bighah of poppy, which the cultivator sells to the oilman for Rs. 4 per maund. Thus realising Rs. 12 only, oftener less; the oil made from this seed for cooking purposes he has to purchase for himself. I have met with one cultivator who suggested to me that, if instead of poppy, food grains were cultivated, the latter would become much cheaper, and so far they would be losers, but surely this is a phase of this question which the Government would do well to look into. Prices for food grains are high, the consumers are on the increase, and the cry of the poor is heard in the land. When I think of the more than 400,000 bighahs of land or 250,000 acres in Behar province, that are devoted to the growth of what the people of England label Poison, but what some people in India would have us believe is such a boon and a blessing to men, I feel like crying out with all my soul: "Give the people bread and not a stone." Here in this province of Behar where some 4 million pounds of opium are grown, 300 million pounds of wheat might be grown. It does not require any stretch of imagination to conclude that the masses would be happier and stronger and better every way by eating bread and wholesome food. The poverty of this province is proverbial, and there can be no doubt that the extensive cultivation of the poppy in the province has much to do with this state of things. Should any objection be urged against wheat and for sufficient reasons, there are other crops, which the cultivators themselves have told me they would willingly cultivate in the place of opium. It is well known that instead of the—as a rule—one crop of opium yearly that is produced, as many as four other crops of good paying kinds can be grown in the year. There is another point to which I desire to call attention. That is the cutting down of mango trees on such a large scale for the making of opium chests. It has been said that if the opium trade were stopped there would be danger of a rising among the people who consume it. Is the opium trade really in need of such an argument? When I have asked people who ought to know the feeling of their countrymen on the subject, whether they thought there would be any trouble on this account, they have spoken very positively in the negative, and expressed surprise, that in such a connection they could have been suspected of such a thing. But there is considerable feeling, I am told, in reference to the cutting down of the

mango trees An influential Indian gentleman told me the [illegible]

mango trees are cut down for the above-named purpose. [illegible]

does it in the least tend to pacify the people at a time when such pacification is desirable Permit me also to call earnest attention to the fact that from some cause or other the opium revenue is on the decrease, and to beg you without delay to devise some means for replacing it before our Government is driven to do so by force of circumstances The resources of India are not so limited Make it more difficult for men to get drunk Get revenue in that and kindred ways There is a cry going up all over India from millions of helpless ones 'Deliver us from the curse of opium and alcohol"

11018 I notice at the conclusion of your statement your [illegible]

11019 You have insisted strongly on the unfavorable [illegible] other grains [illegible]

11021 Such a course as that would tend, would it not, to render the poppy cultivation more popular, and that is not what you desire?—No.

11022. You speak of an aggregate of 250,000 acres in Behar province given up to the cultivation of the poppy—is that supported by statistics?—Yes, fully so, it is somewhat more

11023 (*Sir James Lyall*) Your argument is that if instead of poppy food grains are cultivated food would be cheaper for the masses?—Yes

11024. The same argument could have been applied to the cultivation of cotton in years when the supply of cotton from America failed, the immense extension of cotton cultivation for export raised the price of food for the masses very greatly, yet is it not the case that the money [illegible]

11025. In the same way the large export of wheat to England and to Europe which is going on at present no doubt raises the price of food for the people, but it is generally thought to be a benefit to India and the English Government requires the Government of India to promote it in every way?—If that be a sufficient reason against wheat then there are other crops

11026. My argument is that the export of wheat to England in the same way raises no doubt the price of food to the masses, but it is generally thought to be a benefit to India on the whole and the English Government requires the Government of India to promote it in every way—if that is the case then your argument that the poppy cultivation does harm by taking the place of food grains [illegible] that by the [illegible] efited. I do [illegible] losses sus-[illegible]

11027. It does not apply to the asserted loss, but it applies to the argument that it raises the price of food to the masses?—The return, as far as I understand the question, would be more direct to the people in this case than the return of the opium traffic, which would be to the Government

[illegible] is not a loser.

11029. The public revenue belongs to the public and not to the Government only?—If the revenue is to be raised let it not be taken out of the pockets of the cultivators

[illegible] thereby.

11031 You call poppy as a rule a one crop a year crop; is that correct?—I understand that frequently Indian corn is not grown just before the poppy is sown, it does not follow that every year the Indian corn is grown along with the opium crop or rather before the opium crop

11032 But is it not a rule that two crops are grown a year on the ground which grows poppy many witnesses have cited that to us?—Others have told me that it is not always so

[illegible] cultivators that four crops referred to other kinds of crops which are not grown in connection with the poppy neither after the poppy nor before it

11034. Does not your objection to the cutting down of mangoe trees go very far I suppose you admit it is a good thing for the owner of the mangoe trees, he knows what is best for him?—He is possibly tempted to sell the trees because he has a good price offered for them, but it is a good price at one time, a lump sum paid, which would be more than refunded by keeping the trees standing and selling the crop of fruit. Besides it is not one person who suffers—there are many sufferers

[illegible] country in the world where there is such fruit for the masses as the mangoe is for the Indians

11036. You have said, "Make it more difficult for men to get drunk"—I suppose you mean by raising the price of liquor?—Not by lowering it by any means That has been done recently I understand

11037 Are you aware that in the Punjab for instance and in some other parts of India the price of liquor has been raised within the last 30 years in the same proportion as it would be if we had raised the price of beer in England to the price of champagne?—I am not well up in those matters But I know in this province native liquor has been reduced from six pice to four pice a bottle recently That would probably be like reducing the price of champagne to the price of beer

11038 That is extraordinarily cheap—are you sure of your figures?—I think I am

11039 In the Punjab the ordinary price is about twelve annas a bottle?—It was much dearer I think in these parts a year ago

11040 (*Chairman*) Is the alleged reduction in the price of native liquor of which you speak due to any action on the part of Government?—I could not say, but I have heard that the Excise officer has done this

11041. (*Mr. Fanshawe*) I see you refer to the use of the term "Afimchi"—would not that ordinarily mean an opium-eater in excess?—It would surely refer to one who is known as an opium-eater

11042 It would refer to one who eats opium in excess, would it not?—Possibly so

11043. Do not you think it would represent with regard to opium what the term "drunkard" represents with regard to the excessive use of alcohol?—Possibly so

11044. I see you state that "even these very poor ones grow as little as they can"—is it not the case that poppy cultivation is chiefly in the hands of market gardeners?—I know that they do so.

84. 11045. A man of this class has not a large holding, as a rule, but he is a thrifty and good cultivator, is he not?—I believe that he needs the advance from Government in order to help him.

11046. But still he is a good cultivator?—One of the best types of cultivators, though he has not a large holding as a rule.

11047. When you say that even these very poor ones grow as little as they can, does not that give rather a wrong impression of this class who are among the best poppy cultivators?—I say that it is a temptation to them to take this money because it comes to them at a time when they need money to pay their rents.

11048. What you say is practically that they put just enough land under poppy to secure the rent money?—Yes.

11049. Is it not the case that the land which may be put under poppy cultivation is limited by considerations of soil, manure, water and various conditions of that kind?—That is so, but I have been told by men who take this money that if they did not receive it they would not grow the poppy.

11050. That is to say, the advance is a very material consideration in their undertaking poppy cultivation?—Quite so.

11051. And of course if the advance was not given the price of the opium would have to be raised?—Yes.

11052. Do I understand you to wish to say that the cultivator is not free, or does not think himself free, to cultivate poppy or not as he may think fit?—I think different statements are to be obtained from different cultivators on that subject.

11053. Speaking generally in the present day, do you not think that it is perfectly well understood by cultivators that they are free to cultivate, or not to cultivate, poppy?—My idea is that near cities and large towns the cultivator is more enlightened, but further away in the districts where the people are very ignorant the desire of Government would be in their estimation equivalent to a command.

11054. Even so, do you think that they would be willing to work out of pocket in order to cultivate a crop to please Government?—The difficulty lies in the fact that they do not know that they are out of pocket. The out-of-pocket business is in this way, they lose their profits on one side by the loss on the other. There may be a little profit on the whole and they think they are pretty well off.

11055. (*Sir James Lyall*). Do you believe that the cultivator considers a desire expressed by Government officials to be equal to an order upon actual experience or from theory?—Actual experience.

11056. Can you quote any instance?—I know the desire of poor men is generally to do what is wanted—"what your desire is".

11057. They will say that to you or to me or to anybody, but when it comes to a matter of profit or loss do they actually carry that out in practice?—I suppose they would be prepared to even take a loss if the Sircar ordered it.

11058. If the Sircar ordered it, but if a subordinate official goes and asks them that is a different matter. They all know that many people have been giving up the cultivation of the poppy, do not they?—I do not know how far that is known by the ryots.

11059. Every man must know that, even the least enlightened?—What I wanted to explain was, that if the cultivator thought it was a thing that was wanted of him, whether it was put in a direct order or not, he would think it would be his duty to obey.

11060. That is your experience?—That is my experience—widely so.

11061. (*Mr. Haridas Veharidas.*) You said that the effect of opium and alcohol is equally bad?—I consider them equally bad.

11062. Do you say that from your own point of view or that the Hindus and Mahomedans consider it equally as bad?—The people I have spoken to think that alcohol is more manifest in its effects, and that in one sense its ravages are making themselves more manifest in these days than opium.

11063. You are a Missionary and you are aware that the Hindu religion prohibits the use of alcohol?—Yes.

11064. And also the Mahomedan religion?—Yes.

11065. And you are also aware that it does not so expressly prohibit opium as alcohol?—I understand in the Mahomedan religion all kinds of intoxicants are prohibited.

11066. Especially alcohol, but opium is not so expressly prohibited?—I do not know whether there was so much opium consumed in those days.

11067. (*Chairman.*) As a matter of fact the prohibition of alcohol is more expressed in their sacred book?—I understand that liquor is prohibited.

11068. (*Mr. Haridas Veharidas*). In the Hindu religion is opium expressly prohibited?—I cannot say.

11069. You say that alcohol is prohibited?—As to the Hindu religion I have no data that I can remember.

11070. (*Mr. Mowbray.*) You propose to prohibit opium absolutely except for medical purposes?—Yes, except for medical purposes.

11071. You propose also to get a revenue from drink, why do you make that distinction between the two if you tell us you have an equal objection to both?—I have no hope that alcohol could be prohibited entirely just now, but I should hope that by highly taxing it that would be one of the means of a great decrease in its consumption.

11072. What is your reason for thinking that although opium might be possibly prohibited it would be impossible to prohibit alcohol?—I have not spoken of prohibiting opium as a medicine.

11073. I assumed that all through. I am not putting it in that way. Tell me why you think it possible to prohibit opium and not to prohibit alcohol?—The ravages of alcohol are very considerable at the present time and are very rapidly spreading.

11074. That is not an answer to my question. You have told us that you consider opium and alcohol equally objectionable, and you propose to prohibit the use of opium except for medical purposes; and you propose to raise a revenue from alcohol; you have told me that you consider it impossible at the present time to prohibit alcohol, but you do not consider it impossible to prohibit opium. I ask you what the difference is between the two which makes you think it possible to prohibit the one, and not possible to prohibit the other?—I have spoken here in reference to drink. I have said "Make it more difficult for men to get drunk. Get revenue in that and kindred ways."

11075. I want you to give me an explanation of the answer which you have already given, that you recommend the prohibition of opium because it is practicable to prohibit it, and you do not recommend the prohibition of alcohol?—Perhaps I have not done it here but I might have added it if I had thought a little more. I may say that I belong to the Prohibition League with reference to alcohol.

11076. If you are unable to answer the question for yourself, shall I put this answer to you and see whether you will adopt it—Is it that by prohibiting opium you will only interfere with the customs of the natives, and that by prohibiting alcohol you will interfere with the customs of Europeans in this country?—I have not thought of it in that light.

11077. Have you thought of any explanation for the answers which you have already given to me that you were in favour of prohibiting opium because it is practicable and not in favour of prohibiting alcohol?—I am most decidedly in favour of prohibiting alcohol. I do not know that I have said I am not. I have not stated it distinctly here, but I mean until such time arrives for the prohibition of alcohol, get all you can out of it by putting a heavy tax upon it.

11078. Then you are in favour of prohibiting alcohol?—I have just said I am a member of the Prohibition League for India.

11079. What do you mean by making the suggestion that you can do away with the opium revenue and make it up by levying a further tax upon alcohol if you are at the same time in favour of the prohibition of alcohol?—I regard that question as of such paramount importance that I consider it worthy of a Royal Commission. The ramifications are so great that you could not expect me to give an answer to such a very wide question. I understand that in the House of Commons a resolution was proposed by Mr. Webb that such a Commission should be appointed to enquire as to what ways and means might be adopted to supply revenue in the place of opium.

11080. You have made a suggestion in one sentence which you now draw back upon. I therefore wish to know what the value of the suggestion is. Your suggestion is that it would be possible to replace the opium revenue by getting an increased revenue from alcohol, and you now tell me that you are in favour of the prohibition of alcohol, which is a

totally different thing from raising a revenue from alcohol ?—I should most decidedly hope that that would be one of the things the Royal Commission might decide.

11081. You have no suggestion to make how you would make up the combined loss of opium and alcohol revenues ?—I think that is beyond me.

11082. I do not quite understand how you reconcile the two statements that you made in answer to Sir James Lyall You said that the opium crop is as a rule a one year crop, and you have told us that the opium cultivator although he [illegible] other crops

11083. You have told us you have given a close calculation as to the items given by the cultivator himself—you are aware of course that other persons have also formed estimates on this subject ?—I understand that it is so in the Government records.

11084 I do not know whether you heard Mr. Wace give his evidence yesterday as to the extreme difficulty of arriving at any trustworthy conclusion ?—I did not hear his evidence

[illegible] the Commis- [illegible] went into [illegible] arrived at [illegible] you have [illegible]

[illegible] cul- [illegible] items [illegible] this [illegible] district.

[illegible]

11089. You have had a direct statement from one cultivator ?—Yes.

[illegible] greater loss even than I do

[illegible] showed.

11092 You mean that you did not compare the result which you arrived at with the actual cultivators, but you compared it with other people who had had estimates from enquiries which they had themselves made ?—Yes

11093 Then so far as personal information goes, that calculation is based upon the items given by one cultivator ?—By one cultivator, I speak of it as such is in my paper.

11094. (*Mr. Wilson.*) You were asked some questions about the cutting down of mangoe trees, is it not the object of the Forest Department in this country, and of any department that looks after the forests, to take care that trees necessary for the benefit of the people as a whole shall not be improvidently cut down for the pecuniary benefit of a particular individual ?—I should think it ought to be so, but I have no personal knowledge of that.

[illegible] of the [illegible] event a [illegible] destroy- [illegible] for the [illegible]

11096 Have you seen a return relating to opium presented to the House of Commons being an article by Dr Watt in which the calculation is made as to the cost of cultivation ?—I have

11097. Are you aware that in this article, page 42, it is stat- [illegible]

11098. There are three items of cultivation given by Dr. Watt ?—Yes.

11099. What do they add up to in the print ?—Rs. 38-4 as.

11100 Is that correctly added ?—It is not.

11101. What do they really add up to ?—Rs 43-4 as.

11102. Making a difference of Rs 5 against the cultivator ?—Yes.

11103. Less profitable than is represented there ?—Yes.

11104. And adding the rent as he adds it, of Rs. 10, what do you make the total ?—Rs 53-4 as

11105 Against what ?—Rs 48-4 as.

11106. That is Rs 5 less profit ?—Yes.

11107. Therefore instead of showing a profit, as he shows, of Re 1-8 as on opium alone, it shows a distinct loss on the opium alone which can only be compensated by leaves and trash and other things ?—Quite so

11108. Considerably vitiating the argument there ?—Quite so.

11109 I think you made that discovery in the article yourself ?—I did.

11110 In regard to the question of getting revenue from drink, may I put it to you that you wrote this statement somewhat in haste, and on full consideration you are not in favour of getting revenue from drink any more than from opium ?—I should be going against my principle if I thought that drink was to be treated in such a way as to get a revenue from it My statement is that it should be made difficult for a man to get drunk. That shows that I am not in favour of drinking as such

11111 The question put to you by Mr Mowbray and your replies to it appeared to show that there was some inconsistency between what you had stated here and your reply in reference to prohibition I suggest to you that you wrote that somewhat hastily and on mature reflection, you do not propose to get a revenue from drink ?—It is true that I wrote this under the pressure of other business and had not as much time for it as I should have liked. On mature consideration I would not propose by any means to get a revenue from the taxation on alcohol.

11112 You say, "an educated Mussalman in good position could only account for certain Mahomedans giving evidence in favour of opium by saying that they must be opium consumers themselves." —was that recently ?—Recently.

11113 Has that reference to the evidence given before the Commission ?—Yes, direct reference.

The witness withdrew.

Mr A. M Macrae called in and examined.

11114. (*Sir James Lyall.*) I believe you are an indigo planter ?—I am

11115. In what district ?—Tirhut

11116. How many years have you been engaged in that industry ?—Twenty-six years altogether, deducting the time I have been at home.

11117 Will you give us your experience with regard to the cultivation of opium ?—Poppy is grown by many of my ryots, particularly by Koeris, who are the most prosperous cultivators and the best farmers in India They consider it a profitable crop They grow it in fields close to their houses, and the whole family assist in gathering the opium. The advances they get help to pay the rent of their holding and they go of their own accord for those advances, being only too glad to get money without interest. I have never heard of any ryot having been coerced into growing poppy, and they would consider it a great loss were the poppy cultivation to be put a stop to. They would find it more difficult to pay their rents, and the zemindar would find it more difficult

to meet the Government revenue. Every one would suffer from the abolition of the poppy as the revenue now derived from it would have to be made up, directly or indirectly, from the community at large. The crops that would take the place of the poppy are wheat, barley and oats, but these grain crops are much more exhausting to the soil than poppy, and the succeeding crop of maize is not so good after grain crops as after poppy. The profit from these grain crops is not as much as from the poppy. Were the cultivation of the poppy prohibited, there would be an immense amount of smuggling from the Nepal territory. It would be impossible to efficiently watch its long boundary. Those who use opium, and all classes do, must and will have it. I have never seen a man injuriously affected through eating opium.

11118. Does indigo compete at all with poppy on the same land ?—Poppy is generally grown close to the houses.

11119. And where is indigo grown ?—On almost any part of the holdings except in the low rice lands.

11120. Do the same men cultivate poppy and indigo ?—Yes

11121. Do indigo planters who get their indigo from ryots make advance to the ryots ?—They do.

11122. In a similar way to that in which the opium agents make advances for poppy, or in a different way ?—In a different way. They take an agreement for a term of years from the ryot and give him an advance which remains until the end of the term.

11123. And there is a running account on the permanent advance ?—The permanent advance remains, and yearly he gets his full account.

11124. Is interest charged on the advance ?—No interest is charged.

11125. Are other crops also cultivated in the same year and on the same field which grows poppy ?—Always.

11126. The previous witness has said that the Behar ryot near towns is too intelligent to be coerced or bullied by the Opium Department officials into cultivating opium against his will, but that in the remoter tracts. in the village country, the ryot is still afraid to oppose any Government official, that if a Government official asks him to cultivate poppy he takes it as equivalent to an order from Government, and is afraid to refuse: do you, from your long experience of the country and of the ryots, think that is true ?—No, it is not true.

11127. You are sure it is not true ?—Quite certain.

11128. Are the Opium Department officials people of whom the ryots stand in awe in any way ?—Not at all.

11129. (*Mr. Pease.*) You stated that the poppy was a more profitable crop than the other crops which you have mentioned, wheat, barley and oats: could you give me the figures upon which you base that statement ?—It is not easy to give the figures. I go more upon the fact that poppy is a crop that does not impoverish the ground, whereas grain crops do; but I should say that the return from poppy would be more valuable than the return from grain.

11130. Was it not a fact that some years ago the money paid to the poppy cultivator had to be increased because the lands were being devoted to other crops ?—About that time the prices of grain did go up. The price of grain is now nearly three times what it was when I went into Tirhut in 1855. You could then get three maunds of paddy, *i e.*, rice in the husk, for a rupee; now you cannot get one maund for a rupee.

11131. You think, taking the present prices of other produce, it is to the interest of the ryot to grow poppy ?—It still is, taking the present rates.

11132. (*Mr. Wilson.*) Do I understand that oats would be a substitute for poppy ?—It would grow on the same lands.

11133 Is it a crop that they would ever think of growing instead of poppy ?—They would either grow one of the three,—wheat, barley or oats.

11134. Kindly answer my question. Are oats a crop that would be likely to be substituted for poppy ?—Not in poppy-land. In the land near houses in which they at present grow poppy they would not be likely to grow oats.

11135. I think you mentioned that oats might be grown as a substitute for poppy ?—I mentioned it as one of three.

11136. We will take oats first. You mention that as a possible substitute ?—Yes.

11137. Do you think it is a likely substitute ?—The value of oats is very high just now, and it is just possible that they would.

11138. You think it is a likely substitute ?—Yes.

11139. We have had a number of witnesses who have suggested various other crops: I think we have never had oats suggested before, but you adhere to your view ?—I do.

11140. Why is poppy grown near the villages ?—The fields near to houses of course are fertile.

11141. Why ?—They are better manured than the fields at a distance.

11142. Therefore poppy requires more manure than other crops ?—It is more convenient for the members of the family, the women and children, to gather the juice of the poppy-heads.

11143. Poppy requires more manure than most other crops ?—I should not say that.

11144. You said it was grown near the villages because it was convenient to manure ?—That is one reason: the ground is fertile, and gives a good return of opium.

11145. It does require more manure than most other crops ?—I do not think it does.

11146. You said just now that it was grown near villages because it could be manured there ?—Yes.

11147. Did I understand you to say that indigo planters and others who make advances for indigo do not charge interest ?—They charge no interest.

11148. Have you ever heard of Mr. Gibbon, the Manager of the Bettiah Raj ?—I have.

11149. He told us that if a cultivator deems it necessary to take advances upon other crops from the trader, he must pay a heavy interest on the advances: that is not your experience ?—I do not understand what he means by "trader": he did not mean an indigo planter.

11150. Do you mean that indigo planters' do not charge interest ?—They do not charge interest.

11151. If anybody has said they do, they have made a mistake ?—Yes, they have made a mistake.

11152. Is sugarcane a substitute for poppy ?—No.

11153. May I ask you who invited you to come here ?—The Collector of the district.

11154. When did you come ?—I came yesterday.

11155. (*Mr. Mowbray.*) Are opium and indigo ever grown on the same plots ?—Yes, they are.

11156. Is that a thing of recent years ?—No, as far back as I can recollect.

11157. (*Mr. Haridas Veharidas.*) Do some of the cultivators who grow for you give up the opium and take to indigo ?—Yes.

11158. Are they more in favour of indigo, or of poppy ?—I really could not say, they grow the crop that pays them best, that suits each individual best.

11159. So that it is not what pays best, but what suits best ?—What suits them best, that is the same thing as what pays them best.

11160. Does your indigo pay them more than poppy ?—I have not gone into statistics, but the same ryots who grow opium in a portion of their holding grow indigo in another portion of their holding.

11161. Have you instances in which your cultivators have given up poppy altogether and continued your indigo growing ?—I am not aware.

11162. Or *vice versâ* ?—I do not know.

11163. (*Mr. Fanshawe.*) You have stated that other crops are always grown on the same land as poppy. We have been told by a former witness that a crop of maize generally precedes opium and sometimes millet follows: were you referring particularly to the maize as being most commonly grown with poppy ?—Yes.

11164. That would be the crop which you say is generally grown during the same year with the poppy ?—Yes.

11165. We have been told by Sir Edward Buck and by other witnesses that on the lands near villages the crops which would be the chief competitors with opium would be tobacco, potatoes and sugarcane: do I understand you to say that you do not agree with that at all, or that it has not come within your own experience ?—Not in my part of Tirhut.

11166. Does your experience of poppy cultivation relate mainly to land near villages, or to outlying land ?—Land cultivated near villages.

11167. You would not yourself think that those three crops would be competitors ?—No, I do not think so, not in those lands.

11168. You are aware that in the past it was thought that certain crops were closely competing with poppy; are you also aware of the results of certain inquiries made in 1883 by some officers appointed by Government for this purpose ?—No, it is not within my knowledge.

The witness withdrew.

Mr. GURU PROSAD SEN called in and examined.

11169. (*Chairman*) You are practising at the Bar, I believe?—Yes.

11170. At Patna?—Yes.

11171. You desire, do you not, to confine your evidence to two main points?—Yes.

11172. What is the first point you wish to take up?—The cost of the production of opium per bigha as incurred by the ryots.

11173. What is your general view on that subject: do you believe that the cultivation of the poppy at the rates at present allowed by the Government gives a fair return to the ryot?—No, they cultivate the poppy at a loss.

11174. Is the cultivation difficult?—Yes, very difficult.

11175. What are the principal processes?—The processes are ploughing, manuring, irrigation, weeding, lancetting and extracting.

11176. Is it necessary that the ground should be ploughed a considerable number of times?—Yes.

11177. How many times?—From what I have learned it varies from 12 to 25 times, according to the nature of the soil.

11178. What do you put as the total expense for ploughing?—Fifteen times is the average for all kinds of soil, and the cost I put at Rs 6-9 as.

[illegible]

11180. Do you take an item of cost for interest of money?—Yes. There is the item of cost for the outlay on bullocks and ploughs, with renewal thereof, and the cost incidental to repairs, etc. The ryot often does it with borrowed money and has to pay interest to mahajans, etc. This, for one poppy season, would be little over a rupee.

11181. Then as to manure?—Manuring for a bigha is variously estimated at from Rs 2 to Re 1 per bigha.

11182. Then how much for irrigation?—The highest is nine times a bigha, and the lowest six times. The whole expense would be Rs 6 per bigha.

11183. Then as to weeding?—Rs 2-4.

11184. What is lancetting?—Making an incision.

11185. What figure do you take for that?—Rs. 2-13 as.

11186. And extracting?—Rs 5-10.

11187. Then you have some other charges for seeds and Mahtowari payment, contribution towards supervision; the cost of cultivator's travelling, and rent, which you take on the average as Rs. 10 for a bigha?—Yes.

11188. And adding up all those figures you get a total of how much?—Rs 37-14 as.

11189. What is a bigha?—⅝ths of an acre.

11190. Having gone through the estimates of the expenses you turn to what the ryot has been getting for his poppy land for eleven years over which your calculation goes, and the whole amounts to how much?—Rs 23-12 as. The price of four seers six chattacks of opium is Rs 21-14 as.

11191. Then there is something for Pattal—that is another item of receipt?—Yes, 8 annas.

11192. And for seeds?—Rs. 6.

11193. And interest on advances?—Six annas.

11194. The whole amounting to Rs. 28-12 as?—Yes.

11195. So that on a bigha the cultivation of which has cost Rs. 37-14 as. the receipts have averaged Rs. 28-12 as., showing, according to your calculation, a loss to the ryot of Rs. 9-2 as?—Yes.

11196. That being according to your view the pecuniary result to the ryot, can you explain to us why it is that the poppy cultivators cultivate the poppy at a loss?—In many places they have given it up for sugarcane, potatoes, and other paying crops, and poppy under the present conditions will probably die out in the course of a few years. Most of the ignorant cultivators do not know that they cultivate at a loss; they pay for *bhusa* and for produce wages out of their own stores, and do not calculate the whole cost of production as has here been done; they cultivate it in a small portion of their holding and the loss in one crop is made up by whatever profit they make in another; and so long as, by their cultivation as a whole they can eke out a penurious existence, they do not care to examine any further. They have been doing it from generation to generation with some profit before the last 11 years, and their answer possibly will be why should not they do it now for the *advances*, which come to them in a part of the year when the annual account for rents with the landlord has to be settled.

11197. The convenience of having these advances at a particular time when money is wanted to pay for rent has [illegible] ould [illegible] not [illegible] to [illegible]

11198. [illegible]

11199. With regard to the Benares Agency, can you give us the general results?—I find from a note of Mr. F. N. Wright, C.S., Settlement Officer, Cawnpore, 1877, that the cost of the production of poppy for one acre of poppy land by well irrigation is Rs. 60-3 as., that of course per bigha is Rs 37-8 as., which tallies nearly with my figures.

11200. Does the ryot engaged in poppy cultivation suffer to any considerable extent from failures of his crop?—Yes, that is my impression by looking at the figures and by [illegible] the figures the [illegible] the whole area [illegible] per cent. in the [illegible] Behar Agency in [illegible]

11201. You have made an estimate of what the cultivator ought to have been paid according to your calculation simply to cover his expenses?—Yes.

11202. How much has he received per seer?—Rs. 5, if the opium is 70 degrees consistency, and less if it is less than 70.

11203. That is what he has received?—Yes.

11204. What ought he to have received in your view?—I have shown from the figures that he ought to have received at the rate of Rs. 7-8 as. simply to cover his losses.

11205. Then what do you think he ought to have received in order to get a fair profit?—To get a profit of 25 per cent. on the outlay he should have Rs. 2-8 as. more per seer. Altogether in order to give a profit the price ought to be Rs 10 per seer.

11206. You are here specially to urge upon us that there should be an increase in the price paid by Government per seer for opium?—Yes.

11207. Are we then to recommend that the cultivation should be abolished?—If they are paid fair rates, Rs 10 per seer as I recommend, it is not necessary to abolish the monopoly. I have not studied that question very much and I would not be for the abolition of the monopoly, but I would like the ryots to be paid for what they lose.

11208. You have come here looking at the question from a moral point of view to urge that the cultivation of the poppy should be prohibited?—No. That is not the point of view on which I came.

11209. Your point of view is that the price should be more liberal?—Yes, unless it should be considered immoral to compel the ryots of Behar to cultivate at a loss.

11210. Do you think you have reason to complain that India makes too large a revenue at the expenses of the poor ryots of Behar?—Yes.

11211. Can you say anything to develop your view on that point?—Yes. The payment to the cultivators should have been in 1890-91 double what they received or Rs 3,85,89,254. This would have left us only a revenue of Rs 1,87,10,183 and in 1888-89 Rs. 1,54,2[illegible],891 in the Behar and Benares agencies.

11212. You complain, do you not, that the Government gives Rs. 5 per seer to the cultivator while it makes by the sale of its excise opium in India Rs. 16 to Rs. 40 a seer?—Yes.

11213. You think that Government makes too much and the ryot too little?—I do.

11214. Have you any general observation to make with reference to the material circumstances of the ryots of Behar?—Yes Mr. Finucane's experimental survey and record of rights in a part of the district of Mozufferpore during the year 1885-86 established the fact,—a fact which is well known to all those acquainted with the economic condition of Behar, that the average total area held by a ryot, whether under the same or different landlords, was, as far as could be ascertained, about 3 acres. On the produce of this small holding have to live five or six individuals, and this small holding will be divided generation after generation into smaller units. Now, the 3 acres yield under the best possible condition—irrigation by canal waters—20 maunds paddy per acre (the average yield does not exceed 15 maunds). The total receipt is Rs. 69 and the cost is Rs. 27-9 as.; adding up all the charges, and deducting these from the price there is a balance of Rs. 41-7 as. To this a small addition is made from ghi, milk and straw; this added to the whole comes up to Rs. 60 per annum. It is hard to conceive how a family from five to six can eke out an existence on Rs 60, yet Rs. 12 at the most is the average income of a man of this class in Behar. The charge for food in Gya last year was only Rs. 12 per head. Some sort of chabena (parched pulse) in the morning and a substantial meal of rice and dhal in the evening in ordinary years is what they can get; a pair of *dhoties* serve them for a whole year; they cannot afford to pay for medicine in cases of illness. I might have added that they live in a hut which is worse than a cattle shed. There are no beddings except a *khatia* (bed) and that not always, no utensils but a brass *lota* (pot) or two, and perhaps one or two brass *thalis* (plates). They have to stint themselves in the matter of that necessary article of consumption, salt. During the distress of 1891-92 in the Darbhanga and Muzuffarpur districts alone there were 34,950 deaths in excess of the normal death-rate.

11215. If your recommendations were carried out and a much more liberal sum was paid to the ryot by the Government, of course a necessary consequence would be that there would be a considerable loss of revenue to the Government of India. How do you propose that that should be dealt with?—I am strongly of opinion that whatever is got out of the pockets of the starving population of Behar should be made good to them at any cost, whether it be by the abolition of the monopoly or by the introduction of new taxes, or by the curtailment of expenditure.

11216. Can you suggest any additional taxation?—No, I cannot. The minimum income per head of this country on my calculation (I can place the figures before the Commission) is Rs. 20 a year and the average taxation is Rs. 3 per head of the population, if Rx 88,67,900 be taken as the actual revenue, or Rs 2 per head if the actual revenue be taken as Rx. 59,868,400. With all cesses added, it will be seen that over and above the revenue we derive from land in Bengal under our permanent settlement we now take away about 5 per cent. from the rental, and we have an Income-tax of 2·5 per cent. on incomes other than from land. The poorest of the poor pays for his salt at the rate of 5 annas per head. The suggested tobacco-tax ought not to be imposed in the interest of these poor ryots, for that is their only luxury, for men as well as for women. If the cotton duties were to be re-imposed, the amount received thereby should come in for the relief of the poor in the shape of removing the additional burden imposed on salt, as also for raising the taxable minimum of the income-tax from Rs. 500 to Rs 1,000, as these taxes were imposed simply because the cotton duties had to be taken away. The expansion of our revenue, whatever it is, ought to come in for relief in the matter of salt duties and for expenditure under the head of education, which has been feeling the shears of late years, while all our other expenses have gone on growing.

11217. Recognising the immense difficulty of compensating for a loss of revenue from opium by other taxation, your suggestion is, I understand, that the deficit should be met by a curtailment of the expenditure?—Yes.

11218. Is it in relation chiefly to the army expenditure that you propose there should be reductions?—Yes.

11219. Have you any practical suggestions to make with a view of reducing the army expenditure?—Yes, there is one item charged in the Budget which used to be only Rx 500,000 in 1882-83, that is half a million to England for lending troops. The bill is a consolidated one without items shown; and it has since shown a tendency to rise; till in 1890-91 it has come up to Rx. 850,000. I also submit there is no reason why the stores that are now purchased in England, Rx. 19,000, should not be purchased in India with greater benefit to the Indian tax-payers and the Indian manufacturers. I also suggest that of the regular army of 218,000 men in India, of which 70,000 are British troops, a sensible decrease in this number should be made in order that our army expenditure may be effectually decreased, the charge for one British soldier being four times as much as the charge for a native soldier. I support these suggestions by expressing my belief that India is all loyal, and that if a policy of confidence in the people is established, there is no reason why there should be so much spent on army expenditure. The Indian army would be sufficient, *plus* such an army as England could spare for defending the British Empire in India against all attacks. I have also to suggest that the matter of home charges should be looked to, the net receipt of India is Rx. 47,540,500, and we spend Rx. 21,898,500 on the army, the expenditure in England is Rx. 5,259,200; and that deducting the exchange leaves us only a balance of Rx. 17,753,080 out of the real revenue for the general Civil Administration of India.

11220. Your object in coming before us has been not to recommend the prohibition of the cultivation of the poppy but rather to show that Government should pay the cultivators more liberally. Have you any opinion to give us with reference to the moral effects of the use of opium among the people of India?—I have no experience myself, I have never tried opium myself, and I have never in my life seen a man smoking opium. I may have seen some one eating opium, but I have never seen a man smoking it, and I am now 51 years of age.

11221. Then smoking is not a very prevalent habit with your people?—From what I am told I do not think there is much opium-eating here except amongst particular classes of people.

11222. It is not a general practice with the people?—I do not think so.

11223. You would not say that the consumption of opium among your people was carried to such an extent as to be the cause of any general moral or physical degradation?—I have not examined the question.

11224. If that had been the case, it would have come under your notice? It might have done so; I have not carefully gone into that. I know of course that *afimkhors* and *afimchis* are looked down upon by my countrymen. There is a public opinion against *afimchis*, *afimkhors* and *gooli-khors*, which are terms of reproach.

11225. Are those terms applied to people who use opium in excess?—They are applied generally to sluggards as terms of reproach.

11226. (*Mr. Pease.*) You have said that opium was consumed by particular classes—what classes did you refer to?—I would not wish you to trust to my testimony in that matter. I believe opium is taken amongst certain classes of Mahomedans. I know of one instance in which it has been very harmful. People sometimes get their babies to sleep by a little dose of opium.

11227. How does the condition of the ryots who grow opium compare with that of the ryots who grow other crops?—That is a question that I cannot answer except it be in this way, that, considering the loss which I calculate, I think the other classes of ryots who cultivate other crops are better off. I know as a matter of fact that sugarcane and potatoes pay much better. With regard to potatoes I can give you figures from my own experience.

11228. Your general evidence is that if those who grow opium at the present time were to discontinue it, it would be no loss to them but rather a gain?—Yes.

11229 You state that their cultivation of opium rises principally from ignorance?—Yes.

11230. Are there any other influences which induce them to grow opium?—I have stated all my reasons; I am not aware of any other. I have heard that there is a little pressure put on them at times, but I do not know anything about it.

11231. You said that unless the Government considered it moral to compel them to cultivate at a loss; did that refer to there being any influences brought to bear on them by Government or by the zemindars or any other influences which led men to cultivate who would prefer not to do so?—It was a general remark that I made. I was asked whether I based my case on a moral point of view, and I said that I based it on a moral point of view, inasmuch as we should not be justified in getting a revenue from these ryots by compelling them to cultivate.

11232. My question was whether you are aware of any influences that are brought to bear to induce the men to cultivate the poppy who prefer not to do so?—I am not personally aware of any

11233. (*Mr Wilson*) You have referred to the question of salt?—Yes

11234 You say that *they stint themselves, and you* also say that you calculate it at the rate of five annas—is that your *calculation?*—*That is my own calculation out* of the Budget figures—the figures that we have in our financial *Budget for* 1892-93. *That is a calculation* that can be made at any moment.

11235. *It is* your own calculation made *from certain* official figures?—Yes

11236. Speaking of the poverty of the people, are you speaking especially of Behar or does that apply to all India?—Especially to Behar.

11237. Is that because you have special knowledge of Behar, or because you think Behar is worse than India generally?—My belief is that Behar is worse than Bengal I can compare the two, but as for the rest of India I am not in a

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... most is the ... and that it ... -That is tor ... total income assessed over ... 536,00 I put down the incomes below 500 and not assessed at Rx 218,141,000—four times as much as the other income ... not on the land, and I put down as

... own calcu- ... head of the ... lget income ... on of British ... s, that gives ... is made up ... of revenue. ... the taxation per head would be ...

11243 May we take it that a very large *proportion of*

11244. Do you complain of the extreme poverty *in* Behar as having reference to opium cultivators or to all cultivators?—It refers to all cultivators.

11245 Does it include opium cultivators?—Yes

11246. We had as a witness Mr Gibbon, manager of the Bettiah Raj. The question was asked him—"These people (*opium cultivators*) *are excessively* poor, are they not?" and he said, "That is not my opinion of them" Do you think that he *was quite wrong?*—*I would not* say that he was entirely wrong. The particular cultivators that came under his observation might be *cultivating poppy* along with other crops, and of course it is not easy to determine whether the poverty was owing to *poppy* cultivation or to anything else.

11247. *In reference to the use of opium,* did I understand you to say that you had never seen anybody smoking?—I have not.

11248. We had two witnesses yesterday who spoke of it as comparatively *common—that is not your experience* at all?—I think they smoke in very private places. They do not generally come under the observation especially of those men whom they know not to have anything to do with opium

11249 (*Mr. Mowbray.*) Supposing that the Government were to double the price that they pay for opium, which I think is your suggestion, would there be anything to

zemindars

11250. You think *that* any increase in the price paid by the Government would actually go to and remain in the pockets of the ryots?—Yes

11251. *Can you* tell us *anything* about the respective rents now paid for opium lands and other lands?—In the *district of Patna I have learnt on enquiry* that *the rent per* bigha of poppy land never exceeds Rs 10. I have

...nts of other ...ato land at

11253 Are you using the term "bigha" in the same sense with regard to opium land and potato land?—No, I should have said that the bigha is greater in extent with respect to potato than with respect to poppy The poppy bigha is the *Government standard* bigha, *that is, I believe* more than a third less than the zemindari bigha

11254 That is, the potato bigha compared with the opium bigha is about 4 to 3?—Yes like that

11255 And the rent of the opium land is something like Rs 10 per opium *bigha?*—Yes

11256 And the rent of the potato land near towns you *put* at what?—Rs. 16 to 20 I might have said that I also know the rent for poppy to be sometimes as low as Rs 7

11257 Then you consider that the rents paid for other lands are higher *than rents paid for opium?*—*Not* altogether I think in most places it would be found that *Rs 10 is the highest rent* and Rs 10 *is rent only for* land near the villages The general average I should think in Behar would be not more than Rs 3 per bigha

11258. Is it to the interest of the zemindars that land should be cultivated with *opium or potato?*—I *do not* think the zemindar would be in any way a gainer or a loser by the cultivators *giving up poppy* and *taking to potato*, the lands are all "Nakdi," and they would be paid for at the same *rate* whether poppy or potato was cultivated

several places, and ... will probably die out in the course of a few years I see in the papers that have been *put in the number of cultivators* in the Behar Agency in the year 1892-93 was 657,585 I think you have referred to the last eleven years I will therefore go back to 1881 when the *figures* were 702,014, which shows a diminution I do not think the figures are very much less if you take an average In the Benares Agency the numbers in 1893 was 558,256, and in the year 1881-82 it was 582,452, so that taking those two years there appears to be a small reduction in each of the

the old cultivators ... up and new cultivators have to be brought in, I think it would prove the case.

11262 You think it proves itself. You do not think that the fact that the Government are able to get new

cultivators to take the place of the old cultivators if they give it up, shows that there are people who consider that the cultivation is sufficiently profitable?—It is not very difficult for impecunious ryots to be brought in. They have had at times too great a demand for money, and of course if they have some hopes of getting an advance for opium (and there are advances for wells)—these considerations would induce them to cultivate.

11263. (*Mr. Haridas Veharidas.*) Is the rate of rent fixed according to the nature of the crop?—That is not so.

11264. Is it fixed according to the quality of the land?—Yes.

11265. If that is the case, why should there be so much tax—Rs 20 for poppy cultivation?—I do not mean that. I simply meant that for the best land in which poppy must be cultivated the rent would be generally Rs. 10. It may be sometimes less or more.

11266. That is a fixed thing?—Yes, according to the quality of the land.

11267. Opium would grow in that land. The cultivator would profitably cultivate sugarcane or anything. It is not left to the discretion of the landlord to increase the rent for a particular crop?—No.

11268. (*Mr. Fanshawe.*) You have evidently given a good deal of attention to the subject, and I think you will admit that it is a matter of extreme difficulty to found conclusions on figures as regards profits and expenses of cultivation?—No, I would not, inasmuch as I think that figures are the best test.

11269. You are aware that various officials have prepared figures which would bring out different conclusions. We have all found in connection with cultivation in India that it is a matter of extreme difficulty to arrive at trustworthy conclusions from statistics of this kind?—I simply say that if my figures are wrong, all the statements I have based upon them will be wrong, but so long as my figures are not shown to be wrong, the conclusions derived from them would be correct.

11270. Is it not a matter of extreme difficulty to prepare figures with so much certainty as to enable you to found conclusions upon them—you have to assume so many points?—I have examined a number of ryots, and I have found their statements varying with reference to various soils. I have taken what I supposed to be a mean figure, and I am supported by a reference to the figures of 1877 drawn by a settlement officer who at that time had simply to work out the accurate figure, and furthermore in the Administration Report of 1890-91, I find that there is a certain amount of unwillingness evinced by the ryots of Behar to cultivate poppy, and that they have given it up in several places.

11271. You think you have arrived at substantially accurate figures as far as the cost of cultivation goes?—Yes, accurate figures.

11272. You say you have examined a number of poppy cultivators: Can you tell me what number?—I have a list with me.

11273. Can you give me the number generally?—I think from 10 to 20.

11274. Do they belong to the Patna District or to other districts in Behar?—Most of them to Patna, one of them to Shahabad.

11275. Do you think you can safely found a general conclusion as to 630,000 cultivators in Behar upon the comparatively few cases which you have been able to examine?—Yes. I also find my figures corroborated by official figures. I have referred to friends in Patna for certain information, and these friends also put into my hand the exact figures which I have drawn up.

11276. That is not quite an answer: do you think that the figures you have obtained from one district, from 10 to 20 men, are figures upon which you can found general conclusions as to 630,000 cultivators in other districts in the same province?—Of course, when I find my figure corroborated by the official figure, I do not want to go further.

11277. You admit, no doubt, that as regards the number of times of ploughing, the expense of irrigation, and all those points, there may be a good deal of difference of opinion, and that in the report drawn up in 1883 by a number of officials who enquired into the subject, there are different views taken. I only suggest that these matters are open to a good deal of variation in different districts and to a good deal of difference of opinion?—I would not say much of that, because I find in Cawnpore the figures agree exactly with what I have heard at Patna.

11278. You base the correctness of your figures largely upon the fact that they agree with Mr. Wright's figures?—Yes.

11279. Will you explain what you mean by the expression "after deducting failures"?—That is to say, every year I find a certain number of poppy cultivation failing entirely, and the percentage is made from the bighas actually under cultivation.

11280. You mean on which the crop was actually successful?—Yes.

11281. Where did you take your figures from?—I have taken my figures from the Administration Reports.

11282. Where have you taken your information from as to the failures?—From the Administration Reports.

11283. Does that give details of the total acreage on which the crops had failed?—Yes.

11284. With regard to the average amount of produce which you place at 4 seers 6 chittacks a bigha, is not that, speaking generally, a very low assessment?—I have simply calculated upon the number of bighas sown in a year and the number of maunds produced.

11285. Taking it generally as the average produce for a given bigha, would not 6 or 7 seers be a much more reasonable assessment?—I would not say that, because I find from the actual figures that this figure is a correct one.

11286. In the report of 1883 I see that 7½ seers were taken as the average yield per bigha on good land, while you take from 4 to 6 seers?—I shall have to explain that.

11287. I understand that you have taken the average on general results, but in regard to the average yield on good land, Government officers have put it as high as 7½ seers?—That is good land. I have taken all poppy lands, all the areas sown.

11288. Have you not assessed the rate of interest at a very low figure?—No; the Government advances loans at 6 per cent.

11289. Is it not the fact that if the Government did not make advances the cultivator would have to borrow, and would have to pay to the money-lender something like 24 per cent?—Not exactly; I think it would be something like 12 per cent.

11290. For the year?—Yes.

11291. Can the ordinary cultivator of Behar obtain a loan at that rate of interest?—They borrow Rs. 10 and they give Re. 1 a month, and the whole thing is cleared up in 11 months.

11292. If you want to make a fair calculation you ought to take a higher rate of interest?—It may be 6 annas, or, you may calculate it at 8 annas.

11293. It may be doubled at any rate. If the Government did not make advances free of interest, and the cultivator had to obtain an advance in the market, he would have to pay 12 per cent at least?—He would have to pay a little more.

11294. With regard to the excessive death-rate in the Darbhanga and Muzuffarpur Districts, is it your intention to attribute that to the condition of the peasantry of those districts?—In the Gazette, from which I quote my figure, it is referred to cholera, diarrhœa, and dysentery in those years.

11295. Was there a special scarcity in those years?—There were 34,950 deaths above the normal.

11296. Were they due to scarcity, or to any special epidemic of cholera, or any special disease?—In the Gazette I find that there was an admitted scarcity, and then there were 34,950 deaths above the normal rate of death in three months. Then I find in the gazette that these cases were referred to cholera, diarrhœa and so on, on the report of the local officers.

11297. (*Sir James Lyall.*) In your calculations you have put a money-value on all labour, including that of the women and children, have you not?—Yes.

11298. You have also put a money-value on what you call supervision, which is not exactly labour?—No; but then I have supposed the labour to be actual labour, and I have added supervision, simply because I have calculated the labour rate, and I have put something for intelligence and control.

11299. But this labour and this supervision, if not employed, as it is, upon opium, would not have any other money-value really, would it?—I have put down the amount on the whole holding of from 15 to 18 bighas.

11300. I mean if the spare time of these women and children were not employed in watering, weeding, and all the other processes in the opium field, it would not be expended in anything which would bring any income to them; it would be wasted, would it not, as a rule?—Of course they could spend their time in looking after something else. If

there was not cultivation of the poppy, there might be cultivation of some other crop.

11301. They would not be hiring out their labour?—It

11302. In calculating this you have found out that the poppy does not pay, have you tried to make out on the same system the expenses and profits of any other crop?—Yes; the potato I have tried, and I can give you the result In my own garden I raised potato in a bigha, and the whole cost was something like Rs 25, and the yield 62 maunds odd My crop was not the finest crop of the year

11303. You are not aware that it has been done for a

figures are quite to the contrary.

11304. Are you aware that with this same system of calculation Mr. Halsey, an officer of experience and Collector of Cawnpore, made out that all the peasants of that district cultivated their crops at a loss?—I am not aware of that.

11305. You said that the potato crops paid better than opium. Is not this the case near towns? Do you think it would be the case in villages also at a distance from a town?—I have seen the potatoes grown in the districts outside the towns.

11306. I suppose they are much more profitable near towns?—I cannot give the exact figures

11307. If the potato crop was largely increased away from towns by being substituted for opium, would not the prices go down on potato cultivation?—Potato is cheap enough in season, but I think it might do for the food of the people

11308. You seemed to think that the cultivation of the

11309. I do not say that there is rack renting, but the fact is that a large proportion of the produce of the country goes into the hands of the great zemindar landlords who are very rich people?—Yes, a few.

11310. That explains partly why the people who cultivate land are poor? ... other people?—I ... are better off n ... because big Raj ... lords.

11311. I see that you have made no allowance in the ryots' profit from poppy cultivation for the opium kept back by the ryot, do you think that occurs?—Not to my knowledge They would make themselves liable to criminal prosecution if they were to do it.

11312. You do not think they are in a position to do it with safety?—I do not think there is any smuggling in opium at least.

11313. You have had considerable experience of poppy-

11315. Are you aware that if it is proposed in India to raise the prices paid to the cultivator for opium, there is a party in England which objects on the ground that the raising of the prices is an immoral encouragement to the production of opium?—I am not aware that any party in England would be so unkind to our poor ryots in Behar as to object to pay them properly for their labour

11316. You have referred to the fact that when England was at a greater distance from India than now, the British Government relied mainly on Indian troops and had fewer English troops in proportion?—Yes.

11317. Is it not the case that the situation is now very ... ontiers to great ... umble opinion ... ted, all India

11318. I ask you whether the situation is not changed?—The situation is not at all changed. I think the best bulwark for England would be to keep the people of India contented and in peace, and to trust them.

frontiers

11320. Does not that account for the keeping up of such enormous military forces?—They do not keep up any buffer States

11321. You think that if we came into collision with these great European powers, we could rely safely on an army mainly composed of Indian troops?—Yes.

11322. (*Chairman.*) You have referred to the want of

11323. In short, the people seem to be too thick upon the land?—Yes.

11324. That is to a certain extent the case, is it not?—Yes

11325. And increasingly the case?—Yes I would suggest that their attention should be diverted from agriculture to anything else

11326. You would like to see other industries springing up in the country?—Yes I should like to see manufactures growing in the country

11327. If these industries are to be created by a judicious application of capital would you hope that the connection of this country with England would be the means of leading up to that result?—Yes, certainly

11328. I think you made it quite clear you say that your view is that the Government should be more liberal in its dealings with the ryots who cultivate poppy?—Yes

11329. If that recommendation of yours were carried out, you would, I presume, very much regret that this Commission should recommend that the cultivation of the poppy should be altogether prohibited?—The result would be something like that from what I see But if it is that, I would not regret the abolition of the monopoly.

11330. (*Mr Wilson.*) You have been asked some ques-

11331. Are you aware that this table also shows that in the district of Hazipore the outturn was only one and a quarter seer?—I have not examined the separate figures for the different sub-agencies My figures are derived thus: there are so many maunds of poppy grown; multiplying that by 40 gives the seers, then dividing by the number of bighas cultivated, gives the exact figure I worked out the first two myself, for the rest I trusted to my son.

The witness withdrew.

TILANGI, IMRI SINGH, POONIT SINGH, *and several other ryots* called in and examined (through an interpreter).

11332. (*Mr. Wilson.*) How many times do you plough ur ground to get it ready for sowing poppy-seed ?

(*Tilangi*) Generally from twenty to forty times. The re you plough the land the better the produce.

11333. How much does each ploughing cost ?—A pair of illocks in a Dekhani plough can plough from 15 to 20 cottas.

11334. What does that cost ?—The bullocks take 5 or 6 pusseris of 5 seers or 50 pounds per day of fodder; also 2 seers (4 pounds) of khalli, (oil-cake), and from 2 to 4 seers of korai (pulse).

11335. How many waterings does it require ?—Eight or nine waterings.

11336. What does that cost, or how many men does it take ?—Eight men are required for each watering of one igha of land.

11337. How long are they employed ?—From 6 o'clock 1 the morning to 6 o'clock in the evening.

11338. But eight men cannot be employed at once in watering from one well ?—If there be a well with four *lathas* to raw water from, then the watering of one bigha should be nished by eigth men in a day. If the well has only two *athas*, it will take eight men two days to one bigha.

11339. How many times does it require to be weeded ?—'our or five weedings are required.

11340. Is that done by the wives and families, or by oolie-women ?—It is done by coolie labour.

11341. (*Sir James Lyall.*) Are you an opium cultivator ?—Yes.

11342. How much land ?—Ten cottas grow opium.

11343. (*Mr. Wilson.*) How are the coolies paid ?—Three eers of grain and a seer of *satua*.

11344. No money ?—In some places they are paid in cash nd others in kind.

11345. If they were paid in cash, how much would they et ?—Two annas per coolie.

11346. Do not women do the weeding ?—Both men and omen do the weeding.

11347. How much do the women get ?—They get the ame as the men.

11348. How many times is the lancetting done ?—Five imes.

11349. (*Sir James Lyall.*) Is that done by hired labour also ?—It is done by hired labour.

11350. Are you speaking of your own particular land or generally ?—Both coolies and the cultivators' own men are employed in doing the work according as the cultivator has the hands or not.

11351. (*Mr. Wilson.*) Is the poppy a useful and profitable crop ?—I lose by the cultivation of poppy.

11352. What is there more profitable that you could grow ?—Any other crop—wheat, potatoes, and sugarcane; there is not so much labour and cost required as in growing poppy.

11353. Then why do you grow it if it is not profitable ?—Because we are poor people, and it is the order of the Government that we should cultivate poppy.

11354. Who tells you that it is the order of the Government ?—The zilladar and the moharrirs say to us that it is the order of the Government that we should cultivate poppy.

11355. Did you ever tell them you did not want to cultivate it ?—I have not personally objected to growing poppy. I have heard that in the case of people who have refused to grow poppy, and have grown other crops in the land, their crops have been uprooted.

11356. By whom ?—The zilladar uprooted them.

11357. Do they have to give any *bucksheesh* to the zilladars ?—We do not pay *bucksheesh* to the Zilladars.

11358. Do you pay *bucksheesh* to anybody ?—We pay it to the Mahts, the village headman.

11359. Is that the same as the Khattdar ?—The same.

11360. How much do they pay him ?—The rates vary from Re. 1 to Re. 1-8-0. In some places Re. 1-4-0 is paid per bigha.

11361. Does Imri Singh agree with what the witness has said?

(*Imri Singh.*) Yes, I agree.

11362. Do you consider the poppy a profitable crop ?—There is no profit, but there is a loss.

11363. Then why do you grow it ?—If I do not grow poppy the hakim would snatch away the land from me and would settle it with somebody else.

11364. What do you mean by the hakim ?—I mean the party who purchases the opium and causes it to be weighed.

11365. Do you mean the inferior officers of the Opium Department who take charge of the weighing and pay the money ?—The zilladars and moharrirs say that it is the order of the Government that poppy should be grown.

11366. Have you heard of anybody spoiling crops because they did not grow poppy ?—Yes, I have seen it.

11367. If you were quite free to do as you like would you grow opium ?—I would not have grown poppy, but I would have cultivated some other crop, which would have brought me a profit.

11368. (*Chairman.*) Do the other witnesses agree with what has been said ?

(*Interpreter.*) They say they all agree with the evidence of the two previous witnesses.

11369. Do they desire the cultivation of the poppy should be prohibited in Behar ?

(*Interpreter.*) They all say that they wish that the opium should be stopped by the Government.

11370. (*Mr. Haridas Veharidas.*) Have any of you grown any other crop than poppy, and has the zilladar intervened and uprooted the other crop and forced you to grow poppy ?

(*Poonit Singh.*) In my field half the crop was wheat and half was poppy. The zilladar came and uprooted half the crop of wheat and forced me to grow poppy.

11371. When was that ?—Five or six years ago.

11372. Who was the zilladar who did this ?—I do not know his name; he was a Mussulman; he is transferred to some other place.

11373. Was the zilladar in question the one who was succeeded by the present zilladar, or was he one between the two ?—There was one between the two.

11374. Was this after you had received the advance ?—Yes.

11375. (*Chairman.*) Why, having received the advance, did you not grow poppy ?—I did not grow poppy in the land for which I received the advance.

11376. Why ?—There were one or two members of my family who were ill and I could not do it.

11377. (*Mr. Haridas Veharidas.*) Why did you not grow poppy even though there were sick people in your house ?—Poppy requires special treatment soon after sowing, while wheat does not.

11378. (*Mr. Pease.*) In what way was the wheat crop destroyed ?—The zilladar brought my bullocks that were brought by my servants and got the crop uprooted.

11379. (*Mr. Wilson.*) How much money had you received as an advance ?—Rs. 5 per bigha.

11380. Was any claim made upon you to return that money ?—No, the zilladar did not ask the money back from me.

11381. Has any claim since been made upon you for that money ?—As I afterwards grew poppy in the wheat land the money was not asked for.

11382. (*Mr. Mowbray.*) Did you make any complaint to any officer higher than the zilladar ?—I did not.

11383. (*Mr. Haridas Veharidas.*) In what village do you live ?—In Sandah.

11384. What district ?—Patna.

11385. What subdivision ?—Patna also.

11386. What is your caste ?—I am a Rajput.

11387. Do any of you know of similar cases ?—Not within my knowledge. I have given up the cultivation, and accepted serv[illegible] nce.

11388 [illegible] of service ?—I [illegible] rasi.

1138[illegible] witnesses k[illegible] er case of the kin[illegible]

(*Another Ryot*) We have heard instances of a similar kind, but cannot give the names of the person or the village Those instances have not occurred in our village, but a village 20 or 30 miles distant.

11390. (*Mr Haridas Veharidas*) I should like to ask Poonit Singh another question. Why did you give up cultivation?—I have only come here to serve as a chaprasi for the last four years, but my people at home do cultivate.

11391. Before that four years did you yourself cultivate and work the plough?—Before I became a chaprasi I was at home, but I was not tilling myself The work was done by my servants.

The witnesses withdrew.

RAJA RAM NARAYAN SINGH called in and examined (through an interpreter)

11392 (*Chairman.*) You have given us a printed statement of your views; may we take it that that is the evidence you wish to produce?—Yes

(The following statement of the witness was read.—)
The use of opium in moderate quantities is harmless and necessary in the case of a large number of poorer population to whom it is more a beneficial stimulant than an useless luxury, while its use even in excess is not so injurious or demoralising as wine and other intoxicating drugs or drinks There is no doubt about the fact that the labouring classes in this province take opium for purposes other than medical, and derive much benefit from it, as it enables them to undergo the toils and fatigues [illegible]

[illegible] compelled to resort to make up for the loss of revenue caused by the abolition of this important trade Under [illegible]

11393 (*Mr. Pease*) Is it your opinion that a large number of the poorer population of the district take opium?—I think a large number of the poor labouring class really do consume opium.

11394 Do you think that those who labour in poppy cultivation are consumers of opium?—The cultivators who grow opium consume opium, and also the labouring class who do not cultivate it.

11395. Do any of those who consume opium also take intoxicating drinks?—There is no connection between the consumption of opium and liquor, but as a matter of fact some people take both.

11396. Are you of opinion that the cultivation of the poppy is more profitable than growing of other crops?—I think that the profits from opium cultivation are greater than the profit from other crops

[illegible] there is profit in the cultivation.

11398. Do you think there is any impression on the minds of the cultivators that they are expected by the Government to grow poppy?—The cultivators do not grow [illegible] which ryots [illegible] been their [illegible] they might [illegible]

11399. Are you the owner of any land which is cultivated by poppy?—In my zemindari there is a large amount of opium cultivation.

11400 How many ryots have you upon your property who grow poppy?—I cannot say definitely the number of men who cultivate it, but I can state about the area under opium cultivation in my zemindari.

11401. Are there any ryots on your property who do not grow opium?—There are those who have no land fit for it.

11402 Do you ever ask your ryots to grow opium?—I have never had to make the request. All land is not suitable for growing poppy, and they are willing enough to cultivate with poppy what land is suitable.

11403. Has the quantity of your estate devoted to opium cultivation been increased or altered to any extent within the last three years?—There are in my zemindari about 7,000 bighas of opium cultivation, the area varies from year to year, sometimes it is 50 or 100 bighas short, sometimes 50 or 100 bighas more.

11404 (*Mr Wilson*) You say that to a large number of the poorer population it is a beneficial stimulant can you give any idea how much money they spend in purchasing opium?—I cannot say how much they spend, all I know is that a certain number take it as a medicine, and a certain number take it in order to enable them to bear toil the better

11405. You have no idea of the amount they spend?—It is very hard to say I think that a cultivator who consumes opium may, in some cases, spend 8 annas a month I am here speaking of the man who eats a little, the man who eats more may spend Re 1 or Re 1-8

11406 What are the wages of coolies in that district?—Coolies are of different kinds; they earn varying wages—8 annas, 6 annas, down to 2 annas, they earn as much as 8 annas in workshops I refer to artisan labour as much as to cultivating labour

11407 The coolies are the men who would get 2 annas?—Coolies who work on the land get 2 annas a day, or 6 pice or 4 pice

11408. (*The Maharaja of Darbhanga.*) Do they get any food on those occasions?—They get a little *sattu* (dried powdered pulse).

11409 [illegible]

11410. The men who do the hardest work?—Yes

[illegible]

11412 You had said that cultivators use opium to some extent, do you mean that the cultivators take opium to enable [illegible]

11414. Artisans or the better class of labourers?—Artisans.

11415 Do you think that your tenantry who cultivate opium do so simply of their own free will, or that they are ever bullied into it by the Opium Department officials?—They do it of their own free will, and I know of cases of which men have tried to get back land in order to grow opium.

11416. (*Mr Wilson*) *I do not think you have told us exactly where your estate is?*—It is in Monghyr

11417. Is it close to the town?—I live in Khaira.

11418. (*Sir James Lyall*) What is the area of your land?—The main villages, with their smaller villages attached to them, number 350, or rather more.

11419. I want to know the exact position of some of them?—My zemindari lies on either side of the Chord line between the stations of Luckeesarai and Smallatta.

11420. (*The Maharaja of Darbhanga*) Are your rents fixed according to so much per bigha, or do you get it according to the produce?—The rents are fixed in both ways. I could not say in what proportion.

11421. (*Mr. Pease.*) Are all your opium lands paid by fixed rent in money?—Yes.

11422. (*Mr. Haridas Veharidas.*) The rent for t opium land is all fixed?—Yes.

11423. If the cultivator does not grow opium, but gro another crop, will he pay the same rent, or will there any change?—The rent would not vary. If he gave up t... opium crops he would have to pay the same rent.

The witness withdrew.

MR. DUNCAN J. MACPHERSON called in and examined.

11424. (*Chairman.*) You are aware that the attention of the Commission was called by Mr. Wilson to the circumstance of his visit to Gya, which seemed to have been followed up by some action on your part, or on the part of your officers, of which he felt entitled to complain. I believe you have seen his statement?—I have to-day.

11425. (*Chairman.*) We shall be glad to have any explanation from you.

(*Witness.*) I have just written a statement, which I ask permission to read. Last week, on the 26th December, I met Mr. Dane in Calcutta and he told me that Mr. Alexander, Secretary to the Anti-Opium Society, had announced that he had rather important evidence from Gya, but that he had not disclosed what its nature was. It was possible, he said, that some rebutting evidence might be called for. He said I had better therefore find out what it was so as to be prepared in case of a call for evidence to explain it. He added that as the Commission would be at Bankipur by the 3rd, and be there only four days, we might not have time to produce any evidence that might be required unless we knew beforehand something of the nature of the case we had to meet. I met Mr. Harris, District Superintendent of Police, Gya, just after this at the United Service Club, and mentioned to him that I had heard from Mr. Dane that anti-opium people had been about our district hunting up evidence they seemed to think of importance, and I asked him if he had received any reports of the visits of such persons. He said he had heard of none except a visit of Mr. Alexander early in November, but that he was writing to his Inspector and would tell him to make enquiries if I wished. I said yes, I should like this done. I said the Inspector need not do more than ascertain who had been to the district, what they did there, and who were working up the case with them. Mr. Harris went off to write to the Inspector, and I came away. The whole thing was done very hurriedly as we wished to get away. On my return from Calcutta I joined my camp at Tikari on the 29th, Friday last, and there the Police Inspector came to see me. He said that, in consequence of instructions he had received from the District Superintendent, he had gone to the dâk bungalow at Gya and found from the visitors' book there that a Mr. Wilson and a Mr. Williams from Sohagpore had arrived there on, I think, the 9th November, but that the dâk bungalow khansamah had told him these gentlemen left and went to stay with the Reverend Prem Chand. He accordingly went to the Reverend Prem Chand, he said, and found there with him a Mr. Jones, a missionary, who had come from Patna. From the Reverend Prem Chand he ascertained that the gentlemen left the next forenoon after being round the town where the opium shops were; and that apparently no one had been to see them during their stay. The Inspector added that he gathered from the Reverend Prem Chand's conversation with him that he was anxious to get hold of parwanas he alleged had been issued to Khatadars to get the ryots to cultivate opium. The Inspector then left, as he said he was under orders of transfer and had made over charge of his duties to join his new appointment. I took no further action whatever thereafter except to write to the Sub-Deputy Opium Agent at Gya to tell him that if any parwanas had really been issued of the nature referred to, he would probably be called on to produce them before the Opium Commission, and he should therefore see if any had been. I may add that, until the Inspector came to me last Friday, I had no idea whatever that any gentleman of the name of Mr. Wilson had ever been to my district; and I regret extremely that the action of the Inspector, who was quite a new man, should have resulted in any annoyance to that gentleman.

(*Mr. Wilson.*) I do not know that I have anything to say. I entirely disapprove of this spying, but I have nothing further to say about it. In Ireland it is called "shadowing."

11426 (*Chairman.*) I think the situation is sufficiently clear. In a general way the Government of India are naturally anxious,—a very important interest being at stake in the enquiry we are conducting,—to obtain information as to the points to which exception may be taken by witnesses who are likely to be produced before the Commission. It is very natural that they should desire to know beforehand what may be urged, and who may appear, so that they may be prepared to meet what is said with information which they think ought to be placed before the Commission relating to the points that are being raised. When we set out upon our enquiry in the first instance in London, there was an intimation made to us, on behalf of the Government of India, which seemed to me very reasonable; and in pursuance of that, we began our enquiry by inviting those who object to the present opium policy to state their case. Then we go from generals to particulars as we go into different localities; and just as the Government of India reasonably desire to know the general case which is to be urged against them, so they may desire, when the Commission is about to visit a locality, to have local information to know what sort of questions may be raised at different points that may be visited, and who may possibly appear in support of the views to be presented to the Commission. All that seems reasonable enough. At the same time it is perfectly certain that any member or members of the Commission are in their strict right in visiting localities that they think it is important for them to see, and placing themselves in communication with the persons who they may think are likely to be able to produce evidence which any member desires should be heard by the Commission. It is quite clear, also, that nothing should be done by any officer of the Government of India which would be comparable to what is called in Ireland "shadowing." In the present instance I think it is not unreasonable that the Government should desire to be in possession of information as to who was coming from Gya, and as to what they might be likely to state; but I am sure Mr. Macpherson himself must regret the manner in which the enquiry was made.

(*Witness.*) I have stated that I extremely regret it. The Inspector who made the enquiry was quite a new man, having been only appointed temporarily two or three weeks ago.

11427. (*Chairman.*) The mere fact of the agency of the police being imported into the matter is, I think, to be regretted.

(*Witness.*) I happened to meet the District Superintendent of Police in Calcutta, and therefore it struck me that I might make the enquiry in that way.

(*Mr. Alexander.*) I should like to say that I have always readily given every information in my power as to the evidence that we were intending to bring forward. When I was asked what evidence we were to bring forward at Patna, I did not know what the evidence would be. I gave every information at Patna. As a matter of fact we are not bringing any evidence from Gya, except that of Mr. Chand, who is to be the next witness.

(*Chairman.*) And upon whom the Inspector of Police called

(*Mr. Alexander.*) I did not know whether we should have any other evidence from Gya. It turns out that we have not any.

(*Mr. Dane.*) May I add a word? I merely wish to say that we tried by openly asking Mr. Alexander to ascertain what was the character of the attack to be made on the administration of the Opium Department, and as he was unable to give us the information, we took steps to ascertain for ourselves. The result was unfortunate.

(*Chairman.*) It was proper that the Government should endeavour to possess themselves of information.

(*Mr. Dane.*) May I say that I acted in the matter throughout on my own responsibility? Your Lordship will remember that according to the original itinerary, one day was devoted to Patna. That was afterwards altered to four days, although our evidence was of a character that might be produced in one day. Then I understood that Mr. Alexander had said that he had strong evidence to prove that the cultivators were growing poppy under compulsion.

He was unable to give any idea as to the character of the evidence forthcoming, and I thought the only way of satisfactorily meeting the question was that we should have rebutting evidence ready to place before the Commission on arrival, so that the matter might not drag on and delay the stay of the Commission here.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

At the College Hall, Bankipur.

THIRTY-EIGHTH DAY.

Friday, 5th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B (CHAIRMAN, PRESIDING).

[illegible]

MR. A U FANSHAWE.
" A PEASE
" HARIDAS VEHARIDAS DESAI.
" H J. WILSON, M P.

MR. J. PRESCOTT HEWETT, C I E, *Secretary.*

(*Mr. Wilson*) I desire to say one word with reference to what took place yesterday. Perhaps I should have [illegible] the apology in that form.

(*Sir James Lyall.*) You say "any such purposes" In your remarks on the first day the purpose you attributed to the visit was that of intimidating witnesses.

(*Mr. Wilson.*) I said nothing of the kind in public

(*Sir James Lyall.*) Was it not said at the end of your written statement?

(*Mr Wilson*) I do not know whether it is desirable to go into what was said in this room when it was cleared, but I said nothing of the kind in public.

(*Sir James Lyall*) Is it not at the end of your statement? Do you say that you did not say anything in that to that effect?

(*Mr Macpherson.*) The statement I thought I had to [illegible]

(*Sir James Lyall*) On the second occasion Mr Wilson used the word "espionage" He said he objected to such espionage. I beg to say that there was no espionage intended

(*Mr. Wilson*) I used the terms "inquisition" and "shadowing"

(*Sir James Lyall*) There was no shadowing intended. The explanation which Mr. Pane and Mr. Macpherson gave was a simple one I am not at all surprised at Mr Wilson being irritated and justly annoyed at his visit to Mr Prem Chand having brought upon that gentleman a visit from the policeman, but there was no espionage intended and no intimidation of witnesses intended.

(*Chairman*) I hope, Mr. Wilson, you will be prepared to regard it in the light in which it is placed by Sir James Lyall, who says that there was no intention to practise any [illegible] Prem Chand.

(*Mr Macpherson.*) I am quite prepared to express my [illegible]

(*Chairman*) You have, I think, [illegible] brought forward that you were trying to find out some particulars as to the nature of Mr. Wilson's enquiries.

(*Mr. Macpherson.*) That was my sole object.

(*Chairman*) You regret, I am sure, very much that the enquiry should have been made in the manner in which it was made.

(*Mr. Macpherson*) I extremely regret that the enquiry should have been made through the police agency, and in a manner to cause annoyance to anybody.

(*Mr Wilson*) Mr. Macpherson having [illegible] friend in his expression of regret, I desire to [illegible] part of what I have said and [illegible] sion as a personal matter, but I am unable to [illegible] view as to the nature of the [illegible] of view Personally I have not [illegible] the subject.

(*Mr Macpherson*) [illegible]

(*Chairman*) [illegible]

Mr. J. G. ALEXANDER, L.L.B., called in and examined.

11428. (*Chairman.*) I believe you wish to make a statement with regard to Mr. Munro's evidence?—I observe that whilst I was absent in Burma, Mr. James Munro, C.B., stated that, as he understood, I had been unable to find any ladies who could "tell anything about the horrors of the Opium Trade in the zenanas." Mr. Munro has evidently misunderstood a letter of mine which he has seen. I have spoken to the heads of the principal Zenana Missions in Calcutta,—Miss Mullany, of the Church of England Zenana Mission; Miss Warrack, of the Free Church of Scotland Mission; and Mrs. Thoburn, of the American Methodist Episcopal Mission. They all told me that they had often heard in the zenanas of the evils caused amongst families whose ladies they visit by indulgence in opium, but they and the ladies of their missions, not having made any special enquiries or notes on the subject, felt unable to give evidence of a sufficiently precise and specific character to justify them in taking up the time of the Commission.

From a Zenana Missionary at Burdwan, however, Miss Harding, of the Church of England Zenana Mission, I have received the following narrative:—"In 1887 I was working among the Muhammadan women of Calcutta in a zenana where we had taught for some time. I was suddenly brought in contact with the effects of opium-eating. My pupil was on the bed quite unconscious (stupid). The husband, pointing to her, said, 'Look what you have done; you English Christians come with opium in one hand, the Bible in the other; you have ruined my wife in mind and body. You never set foot in the house again.' No reasoning on my part was of any avail, and bleeding with shame for our countrymen I had to come away. The zenana was closed and never opened since. I have never forgotten that sad scene, and since then I have seen more victims to the vice.*"

The Reverend PREM CHAND called in and examined.

11429. (*Chairman.*) I believe you are a Baptist Missionary at Gya?—Yes.

11430. Will you explain to us the nature of your work and of your experience which has enabled you to speak to us with knowledge upon the subject that has been referred to the Commission?—I have had special opportunities to become acquainted with the grievances of opium cultivators. I have lived amongst them all my life, and I have, as a preacher of the Gospel, to visit them, to converse with them, and to hear all they have to say in a dialect which is my own mother-tongue.

11431. Are you acquainted with the system under which the subordinate officials of the Government in the Opium Department deal with opium cultivators?—The sherishtadars, gomashtas, and mohurrirs are the men employed by Government, who come into direct contact with the opium cultivators. They receive a monthly salary and a premium or commission on the number of maunds of opium produced in the opium district to which they are appointed. Their premium, as a rule, amounts to two to three times the amount of their salary. The zilladar is a Government employé appointed to inspect the fields and see that poppy is properly cultivated. He has several villages under his inspection. He is paid according to his grade from Rs. 5 to Rs. 7 a month. He receives no commission from Government or any travelling allowance.

11432. Are there any other officials or persons employed?—The Khatadar is one of the head ryots in a village in whose name the *khata*, or account, is opened. He has a number of ryots under him to whom he distributes the advances made by Government to him, and is held responsible for any bad debts on account of the advance. As far as I have been able to find out from the Khatadars themselves, they do not receive any remuneration from Government for their services or the responsibility which they undertake. Some say he receives a commission of one rupee per maund of opium produced by the ryots under him. The Khatadar has seldom more than 2 maunds of opium thus produced, and the amount of his commission will amount to Rs. 2 per year.

11433. What is the character of the fields upon which opium is grown?—They must be the richest fields in a village, well manured and provided with the means of irrigation. The masonry well costs from Rs. 300 to 400 according to size and cost of materials. The ground-rent of such fields is seldom under Rs. 9 per bigha. The land is well ploughed, often twenty times or more, to break the clods and reduce the earth almost to powder. The whole field is then divided into beds, and the seed sown. The crop needs constant care and labour for nearly five months in the shape of hoeing or spade work four times, weeding twice, watering six to eight times, lancing of poppy-heads and scraping of opium for over a fortnight. A bigha of similarly rich land, if sown with wheat or gram, would yield a crop of from 16 to 20 maunds, while on an average not more than 5 seers of opium could be had out of it. In the Tehta Division about 45,000 bighas of land are under poppy cultivation, while last year (a fairly good year for opium) the outturn was about 5,000 maunds of opium. This gives little less than four seers and a half to the bigha.

11434. Is it your object in giving this description of the land to convey that it is badly used for the purposes of obtaining food when it is diverted from wheat to opium?—Yes.

11435. What you desire is that opium should no longer be grown and that wheat and other descriptions of food should be grown instead?—Yes.

11436. Turning to the opium crop, what do you consider are the objectionable features in that kind of cultivation?—The opium crop is very risky and uncertain. It is injured much more than the other spring crops by the ravages of the weather. The strong west wind breaks down the stem and dries up the sap at the time of lancing and scraping. In cloudy weather insects are generated in the stem of the plants. At the time of gathering the opium, heavy showers wash down the sap which has oozed out. In a hailstorm the crop is almost entirely lost.

11437. Do you wish to found upon this statement an argument that the terms offered by the Government to the cultivators are not sufficiently liberal?—They are not paid enough.

11438. You wish the Government to pay a higher price to the cultivators for the opium?—What I wish is that its cultivation should be stopped altogether. If a higher price is paid to the cultivator, even that will in some way or other lead to its abolition.

11439. Are there any points which you wish to urge on behalf of the ryots who are engaged in the cultivation of opium?—The cultivators are generally poor men, and they make the members of their families work hard, as poppy cultivation needs twice or thrice as much labour as any other spring crop. No one who has a capital ever engages in this plantation, for it would be a great loss to him if he employed paid labour instead of the members of his household. People seldom cultivate more than a bigha, and many not more than one-third of a bigha, and all as much as they can manage with the members of their families. Poor people have a great dread of cultivating opium

[NOTE.—With reference to the above, the following letter was addressed by Mr. Munro, to the Secretary, dated 20th January 1894:—

"My attention has been called to a statement in the *Indian Witness* of this morning, said to have been made to the Opium Commission at Bankipur by Mr. Alexander. The statement attributes to me a misunderstanding of a letter written by Mr. Alexander.

I am not aware whether the statement referred to has been formally made to the Commission, and whether it forms part of the record. If this i[s] the case, then perhaps you will be good enough to ask the Commission to re-examine me on the point, or perhaps the simplest way will be to forwar[d] this letter to the Commission, that it, like Mr. Alexander's statement, may form part of the documentary evidence admitted by the Commission.

I cannot repeat *verbatim* my statement made when giving evidence. I have not a copy of the statement as recorded. But I believe that what [I] did say amounted to this—"So far as my daughter is concerned, and other ladies that I have met with, who have visited zenanas, there is not on[e] of them who can tell me anything about the horrors of the opium trade in the zenanas. And that I believe is the experience up to date of th[e] Secretary of the Anti-Opium Society. Mr. Alexander has so stated that hitherto he has not been able to get any ladies to come forward and giv[e] evidence as to the evils which they saw in the zenanas." The above represents what I said in giving evidence.

The ground for my having said so was a statement made by Mr. Alexander in a letter dated the 28th November 1893. The statement are as follows: "hitherto I have been unsuccessful in all my efforts to obtain lady witnesses to speak of the evils they see i[n] as caused by opium."

This statement by Mr. Alexander, it seems to me fully justified my assertion, and after reading the further statement by Mr. Alex[ander in the] Indian Witness, I confess that I do not see in what respect I have misunderstood the plain words of his letter of 28th November. This [state]ment rather emphasizes the terms of the previous letter."]

on account of the loss that they have to sustain, the inter- [illegible] them attend to the poppy [illegible] itations, which [illegible] be in need of [illegible] ud servitude to [illegible] s to the cost of [illegible] g it with the [illegible] sale of opium [illegible]

loss is about Rs 20 per cent [illegible] is employed.

11441 Comparing opium with other produce for cereals, [illegible] cost of cultivating a bigha of land to [illegible] a 16 to [illegible] in from [illegible] could be [illegible] for the cattle.

11443. Have you made a comparison of the result of the cultivation of opium with the result of the cultivation of sugarcane and potato?—A bigha of sugarcane costs from Rs. 50 to 60, and yields Rs. 150 to 200 A bigha of potato costs from Rs 80 to 100, and yields Rs. 250 to 300. All these cultivations are for a bigha of equally rich land as used for the poppy [illegible]

[illegible] staff and expenses.

11446 Can you explain to us why it is that such vast [illegible]

[illegible] pulsion used by Government, but what does Government mean by giving commission on the number of maunds of [illegible]

[illegible] should be taken on this point They refused to compel their ryots to grow poppy There is not a single cultivator in Kulharia who grows poppy, and other villages are following its example The advances are given in the hands of the Khatadars, and if the cultivator who has once grown poppy does not receive it and grow poppy, is he not threatened with prosecution? I have visited lately several districts, and everywhere the people prayed to be relieved from the obligation of growing poppy.

11447. Do you contend that the cultivation of opium is a [illegible]

sixty thousand to two million maunds Every year about a hundred thousand chests are made for packing opium in the Patna and Ghazipore factory They used to be made of sal wood which cost about R4 per chest, but lately mango wood, being much cheaper, as it costs about R1-8 per chest, is used About one hundred thousand mango trees are being cut down every year, and the country for miles and miles is fast being denuded of these trees which yielded fruit for men on which they depended to a great extent for their food from three to five months in the year and made [illegible] from the kernel. In times of scarcity and famine [illegible] kept their body and soul together by [illegible]

[illegible] take it, they [illegible] manner run to the nearest opium shop for a dose This presents a sad spectacle, more to be realized by witnessing [illegible] I have known many people to lose [illegible]

[illegible] officials, they have no [illegible] fore propose an enquiry to be made into their case by a [illegible]

11451 You desire to tell us that in your opinion we should hear nothing of a strong popular feeling in the district [illegible]

[illegible] should be prohibited?—On moral grounds it should be prohibited.

[illegible] desire that the cultivation of opium [illegible] but what I ask is that the Commission should visit the opium-cultivators and note their grievances.

11455 Their grievance would be that they are not paid enough?—From them it would be that.

11456. But, looking at it from a moral standpoint, you say
2. that there should be a prohibition of the cultivation altogether?—That is the second remark that I make in the
4. abstract of evidence.

11457. Do you think that what you recommend would be approved by the people of the district? Do you think that they would be favourable to a policy of total prohibition of the growth of poppy?—I think they would. Many of them I have seen and talked with on this subject, and they are of opinion that opium is a great evil, that it is a curse to the country.

11458. (*Sir James Lyall.*) What people are you referring to? Do you mean the cultivators?—Cultivators and others.

11459. (*Chairman.*) You have spoken strongly with regard to opium. What is your general view with reference to the use of stimulants? Do you think that alcohol is a great evil?—Country liquor is a curse too.

11460. You would like to see the consumption of the country liquor prohibited unless it were medically recommended, would you not?—Yes, but I think this Commission is making enquiries about opium.

11461. I should like to have your general attitude of mind with regard to stimulants: do you not think that alcohol is a great evil?—Alcohol is a great evil.

11462. Would you not desire from the moral point of view that the use of alcohol should be prohibited except for medical purposes?—That is my view with regard to alcohol.

11463. (*Sir James Lyall.*) You say that if the opium cultivators were visited in their villages and consulted they would complain of the insufficient price given for opium. What other complaints would they make, do you think?—They say it does not pay.

11464. That is covered by the insufficient price, but what other complaints besides that would they make?—That they are meddled and interfered with.

11465. By the measuring people and all that sort of thing?—Yes, and that they are kept too much under official supervision.

11466. Those are the two real complaints, that they are meddled with and kept under supervision, and that the price given for opium is not sufficient?—It is insufficient. When they gather the opium, sometimes they have a family quarrel in the house, and the women and children can easily get the opium and take it if they like. It is a deadly poison kept in the house for fifteen days or more.

11467. Is that a thing that the cultivators complain of?—They complain of that too.

11468. That occasionally a woman may commit suicide?—They sometimes have quarrels, and the women generally take opium to put an end to their lives.

11469. That is a complaint that you hear made?—Yes.

11470. Not that women and children take it to consume it in other ways, but it is a risk that they may take it as a poison?—It is a risk and a temptation put in their way to get into the habitual use of it.

11471. These are the three objections which, if we went to the villages, we should hear from the cultivators?—That it does not pay.

11472. That is the insufficient price?—Yes; and then there is the constant supervision by Government officials.

11473. And then there is the risk of the women and children getting at the opium and using it or poisoning themselves with it?—Yes.

11474. Those are the only complaints that we are likely to hear?—There may be some more that they have to make, but as far as I know these are all.

11475. Will you explain how it is that this large number of cultivators continue to cultivate opium and to take advances if they feel keenly these objections which you have stated? How is it managed that in spite of it all they continue to take the advances and to cultivate?—They have the idea, as was said yesterday, that it is the order of the Government that they should do it.

11476. Is that your experience? You must know that many people from time to time give up the cultivation and that others take to it. Is not that the case? In your evidence, you have yourself given instances of whole villages which have given it up?—I have seen the village; it was by the help of the zemindar.

11477. But even without the help of the zemindar there are pretty numerous instances of people, I think, who have given it up in every part of the country?—It is almost impossible for them to give it up.

11478. Why?—Because it is claimed as poppy land poppy field: if it is sold to others it is poppy land a they must grow poppy.

11479. You said that the cultivator was threatened wi prosecution. Will you explain what you mean by bei threatened by prosecution?—They get perwanas from t Opium Office, stating that if they do not grow opium th will be prosecuted.

11480. In what way will they be prosecuted?—I belie it is according to some section.

11481. Some section of the Penal Code or what?—T Opium Act or something of that kind; I do not think it the Penal Code.

11482. You think there is some such section?—The may be some such section.

11483. From whom do you think the perwana comes? From the Opium Office.

11484. From the Sub-Deputy Opium Officer or from t Opium Agent himself?—From the Opium Office. I do n know who signs it.

11485. You represent yourself as a great friend of the opium ryots, and as having a large experience among them; has it never occurred to you to look up the Opiu Act or the Indian Penal Code to see the section by whi these people can be prosecuted?—I have not looked at that

11486. If you have been a keen advocate of theirs, sure that would have been the best thing to do, would it no so as to be able to tell them whether they could be pros ecuted or not?—I do not think that would help them i any way if I only told them that. It should be taken in consideration that these are poor ignorant ryots. If tried to tell them it was not the wish of the Governmer to compel them to do it they could not understand it.

11487. (*Mr. Wilson.*) May I interpose for a momen in order to save time. Have you seen some of thes perwanas?—A number of them.

11488. Will you look at this paper and tell me whether is a correct translation? (handing same to witness)—Yes

11489. Will you read it?—Yes.

"*Notice in the name of*——————*of*——————*opium cultivator.*

"It appeared from the reports of the *Mohurir* and th *Zilladar* of the kothee that you intend to sow other crops i the opium holding, *viz.*, 7 cottas of land in which a settle ment was made with you through one——————*Khatadar*, your agent, and in which field you had grown th poppy crops for the last year and year before last, and tha you are not willing to sow the poppy seeds in the field i question. As the field in question yielded the poppy crops onl in last year and prior to this, and it was intended for the cro of the poppy, and Government *has already sent the advance money*, and no objection is, up to this time, made before thi Court either by you or your agent before the time of th land was being settled to you, you are therefore informed to take care by this notice that you must sow the poppy seeds in the field in question. If you fail in doing this you will be prosecuted under section 10, Act XIII of 1857, without hearing any excuse on the subject.—*Dated 2nd October 1893.*"

11490. (*Sir James Lyall.*) By whom is that signed?—It bears a seal, "*Kothee Gya, Opium Court, 1893,*" and is signed "Ram Churn Lall, Gomasta, Kothi Gya."

11491. (*Mr. Wilson.*) I may say that the original of that is in my pocket. It is assumed that he has not taken it as an advance?—It says that the money has been sent. He has not received it; when they have received an advance they have nothing to say.

11492. Now will you read the tenth section?—Yes:—"If it shall be found that any cultivator who has not received advances from Government has not cultivated the full quantity of land for which he received such advances he shall be liable to a penalty of three times the amount of the advances received for the land which he has failed to cultivate, and the said penalty may be adjudged by the Deputy Agent or Collector on the complaint of the Sub-Deputy Agent or other officer as aforesaid. Any person dissatisfied with the judgment of the Deputy Agent or Collector may appeal to the Agent and the decision of the Agent shall be final." In the perwana it says that the advance was not received by the the cultivator: it was sent to him by the Government.

11493. (*Sir James Lyall.*) Sent to the Khatadar?—The money is usually sent through the Khatadar?

11494. Your argument is that whether he has taken the advance or not, if the Khatadar has been told and has taken an advance the asami is threatened with prosecution ?—Yes.

11495. You ask in your evidence why do not the zemindars, well-to-do people, and large capitalists, cultivate poppy ?—Yes, if it pays.

11496 Is it not the fact that one kind of crop will pay a man who cultivates it with his own hands and through his sons and women and children, while it would not pay a big [illegible]

[illegible]

ernment.

11498. *Government in this case under the monopoly is taking the place of the indigo-planter* Is it not the case that in the same way the indigo-planter makes advances to the ryots ?—I do not know about the indigo-planter making advances in the same way. They may have their own con- [illegible]

11499 That was not the case in former days was it,—at one time indigo-planters were supposed to be considerably dreaded, were they not ?—Yes, at one time, but it is not so now

11500 The Opium Department officials are separate from the district officials, are they not ?—I do not think they are in the estimation of the people. They have the constables about them as much as the district officer would have

[illegible]

have to fall back on it.

11502 What do you mean by the " poorest classes "—do you mean people who in ordinary years are almost starving ? —People who live from hand to mouth all the year round.

[illegible]

11504. You say that the poor ryots have no means of approaching the higher officials,—what do you mean by " higher officials " ?—Such as a Magistrate of a district or a Commissioner.

11505. Or a Deputy Opium Agent, is he a higher official or not ?—I think he is.

11506. Are not Magistrates of the district, Deputy Opium Agents, and other officers of that sort constantly about in the district ?—Yes.

11507. And they talk with a good many people, do they not ?—I do not think so, if they talk with them they do so in the presence of their official underlings, and they will [illegible]

11508. Do you mean to say that none of the higher Government officials take the trouble to get into touch with the ryots ?—I am not certain that no official would do it, but generally it is not done. I have never heard of any instances in which it has been done.

11509. (*Sir William Roberts.*) Have you known many habitual opium-eaters personally ?—I have seen a good number.

11510. Have you known them personally ?—I have known a number personally.

11511. In the better classes of society ?—Some of them have been in the better classes of society; others were employed as servants—lower classes.

11512. Have some of these that you knew intimately consumed opium for a long time ?—Yes.

11513 How long ?—Some five, six, ten, and some twenty years

11514. When you state that opium is a poison, I suppose you mean that in a limited sense ?—Yes

11515. It is a poison to these habitual smokers ?—It is a poison to the habitual consumer It is a poison to him if he takes more than he is addicted to take.

11516 You say, " opium is a poison, it ruins the health of its consumers and demoralises them ;" do you apply that only to those who take it in excess or do you apply it to all opium-eaters ?—I apply it to those who take it in excess.

11517. You further say you have not heard of opium being used as a preventive of fever. I assume you are aware that it is used very much as a popular medicine in malarious districts ?—No

11518. You have not heard that ?—No.

11519. Have you not heard that there is a popular opinion in that direction ?—No. I have made enquiries amongst the people here in Behar, and nobody says that he ever takes opium as a preventive of fever.

11520 Has it ever been said that it was a good thing for the various ailments of malarious countries ?—I do not know

11521. Do you know whether opium is more largely consumed in malarial districts than in non-malarial districts ?— I am not aware of that.

11522. You say the ryots are poor in consequence of cultivating opium ?—Yes.

11523. Is it a fact that the ryots of these districts, where opium is cultivated, are poorer than the ryots in other parts of India ?—Poorer than in Bengal where opium is not cultivated

[illegible]

of the district.

11525 Is it the bigha according to which the cultivators are paid for their poppy ?—Yes

11526 Do you apply the same bighas to the other cereals in your table ?—Yes The same bigha—the usual bighs that is made use of here

11527 Have you in your statements or anywhere else at all suggested that a true feeling of objection to opium on moral grounds exists among the ryots in this part of the country ?—I do not think I have mentioned it anywhere specially, but that is implied—on moral and physical grounds.

11528. Do they have a moral objection or an agricultural objection ?—They have both.

11529 Supposing the Government were to considerably raise the prices of opium, would they then have any moral objection ?—It will to some extent minimise the evil.

11530. I will put it in another way I want to know [illegible]

[illegible]

11532. I want to understand exactly your opinion You say " it ruins the health of its consumers and demoralises them " are you there speaking of those who take small quantities or those who take it in what *you* call *in excess* ? —I am speaking of those who take it in excess, and by excess I do not mean one who perhaps takes 2 or 3 tolas at a time, but one who takes any amount that is not needed to keep him in health.

11533 Supposing a man has regularly taken a few grains a day : is it your opinion that does him any harm ?—That

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would be taking it in excess. according to my opinion, because it is not needed for his health.

11534. Is there much malarial fever in your district?—No, not much.

11535. Do I understand you to mean by what you have said that this Commission can scarcely get at the truth of the ryots' opinions by sitting in this room?—I mean that.

11536. And that to get at it, it really would be desirable for a smaller number to go to the fields or villages and talk with the ryots?—Yes, to go amongst them and come in contact with them.

11537. Were you present yesterday when some of the ryots came here?—Yes.

11538. Do you think that they would be embarrassed by coming here?—They would very much be embarrassed by coming here: they do not like to leave their villages.

11539. Do you think it would be easy to get a much larger number of ryots to come here and express the same usual opinion?—Almost all of them would say the same thing. I have visited a number of ryots in several districts lately.

11540. Would it not, on the other hand, be easy for the Opium Department to bring a large number of ryots here to testify to the opposite effect and say that they like the cultivation?—Yes, if they were brought here.

11541. Therefore you think we shall not get at the truth in this room?—No.

11542. I think the ryots who came here yesterday were from the Patna district, were they not—do you know where they came from?—No, I do not. They may have belonged to this district.

11543. In what you have said you have been speaking chiefly about your own district?—Yes.

11544. (*Mr. Pease.*) Are advances made to opium cultivators by money-lenders?—No, not as a rule.

11545. You think the opium cultivators have no liabilities except those due to Government for the advances made for their opium cultivation?—They have, and they are going down, sinking into poverty.

11546. (*The Maharaja of Darbhanga.*) Do any of the ryots take opium?—Some of them do.

11547. What is the approximate cost per month of the opium they take?—That depends on the quantity taken.

11548. Do you think they buy opium?—No, it is illicit.

11549. You mean the passewa?—They keep back a portion for their opium-eaters, I think.

11550. The opium cultivator has not to spend any money from his pocket if he takes opium?—I do not think he spends money.

11551. You say that opium is cultivated at a loss?—Yes.

11552. Then why is it that opium cultivators will take to the opium cultivation?—By compulsion.

11553. Do you not think that the cultivation of opium renders the soil more fit for the cultivation of other crops?—It more exhausts the soil, and therefore a good deal of manuring is necessary. No opium could be grown in the interior at a distance from a village, but close to the village where the manures are available.

11554. Are any other crops grown on poppy land in the same year?—I think potato grows and sugarcane grows on poppy land.

11555. Sugarcane and opium the same year on the same land?—No, a sugarcana plantation takes the whole year.

11556. Is anything grown on the same ground besides opium?—Indian corn may be planted.

11557. Do you think that the high cultivation of opium makes the land more fit for the cultivation of Indian corn?—No.

11558. You do not think so?—No.

11559. Is sugarcane grown in the same land for years together as opium is?—I have seen in several places, but they need some sort of manuring. and the people are learning to manure their fields.

11560. Is it not the case that, in many instances, after three or four years. there is a change of crops—is not that the custom in Behar?—In some places.

11561. With opium it is not the case?—With opium, too, unless it is well manured.

11562. You say it is grown on land near villages?—With the help of manuring.

11563. You say that in the village of Kulharia the ryots have refused the cultivation of opium because the zemindar did not compel them to do it?—Yes, I went to the village and saw it.

11564. Is it not the case in Behar that more than 90 per cent. of the ryots have rights of tenancy?—I think more than 50 per cent. of the lands in Behar are bhouli, paid in kind.

11565. Have you any tenancy ryots?—No, I do not think those who grow bhouli lands have any tenancy right.

11566. Have you seen the Tenancy Act?—I have not seen the Tenancy Act.

11567. Can the zemindar eject a ryot?—There is no ejectment necessary in this case.

11568. You say that the ryot is compelled by the zemindar to cultivate opium?—I do not say compelled.

11569. Your words imply that if the zemindar directed the ryot to grow poppy, he would be obliged to do so?—It is done by their influence; a word from them would be enough.

11570. Their moral influence?—The influence of the zemindars.

11571. There is no legal power to compel?—No legal power whatever.

11572. When you speak of the effects of opium, to what districts do you refer?—To Monghyr, Gya, Chupra, and Bankipur.

11573. (*Mr. Mowbray.*) You say that as a preacher of the Gospel you have had special opportunities?—Yes, visiting the people.

11574. Are those special opportunities of ascertaining their economical objections to cultivate poppy or their moral objections?—Both.

11575. Have you a district under you as a missionary?—Yes.

11576. What is the area?—It is the Gya district.

11577. How many Christians are there among the ryots?—There are no Christians amongst the ryots; the missionary is expected to preach the Gospel to the heathens, not specially to Christians.

11578. But do you think that you have special facilities for seeing people who do not belong to the Christian religion?—I have seen many of them, and talked with them. and have known many of them. I go amongst them, and preach the Gospel to them.

11579. Do you think that the fact that you have to go amongst them and preach the Gospel gives you special opportunity of hearing what they themselves would wish to speak about?—Yes, because they do not take me to be in any way connected with the Government. I am regarded as a friend of the people, sitting amongst them in their own houses often.

11580. Do you think that they speak more freely to you than they would to men of their own religion—I am not speaking of English officials—would they speak more freely to you as being a Christian missionary?—They would speak to men of their own religion too.

11581. You say you have had special opportunities?—Yes.

11582. I want to know whether you really think that your position as a Christian missionary brings you into closer touch with them than natives of their own religion?—Not natives of their own religion—that is not implied.

11583. I should have thought that was the meaning of "special opportunities." You have given us certain statistics; can you give me any idea of what number of people they are based upon, and what sort of examination?—A large number, I think extending over more than three or four years, in some instances, and I have known them for a long time. There was some opium cultivation in Monghyr next to my house.

11584. Did you jot these things down from time to time. and then prepare them?—More than two years ago I had to say something about this business.

11585. Where was that?—It was to a friend who asked me about it.

[illegible] cheaper than it is in town.

11588 You seem to say that cultivators do not employ [illegible]

11589 You mean that that item really represents what you call the wages that a man would pay to his family if he paid them ?—Yes.

[illegible] they have to make it up.

11591 With regard to the perwanas, have you seen many of them ?—I have seen many of them.

11592 Was the one you mentioned given to you by one of the cultivators ?—Yes.

11593. Are they all the same ?—I think the wording is almost the same—there are certain changes

11594 I want to have it clear whether they all state that money had been paid to the Khatadar ?—I did not take notice of that.

11595. (*Mr. Wilson*) It does not say that the money had been paid to the Khatadar ?—It is said that the money has been sent.

11596 (*Mr. Mowbray*) How is the Khatadar himself appointed, how does he come to exist—is he elected by the ryots themselves to represent them ?—I do not think so. he is not elected by the ryots themselves.

11597. How is he elected ?—He is appointed by the Government—that is, as far as I can find out, I have had that information

11598. Your impression is that he is appointed by Government ?—Yes.

[illegible]

11600. You think the Khatadar is appointed by an under- [illegible]

11602. Were you then in the district of Gya—ten years ago ?—No, I went there four years ago

11603 You have only been there four years ?—Yes

11604. Where were you before that ?—In Calcutta four years, and in Monghyr.

[illegible]

11606. Were you there before you were in Calcutta ?—Yes

11607. How long ?—I was born and brought up there—I lived there.

11608. (*Mr. Pease.*) As a Baptist Minister you are devoting the whole of your life to the interests of the people of the district in which you live ?—To the preaching of the Gospel, and also in doing good where I can

11609. Preaching the Gospel takes a limited part of your time, and during the other portion of your time do you visit them in their houses ?—Yes.

11610 And enter into all their interests ?—Yes.

11611 Therefore you have special opportunities of knowing what their feelings are with regard to their outward concerns ?—Yes

11612. (*Mr. Fanshawe*) You have stated that you lately made a special enquiry in several districts; to which districts *does that remark apply* ?—*Chupra*, Shahabad, Patna, Gya, and Monghyr.

11613. Five districts ?—Yes.

11614 What length of time did you give to this special enquiry in those five districts ?—I do not think I said "special" enquiry.

11615. How long did the enquiry occupy you ?—In some places a day and in some places more

11616. Would you tell me generally how many villages you visited, and how many people spoke to you regarding their prayer to be released from the obligation of growing poppy ?—What I have said is not only based on my recent visit, but I have been all my life in contact with this people

[illegible] than that.

11618 With how many cultivators did you come in contact ?—I saw hundreds or thousands of people In one village I had more than three hundred and fifty.

11619 You think that you can found on that an opinion as to the general unwillingness of the cultivators in Behar to cultivate opium ?—Yes

11620 You are satisfied that you have had special experience ?—Not only on this visit

11621. With your former knowledge ?—Yes

[illegible]

11623 He was a zemindar owning property ?—A zemindar living all his time in Calcutta and not coming in touch with the people, so that I do not think I will accept what he has to say on that point

11624 Does not the Khatadar come into the head-quarter of the Sub-Opium Agent, to make an engagement on behalf of the cultivators of his village ? Is not that the system ?—I do not know

11625 You have been amongst the people; is it not the case in Behar that the Khatadar comes to make an engagement on behalf of the cultivators ?—No, I do not think so. The zilladar goes to him.

11626 Does not he come in to the Sub-Opium Agent to make an engagement on behalf of the cultivators of the village ?—I do not think he goes there of himself.

11627 Does he make the engagement ?—The zilladar brings him

11628 You mean to say that the zilladar brings in the Khatadar to make the engagement ?—Yes.

11629. Does not the Khatadar produce a list of the cultivators of his village who wish to cultivate poppy, and the area they propose to put under poppy ?—I think a list is prepared for him.

11630. By whom ?—By those who can write for him He cannot generally read and write There are others who do the writing for him

11631. Is it dictated by him ?—It is prepared by others when he gets the advances.

[illegible] from many of these people the sites are selected, and the names are taken down, and one of the ryots is made a [illegible] the other [illegible] Then the [illegible] and the [illegible]

11633. The Khatadar then comes into head-quarters with his list and takes the advances, does he not ?—Yes.

11634. Are you aware that before he leaves the head-quarters of the Sub-Deputy Agent he admits that he has received the advance on behalf of such cultivators as are on his list—are you aware that that is the practice? —No, it may be the regular thing to be done, but I have not heard about it from the people.

11635. In all these questions of cultivation of course conditions differ in different parts; but is it not the case that poppy cultivation is largely carried on on what may be called market garden lands?—Near the towns.

11636. What may be called market garden land, or land on which you would grow garden crops? —I do not see much poppy cultivation here in Bankipur.

11637. Speaking generally of Behar, is not that the case? We have been told that poppy is grown near the villages on what may be called market garden land?—I do not understand the expression "market garden lands."

11638. I mean land on which vegetables and crops of that kind are ordinarily grown, a fine cultivation? —Nearer the towns I do not think they grow opium, but nearer the villages they do.

11639. I am speaking of the villages?—Not near the towns.

11640. Who are the people who ordinarily cultivate poppy in this part of the country—what classes of cultivators?—The low class.

11641. What castes—are they the Muraos, Koeris, or Kachhis? —There are many Koeris and some Brahmins and some Rajputs.

11642. Is it not the case that poppy is largely cultivated by these gardeners or Koeris?—No, I do not think so.

11643. Do you think the acreage under poppy would be largely given up to cereals in any case if the poppy were stopped?—It would.

11644. Do you not think that potatoes, sugarcane, and tobacco would be the chief competing crops with poppy on this land?—Yes, and other crops, wheat and grain

11645. Which would be the chief competing crops in your opinion? —The potato, I think.

11646. And sugarcane?—Yes.

11647. And tobacco?—About tobacco I do not know.

11648. Sugarcane and potatoes?—Wheat and grain and other food-grains.

11649. But the chief would be sugarcane and potatoes?—Yes.

11650. So far, the area under poppy would not be given up to cereals?—Wheat too.

11651. But more likely sugarcane and potatoes?—Wheat and grain.

11652. It has been stated that a number of applications are made from year to year by cultivators who have had to give up poppy cultivation objecting to their being obliged to give it up: how do you reconcile that with the statement that there is a general unwillingness in Behar?—I should like to have the names of the cultivators.

11653. You think that in Behar there have not been applications of that character as far as you know?—As far as I know. I should be glad to satisfy myself that there have been such applications.

11654. You speak of the dread of the police; do you wish it to be understood that the police have any direct connection with the working of the Opium Department?—It is not that; it is about the cultivators approaching the higher officials.

11655. They are prevented by the dread of the police?—Yes.

11656. Do you mean to imply that a dread of the police on the part of the cultivators prevents them from going to Government officials?—Yes, if they want to go and say something they do not get any help or advice from them. If they want help they do not get it.

11657. With regard to mango trees, you have said that a general denudation of the country is going on owing to their being cut down?—Yes.

11658. Is it not the case that a number of new mango trees are constantly being planted?—Even if they be planted I have not seen many. I have seen some in some places.

11659. It is the case, I suppose, that mango groves are constantly being planted though you have only seen some?—Yes, to some extent.

11660. Are you aware that the matter has been taken up by any district or Government officials?—I am not aware of that.

11661. (*Sir James Lyall.*) In comparing the profits of cereal cultivation and poppy cultivation, you put the yield of cereals at from 16 to 20 maunds?—Yes.

11662. You have charged nothing in your account for cereals for the irrigation and manuring?—Grain does not need irrigation.

11663. You are, I suppose, including wheat too?—That needs hardly any irrigation: gram and other cereals do not need it; they belong to dry farming.

11664. On well land wheat is generally irrigated, is it not?—No.

11665. Not when there is a well there?—I do not think it is irrigated.

11666. You think that without irrigation and without manuring the land will produce from 16 to 20 maunds on an average?—Manuring is necessary, but not irrigation.

11667. You have put nothing for manuring?—No.

11668. Do you know that this estimate of yours of yield of cereals is about double the estimate which the Government takes in calculating assessments for land revenue?—I do not know.

11669. (*Mr. Wilson.*) You said you had lived in Monghyr?—Yes.

11670. How long did you live there?—I was born there and lived there up to the age of 3(?), when I left the place.

11671. That is a poppy-growing district?—Yes.

The witness withdrew.

Mr. Dinnonath Mazumdar called in and examined.

11672. (*Mr. Wilson.*) I believe you live at Bankipur?—Yes.

11673. Are you a Minister of the Brahmo Somaj New Dispensation Church?—Yes.

11674. Will you tell us what classes, races, or castes you have had experience amongst?—The rich and respectable class; also the poor and lower classes. I do not speak only of Bankipur. I speak of my experience of many years. The habit is not confined to any particular caste among the Hindus. It is more common among Mussulmans, from whom the Hindus appear to have imbibed the habit of smoking at least.

11675. What special opportunities of observation have you had?—From my boyhood, for about half a century, I have seen men addicted to the habit around me. I have had neighbours and acquaintances, and even friends and relatives, in the habit, some of eating and others of smoking opium, both among the respectable gentry and the low-class people.

11676. How far is opium-eating or drinking prevalent among these classes?—I know nothing of drinking opium. Opium-eating has become common among the elderly people, there being a general notion that opium removes the susceptibility to all sorts of complaints that a man gets above the age of 40.

11677. How far is opium-smoking prevalent among them?—It is rather decreased amongst the Bengal gentry and educated Beharis and Hindustanis, and is confined to the poor and low-class people in Bengal, and the common people in up-countries, and to men and women of ill-fame throughout, whose number is limited to a small minority of the population.

11678. That has reference to smoking?—Yes.

11679. At what age is the habit generally acquired?—Generally about 25 and sometimes earlier according to circumstances.

11680. What motives induce people to form the habit?—The pleasure of intoxication with some (in case of smoking) and thoughtless imitation from the influence of company with many. Eating is generally from a protective medicinal motive, though introduced without an authorized prescription.

[illegible]

shedabad, and Dacca—are the foremost

11681 Is there a marked difference between moderate and excessive consumers, if so what is the percentage of excessive consumers?—Amongst the opium-eaters, the number of excessive consumers does not carry a hi h percentage, most of them maintaining the capability to work though they often doze and yawn I saw only one man of this stamp [illegible]

[illegible] strong inclination to repeat the sittings to the extent of three or four times in a day

11682 What proportion of their income do the habitual consumers spend on opium? - There is no uniform rule Smoking is more expensive in which the rich or the well-to-do persons generally have a large company around, and sweetmeats, to a large quantity are taken as a necessary accompaniment to help intoxication So a smoker can spend all his income The eaters are more judicious and economical

11683 Is there a general tendency to increase the dose? —Yes Both in the cases of eating and smoking the quantity must be increased gradually to secure the growth of intoxication

[illegible] men- restless [illegible] co very [illegible] unless [illegible] quantity, as also other rich and nutritive food, no medicine will have any effect in the constitution, in case of illness except in diabetes, rheumatism, diarrhœa and dysentery, but the two last-mentioned cases often prove fatal with the habitual consumers of opium A swallower, besides all this gets his eyes sunk and eyesight impaired, and a sort of hoarseness in the voice sometimes He loses power of concentration [illegible]

11685 In what proportion of cases are injurious results [illegible]

11686 Is opium generally believed to be a protective against fever?—Yes, and the opium-eater always takes his doses, even when he gets fever but men addicted to the habit preach it as a protective to all sorts of maladies Opium-eaters do not generally get fever so often, they say

11687. Is it a protective against fever in your opinion?— [illegible] habitual opiumist It checks diabetes, rheumatism, and chronic diarrhœa, and some such diseases

11688 Is it specially useful in malarious districts, or believed to be so?—I cannot give a definite opinion The consumers of opium believe opium to be very useful in all sorts of complaints as also in the damp and malarious districts where the habit is as common.

11689 Is it necessary, or believed to be necessary, to enable working people to get through their daily toil?—Never Far from being necessary, it makes men drowsy and cachectic. The men in Assam who are in the constant habit of chewing opium rags, are extremely lazy and can hardly get up and work. Their females do every work for them, even attend courts of justice when necessary Opium-eaters cannot do anything unless they get their dose in time.

11690 Is the habit of taking opium looked upon as disgraceful?—Yes, very disgraceful, especially smoking.

11691. Does the existing system of granting licenses for the sale of opium tend to the spread of the habit or to its restriction? How would the license holders make up [illegible]

11692 Is it desirable to prohibit the sale of opium except for medical purposes?—Yes, as the use of opium in any shape always produces evil effects, except as medicine

11693 Would public opinion favour the adoption of this measure?—There is every reason to believe so in the case of the disinterested public. People addicted to it and many of those who earn their daily bread in the opium service, or those otherwise interested, will not favour the measure. Fear of imposition of a new taxation keeps back many—who have something like a panic—to give out their real conviction; and men of a political turn of mind do not much care to look to the moral or social sides of the thing

11694 If such a measure were adopted would it be desirable to make special provision by establishing a register of opium consumers for the wants of those who are already habituated to the use of the drug?—I do not see why it should not be Those taking opium habitually as medicinal doses should have no reason to blush or make a secret of it The boating people among them may have some difficulty to get a supply everywhere unless they are provided with something like a pass to show that they are registered consumers and should be supplied with a fair quantity wherever they live temporarily The pass would bear the number of quantity allowed, and the signature of the Registrar

11695 Have you any general observations to make?—It was a recent habit with the Bengalis who took to it from the last generation I mean the generation previous to mine my grandfather's generation was never found in the habit It was begun perhaps with the monopolised trade of Government by the Persian-knowing youths – the English-knowing forming an exception, under the Mahomedan influence, some 60 years ago or thereabout, and it is becoming rare now in Bengal gentry, as far as smoking is concerned The habit of swallowing pills as protective or medicinal doses, though apparently less formidable has gradually spread its dominion all over the population women and children included, except the few educated and enlightened men of thought The habitual consumers preach and spread the habit amongst the fair sex in the plea of medicine for all sorts of chronic maladies they complain of and the children are given small doses to put them to sleep the ayah in European families being the foremost to put the crying little ones to rest It is not given to children by parents or relatives as in the case of the drinkers of wine There are numerous cases of suicide committed by means of opium every year for trivial differences between relatives and for other causes, because of its easy access

11696 *Mr Fanshawe*) To what part of the country do you wish your remarks generally to apply?—In Bengal proper generally

11697 With regard to your remarks on Assam were you speaking from personal knowledge?—Yes, I have been in Assam on my tour of mission

11698 Had you sufficient experience on this tour to found your remarks upon personal knowledge? I saw people chewing opium rags there, and I saw they were very indolent.

11699 Then they are founded on some personal experience—Yes, on personal experience

11700 Do you wish us to understand [illegible]

11701. What you say now does not appear to agree with what you said before, that the habit was gradually spreading its dominion over all the population?—As far as opium-eating is concerned, the habit has been very common

11702. You mean that it has been increasing, but is not yet very common?—Yes; it is getting common.

11703 Getting more common than it was because you said it was not common?—Yes; women and children also are getting into the habit.

11704. (*Chairman.*) You said that opium-eating had become common among the elderly people, there being a general notion that opium removed the susceptibility to all sorts of complaints that a man gets above the age of 40?—Yes, that is the general notion.

11705. You have given us your general view upon opium, what is your general view with regard to alcohol?—I believe its effects are even worse.

The witness withdrew.

Babu Rasik Lal Ghosh called in and examined.

11706. (*Mr Wilson.*) Have you been deputed to Bihar by the Indian Association to enquire into the circumstances connected with the cultivation of the poppy?—Yes.

11707. You do not propose to deal with the question except as regards the poppy?—No.

11708. Have you visited various places in the district of Shahabad?—I visited various places in the district of Shahabad where I collected information from the poppy cultivators themselves, and from persons who know a good deal on the subject.

11709. What do you say with regard to the cultivation of the poppy being popular?—The cultivation of the poppy does not seem to be popular, because it is not paying. The oppressive acts of Sub-Opium Agencies are another reason why it is not liked by the tenants.

11710. Will you explain that further?—The tenants are often compelled to accept the first advance for growing the poppy; and in case of their refusal, they are threatened with criminal prosecutions and imprisonment; and besides, their legitimate dues on account of the poppy grown the preceding year are withheld from payment unless they (tenants) consent to cultivate the poppy.

11711. Do you suggest potatoes as a substitute?—Potatoes can be raised in the soil which is generally used for the poppy cultivation. I give below a comparative statement of profit and loss of these two crops in a bigha of land,—*i.e.*, 27,225 square feet or ⅝ of an acre.

11712. I believe you have prepared a calculation which you will hand in?—Yes.

(1) POPPY.

Price paid to tenants for growing the poppy per *bigha* or ⅝ of an acre.

	R	a.	p.	R	a.	p.
For 4 *seers* of opium of 70 per cent. consistence, @ R5/12 per *seer*	23	0	0			
For 5 *seers* of flower leaf, @ 0/4/0 per *seer*	1	4	0			
For one *maund* of poppy leaves for "trash," @ 0/6/0 per *maund*	0	6	0			
For ¼ *seer pasewa*, @ R3/8 per *seer*	0	14	0			
For 4 *maunds** seed, @ R2/8 per *maund*	10	0	0			
Total	35	8	0	35	8	0
Loss to the cultivator	13	2	0	31	0	0
	48	10	0	66	8	0

Expenditures incurred by tenants for cultivating the poppy per *bigha* or ⅝ of an acre.

	R	a.	p.	R	a.	p.
For 10 to 15 ploughings @/12/ each time	7	8	0	11	4	0
For manuring (including carriage)	3	0	0	5	0	0
For labour for preparing the beds, 5 or 6 labourers, @/3/0 per head per day	0	15	0	1	2	0
For seed, 5 or 6 *seers*	0	6	0	0	7	0
For one ploughing after sowing seed	0	12	0	0	12	0
For 6 to 8 irrigations, @ R2/4 each time	13	8	0	18	0	0
For weeding, 6 or 7 times, 90 to 105 women, @ 0/1/3 per head per day	7	0	0	8	3	0
For lancing and collecting of juice, 4 to 6 times, 100 to 150 women and children, @ 0/1/3 per head per day	7	13	0	11	12	0
For rent, from R9/ to R12/a year, for 9 months, paid to the landlord	6	12	0	9	0	0
For perquisites, paid to the *lambardar*, @ 1/ per *bigha*	1	0	0	1	0	0
Total	48	10	0	66	8	0

* 48 seers of 12 *gandás* or 48 *tolas* make one local *maund* of Sháhábád. Therefore 4 local *maunds* are equal to standard 2 *maunds* 13 seers 3 chataks and 4 káchá. The other measurements refer to standard measurement.

(2) POTATO.

Price received by the tenants for growing potatoes per *bigha* or ⅝ of an acre.

	R	a.	p.
Outturn from 100 to 200 *maunds*	150	0	0

Expenditures incurred by tenants for cultivating potatoes per *bigha* or ⅝ of an acre.

	R	a.	p.
For 6 ploughings, @ /12/ each time	4	8	0
For 10 *maunds* seed, @ R5/ per *maund*	50	0	0
For sowing, 10 labourers, @/3 per head	1	14	0
For irrigation, 3 times @ 2/4 each time	6	12	0
For digging and putting earth at the roots, 20 labourers, @ /3/ per head	3	12	0
For weeding, twice, 30 women, @ /1/3 per head	2	5	6
For manuring	10	0	0
For gathering potatoes, 30 women, @ 0/1/3 per head	2	5	6
For rent, R9/ to R12/, paid to the landlord	12	0	0
Total	93	9	0
Profit of the cultivator	56	7	0
Grand Total	150	0	0

Both the crops of poppy and potato are sown in October and reaped in February or March. If the tenants are left to their choice, they would sooner grow potato or any other crop than the poppy, because it would be paying and also because it does not require so much labour and care as the poppy; on the other hand, the risk in growing the poppy is ever so much greater than growing *any other crop which* does not require so much labour and attention as are required for a successful cultivation of the poppy.

11713. Have you some reason to think that the tenants do not get the full amount they are entitled to by the regula- . . . —From a look into the

11714 I believe you have a translation of one of these: will you read it?—I have a translation of two receipts, viz:—

No

License is given to ———son of——— by caste ——— of village ———Perganah ——— Zillah ——— as per *Kabuliat* (lease) written by the *Khatadar* and the tenant mentioned above to grow the poppy produce in the field settled with him situated in village, perganah and zillah above mentioned

Area or extent of the settled field . .	17 cottahs
Amount of the first advance . . .	Rs. 4-4-0
Area of the field measured . .	9 cottahs 11 dhurs.
Amount of the second advance .	Rs 1-9-6
Amount of opium as entered in the book after weighment	13 chataks 3 katcha (1st class)
	Ditto 2 seers 12 chataks 2 katcha.
	3 seers 10 chataks 1 katcha

Price of the opium———

Price of "Flower-leaf"———

Price of the Poppy-leaf ("Trash")———

Amount of money at the time of adjustment———

Date———

(Signed) H. E. W,
Sub-Deputy Opium Agent

No.

License is given to———son of——— by caste ——— of village———Perganah ——— Zillah ——— as per *Kabuliat* (lease) written by the *Khatadar* and the tenant mentioned above to grow the poppy produce in the field settled with him, situate in village, perganah and zillah above mentioned.

Area or extent of the settled field . .	1¼ bighs.
Amount of the first advance . . .	Rs. 6-4-0
Area of the field measured . .	16 cottahs 16 dhurs
Amount of the second advance .	Rs. 2-5-6
Amount of opium as entered in the book after weighment	2 seers 2 chataks (2nd class)

Price of opium———

Price of "Flower-leaf"———

Price of the poppy-leaf ("Trash") ———

Amount of money at the time of adjustment ———

Date———

(Signed) H. E. W.,
Sub-Deputy Opium Agent.

11715 Are the papers on a printed form with the particulars filled up in writing?—Yes, the paper is printed.

11716 The particulars written in with a pen?—Yes

11717 What is the part you complain of or say is not fair? I complain of this: the advances of money which the ryots get are entered, the cottahs they are engaged to cultivate are entered and . . .

weighment, and the Gomashtas, without having it weighed, throw it away, and say, "It is not good; we will not receive it; you will not get anything for it" When the ryots want to get it back, they say "Oh no, we won't allow you to get it back." It may probably be the Gomashtas and other . . . of the Opium Agency enter against their names

is that when the ryots take their opium for weighment the Sub-Opium Agent fixes the class of opium. If it is first class he puts Rs. 5 for it. It may be over 70 consistency or under. When the godown receipt comes from the Central Agency the account is cleared, but the amount which is due to the ryots is not paid at that time, it generally comes by the middle of June, but the ryots get the amount in the next year when they got the first advance. Those ryots who refuse to take the first advance are refused, . . .

the Sub-Agency

11718. Do I understand that those papers you wish to hand in are all alike?—All alike.

11719 All made out in a similar way?—Yes.

11720 All filled up in a similar way?—Yes, the only small difference is that in one paper the opium is put as second class, and in another as first class.

to wring out the enormous annual profit of about five *crores* of *rupees*, at the expense of a starving peasantry

11722 Have you got this information from one or two persons, or from a considerable number of persons?—I have got it from a considerable number of persons.

11723. Have you any idea—how many?—When I went to a village I generally visited 50 and sometimes 100.

11724. (*The Maharaja of Darbhanga.*) How many of such receipts have you come across?—From one part of Shahabad up to Buxar, wherever I went, I found this kind of receipt everywhere.

11725 In every village?—Wherever I went, in every village

11726 Did you find this to be the case with every ryot, or was there only a certain percentage?—No, they never keep their accounts with them, they keep them with the Lambardar or Khatadar.

11727. How many receipts did you compare? What was the percentage in which these forms had not been filled up properly?—I believe some 200 or 300

11728 In 200 or 300 receipts these forms had not been filled in?—I have seen it with my own eyes.

11729. How many receipts did you see?— Two or three hundred

11730. All together?—Yes

11731. In how many cases were the forms not filled up?—All the same every one

11732 Every one the same not filled up?—No; filled up.

11733. (*Sir James Lyall.*) Did you ask any official or anybody to explain why the receipts were not filled up?—I did not meet any official.

11734 Are you certain that the account had been closed before you looked at the receipts?—Yes; it must have been, because the weighment of the opium is entered there, which must have been the previous year.

11735. You say the tenants are often compelled to accept the first advance for growing poppy?—Yes.

11736 And in case of refusal they are threatened with prosecutions and imprisonment; in the enquiry made did you try to find out how they are compelled?—Yes

11737 Will you tell us how?—The Lambardar or Khatadar of the village, who is held by the Government and the people as the head of the cultivators, and who, I believe, as

we have heard from the Lambardars themselves, are appointed by the Zilladars and not by the tenants, at the time of the first advance, go to the Agency with the names of the ryots that are entered in the book of the Agency. They give a list to him, and the money is *advanced to the Lambardar.*

11738. Who gives the list of names, the Khatadar?—The Agent's officers give a list of the cultivators to the Khatadars, and the Khatadar enters into an agreement with the Agency for cultivating the poppy. In that agreement the name of every tenant is entered. The Khatadar with that list goes to the village, and asks the tenant to receive the money, and sign the papers. Those who receive the money, whether by the persuasion of the Lambardar or by the interference of the Zemindar's Gomashta, whatever it be, sign the paper, or have it signed by others, those who cannot write. But, in the case of those who object to take the advance, the Zilladar goes to the Agency and makes a report that such and such a tenant objects to taking the advance. Then the Agency sends either the Zilladar or any of the officers to force them to accept the advance, and they are told : " If you do not take the advance the balance of the previous year will not be paid to you "

11739. If the man refuses the advance?—Yes ; if still he refuses to accept the money the Zilladar comes and says : " This is the custom, that you are to cultivate 5 or 10 cottas of land for 15 or 20 years ; you must do it ; it is the order of the Sircar " (which means the Government). " If you do not do it I will prosecute you ; I will punish you," they threaten. Sometimes the ryot goes to the Sub-Agency to complain to the Agent Sahib that the Zilladar is doing that. They say : " We won't cultivate, give us our balance." The Agent Sahib says : " You are cultivating 5 cottas ; this year you must cultivate 6 cottas, and you must accept the advance." Of course these facts have been reported to me.

11740. That is what they tell you?—Yes. That is what the poor ryots do : they take the advance, pressure being put upon them in this way, and they cultivate.

11741. In spite of all this a great many cultivators do give up the cultivation, do they not?—Yes.

11742. The others hold on because they are afraid of forfeiting their balance?—Yes.

11743. I suppose forfeiting the balance is illegal, is it not?—Quite illegal ; but the ryots have no remedy against it, because this receipt is a useless piece of paper in a Law Court. No date is entered on this receipt which the ryots get from the Agency. It is useless in a Law Court. There is no date, and no balance is entered ; the amount is not entered, and if they sue they say that it is barred by limitation,—that it is five or ten years old

11744. Your conclusion is that they do not leave off poppy cultivation because these balances would be forfeited ; you say that that is held over them?—Yes.

11745. But surely these cultivators at Shahabad are not so unintelligent as not to see that if the poppy cultivation involves so great a loss they had better even forfeit the balance and give up cultivation?—The thing is this : they do not calculate as I have calculated their profit and loss. The year in which they incur some debt they consider that they have lost on their cultivation ; but the year in which they pay their dues and everything to the Zemindar Mahajan, and every body, they say. " We have got something."

11746. You mean they do not know that it is so?—As a rule the cultivators do not cultivate a great amount of land. The cultivator has five bighas, and he will cultivate perhaps one bigha or half a bigha or a quarter.

11747. You mean he does not know that it is such a losing concern?—Yes, his impression is that it is a losing concern. They are feeling that now.

11748. Then why not give it up?—They are trying to give it up. The ryots represented to me that they went with petitions to the Sub-Opium Agency to do away with the cultivation, but no one heard about it.

11749. But they do know that they are free to give it up. They must know that because they see a lot of people who have given it up, and it is notorious that many people have always refused to cultivate it?—In a village the poorest tenants are made to cultivate.

11750. By the Khatadar?—The Khatadar does not do it, but the Zilladar. If a man has got some stamina or independence he does give it up.

11751. Are the cultivators, most of them, of the Murao caste,—men of the market garden class?—No, they are generally of the Koeri caste.

11752. These Koeri caste are fruit cultivators, are they not?—Yes, for garden purposes.

11753. Are they so poor and stupid as to be under the influence of the Zilladar, a man with from *Rs. 5 to Rs. 7 a month,* —a mere Chaprasi?—They are under the influence of everybody ; they are under the influence of the Gomashta, and under the influence of the Jeth ryot.

11754. Is he separate from the Khatadars?—He is not necessarily the same person.

11755. What interest has he in promoting opium cultivation?—They have the same interest.—You will see in the calculation " For perquisites paid to the Lambardar at Re. 1 per bigha."

11756. Do you not mean the Khatadar?—The Lambardar means the Khatadar. This amount becomes a fund. If there is in a village 50 bighas of cultivation in the Lambardar's hand it is Rs. 50, and Rs. 25 go, as they report, into the pocket of the Zilladar and the Gomashta, and out of the Rs. 25 the Lambardar or Khatadar bears the expense of feeding and of other charges of the Zilladar and Gomashta as they visit the villages, and also, as they say, when the Sub-Agent Sahib comes to the village the Lambardar has to supply him with fuel and grass for horses, and they say that the Gomashta does not pay them. Of course they do not mean that the Sub-Opium Agent intentionally does not pay them. They say : " He may pay the Gomashta, but the Gomashta never pays us."

11757. (*Mr. Fanshawe.*) Was it your intention to say that the Khatadar goes in to make an agreement without previously consulting any of the cultivators?—Yes.

11758. As to whether they are willing to cultivate poppy or not for the next year?—He does not go himself.

11759. When he goes in he has not consulted them previously?—Yes, I know as a matter of fact that no Lambardar is willing to remain a Lambardar.

11760. You spoke of cultivators who had been refused their balances going to the Agent Sahib without redress—are you speaking of the actual Opium Agent or the Sub-Deputy Agent?—They have no direct communication.

11761. Do you mean the Sub-Deputy Agent?—Yes.

11762. Can you kindly give us any instances in which you have been told or know that cultivators went to the Sub-Deputy Agent and were refused redress, or refused payment of their balances?—I have no particular instances to give, but I know of some names of persons who applied to the Sub-Deputy Agent for their balance and to be released from the obligation of cultivating poppy ; but for obvious reasons they did not authorize me to tell their names.

11763. As you are making a charge that gentlemen in the position of Sub-Deputy Opium Agents refused to pay balances that were due, you ought to be prepared to state the particulars?—These facts have been reported to me ; I did not see them with my own eyes.

11764. How many instances of this kind are there of which *you have received information*?—I have heard of some ten instances.

11765 Have you any objection to give up the names of these persons, or did you receive the information in confidence from the ryots?—I received the information from the ryots.

11766. In confidence?—In confidence.

11767. You are not prepared or willing to give up the names?—I am not prepared to give up the names.

11768. (*Chairman.*) Why not?—Because the ryots would be harassed.

11769. (*Mr. Fanshawe.*) Will you tell me, if you are at liberty to do so, who the Sub-Deputy Agent was who is said to have refused these balances due to certain cultivators?—I did not enquire his name.

11770. (*Chairman.*) When did this occur?—They said it occurs generally every year almost.

11771. To the same ten?—Not the same cultivators.

11772. (*Mr. Mowbray.*) Were all the ten cases under the same Sub-Deputy Agent?—I have heard of some ten cases in which they applied to the Sub-*Deputy* Agent to get their balances and to be released from the obligation of cultivating poppy.

11773. Did all these ten people apply to the same Sub-Deputy Agent?—No.

11774. (*Chairman.*) Do they all live in the same District?—*They belong, I believe,* to two Sub-Agencies, Arrah

and Buxar. When they applied to the Agency they . . . I you will . . . ryots are . . . Zilladar . . . he advance . . . consulta . . . tention of the Sub-Deputy Agent to refuse payment or again it may . . .

. . . you should do so"

11775 (*Mr. Fanshawe*) You stated that the Sub Deputy Agent refused to pay the balance due and told the cultivators that they must go on cultivating poppy.

11776. (*Chairman*) I think you ought to give the names.

The Commission adjourned for a short time

. . . we adjourned you . . . reference to certain . . . the Commission in . . . pium Department. . . . that you were not . . . ford

11778 We think that as you cannot give the names, your evidence should be given in a more general way. I believe that what you wish to say is that you have been informed that there have been cases in which balances pro- . . .

. . . go and apply to the Agency for the balance of last year, and to be relieved from the obligation of poppy cultivation, . . .

11779. You now tell us that there have been cases in which pressure has been used to induce cultivators to continue cultivating poppy against their will?—Yes. The balances are paid in the month of October or November.

11780. The balances were refused unless the cultivators undertook to continue cultivation of the poppy? Yes.

11781. You are not prepared to give names in support of that statement? No. The balances are not due for ever, they get it afterwards.

11782 (*Mr. Mowbray*) You mean that when the people came to claim their balances in June they were told that they could not have them unless they went on cultivating for another year but you say that the balances which were due, although not paid at once ultimately were paid in October, you do not make any charge that the balances due have been ultimately and altogether withheld?—No, they were paid after a few months.

. . .

11784 And you add that you are not prepared to give names?—No

11785 (*Chairman.*) Then I must say from the Chair that . . . and particular you . . . weight to your . . . out if it has been . . .

11786 (*Mr. Wilson*) Have you any reason to believe that some memorials have been prepared to be forwarded by ryots?—Yes

11787 Is it your duty to present them?—I have heard of some memorials being sent.

(*Mr Wilson*) Perhaps the Secretary can give us the translation of one of them.*

(*Mr. Hewett.*) They say that they do not benefit by the cultivation of opium, but, on the contrary, lose by it. They would be entirely bankrupt if they depended upon the cultivation of opium only. They are compelled to cultivate opium. They should be paid at higher rate for cultivating.

(*Mr. Wilson*) Are there many signatures?—

(*Mr. Hewett*) There are a number of signatures

11788 (*Mr Mowbray*) What is the Association which you represent here?—It is a political association

11789 A political association in Calcutta?—Yes.

11790. Not immediately connected with Behar?—Yes. It is connected with Behar. We have members from Behar

11791 How long have you been making the enquiry which you have been deputed to make?—I came to Bankipore on the 15th of December, and this is the 5th of January

11792 Were you acquainted with Behar before you came here, especially on this errand?—Yes. I came twice to Behar on famine duty

11793 In what years?—Once I believe five or six years ago, and once the year before last

11794 This is a political association, I understand, which does not concern itself exclusively with the cultivation of opium?—Yes

11795 It deals with other subjects?—It is connected with the material condition of the people—that is the main object of our Association.

11796 I do not know whether you, like the last witness, . . .

11797 Did you find amongst the cultivating ryots that they objected to grow any poppy on the general moral ground that it is a bad thing?—From the villagers' point of view.

11798 (*Chairman*) I understand that the main point of your evidence is to this effect, that the ryots are not paid enough for the opium which they produce?—Yes

11799 You do not desire, I apprehend, that the cultivation of the poppy should be absolutely prohibited in Bengal?—I am not speaking about the moral objection, I speak from the cultivators' point of view

11800 It has been suggested that it would be for their advantage that the cultivation of the poppy should be absolutely prohibited in Bengal. Do you agree to it?—The ryots will not be sorry if it is absolutely prohibited

11801 If the cultivation of the poppy was prohibited in Bengal and in consequence of the cessation of the supplies from Bengal the cultivation was proportionally extended in Malwa and other Native States and other parts of India, do you think that the change would be for the benefit of the ryots in Bengal?—I believe so

11802 Do you not think that it is best for the agricultural population of Bengal that they should be free to cultivate every kind of profitable crop?—Yes. If they are left to their choice they will not cultivate poppy, because it is a very risky thing.

11803 Have you formed any opinion as to the proposal which has been much pressed upon the consideration of the Commission to the effect that the use of opium should be absolutely prohibited to the people of India except under medical advice?—I will be silent on this point. I am not prepared to answer

11804 You have no opinion?—I am not prepared to answer the question

The witness withdrew

Mr. Parbati Nath Chatterjee called in and examined.

11805. (*Sir William Roberts*) I believe you are a practitioner in medicine and surgery holding the diploma of the Calcutta Medical College?—Yes

11806. Will you tell us your experience with regard to the opium habit?—My earlier experience was in the district of Nuddea, where I was born. About 20 or 25 years back opium-smoking prevailed to a considerable extent in my native village, Meherpur in Kishnagar and probably all over the district. It prevailed amongst the spoiled young men of disreputable character, the rich people who inherited property in their youth, and was a general adjunct of

[* Note.—These petitions are referred to in the Secretary's evidence at Delhi on January 15.]

sensual indulgence. I have been practising for the last 16 years in Behar: for the first five years in Bhagalpore, and for the last eleven years in Patna. My experience in Bhagalpore was rather limited, although I had the knowledge of some cases of opium-taking amongst the Mahomedans and the Behari Hindus. In Patna my experience is large amongst the Mahomedans. The habit prevails amongst the rich Mahomedans, their sycophants or musahibs, and others.

11807. Do the Mahomedan ladies take opium?—I have known Mahomedan ladies *taking opium, never smoking.*

11808. What about your experience with regard to the giving of opium to children?—I have known and heard of the custom of administering opium in minute doses to children, both amongst the rich and the poor, with the object of protecting them from the influence of atmospheric changes and to keep them quiet.

11809. How long would the practice continue?—I cannot definitely say: till, I think, about the third or fourth year.

11810. In cases that you have been personally acquainted with, did it do any harm to the children?—My opinion is that the growth of the children is less satisfactory.

11811. What do you say is the proportion of those who take it in excess?—I think 90 per cent. of the cases take it in excess.

11812. That is a very large number; you state that two grains is the excess?—Two grains or more.

11813. I presume you would make allowances for individual differences?—There is a difference. Some people bear the effects of opium better than others.

11814. Do poor people spend much of their income on opium?—The poor spend a large proportion of their income on opium; the rich but a small part.

11815. Is there any tendency to increase the dose?—In my opinion there is a general tendency to increase the dose.

11816. What is the effect of the opium habit physically upon the consumers?—It is admitted that when opium is taken habitually, the system gets used to it and its poisonous and injurious effects are less apparent. In my experience the injurious effects of the habit in the long run are not the less for that reason. I have seen very few men indulging in opium free from ailments or complaints. Taken for a long time, opium undermines the nervous power of the system. The nervous system grows weak and degenerated, and in consequence of this lethargy and dullness, nervous debility, neuralgic pains, impotency and various other nervous complaints are the results. The internal organs are deranged; dyspepsia and costiveness are constant complaints, secretions and excretions are vitiated, especially of the bowels, liver and kidneys.

11817. (*Chairman.*) From your point of view it is exceedingly injurious?—Yes. In the long run.

11818. (*Sir William Roberts.*) Does what you have said apply to the use of opium in great excess or generally in regard to those who indulge in the opium habit?—The evils are less when opium is taken in a smaller dose; the evils are greater when it is taken in larger doses. But in my opinion there is always evil.

11819. Is that based on experience or on theoretical considerations?—To some extent on experience.

11820. But mainly on theoretical considerations?—Theoretical considerations and experience, both.

11821. How would you describe the confirmed opium-eater?—The confirmed opium-eater is lean and emaciated; he lacks the healthful ruddiness of complexion, in place of which he has pallor mixed with dark cyanotic tinge. There are evident marks that blood disorganisation goes on slowly and insidiously within the system for a length of time, till it culminates in this characteristic cachexia, and the difference between a larger or a smaller dose of opium as regards the production of the blood disorganisation, is one of degree only.

11822. What effects have you observed on the mental qualities of the opium consumer?—The higher mental susceptibilities are blunted. The mental atmosphere of the opium-eater is low and vitiated. His mind is degenerated. Its health, natural liveliness and vivacity are lost. The higher flights of the mind, the power of penetration and concentration are impaired. The opium-eater lives a life of perpetual mental perversion. The opium exhilarates him. The narcotic exhilaration has a profound hold on his mind. He is enslaved by opium. He cannot live without it. When his exhilaration ceases, he feels intensely uneasy and depressed, and experiences an irresistible morbid craving for the narcotic, which he repeats, and keeps up a permanent narcotisation of his mind. The opium-eater has a singular life which may be called "*opium life,*" and lives in a world of his own.

11823. You have *told us that* you have known persons who have been habitual opium-eaters?—In course of my medical practice I came to know some cases of opium-eaters.

11824. You have not known many?—I cannot give you the exact number.

11825. (*Chairman.*) Twenty cases?—It is difficult to say.

11826. Hardly so many?—It may be more than twenty.

11827. Thirty?—It is difficult to say the exact number of cases; my impression is that I have seen many cases.

11828. (*Sir William Roberts.*) Have some of them lived long?—Yes.

11829. Many years?—My impression is that the opium habit has not perceptible effect on the longevity of men. It does not necessarily shorten their lives.

11830. Were some of these persons engaged in business?—Yes.

11831. Were they incapable of doing their business?—They were not incapable.

11832. How do you reconcile that with the statement that *the opium-eater lives a life of perpetual mental perversion?*—I have stated that taking opium produces a temporary exhilaration. This exhilaration *is followed* by depression, which is removed by repetition of the dose of opium.

11833. Is it your suggestion that if the opium-eater is wound up regularly by his dose of opium, he is none the worse, but is restored and as good as if he was not an opium-eater?—It is a temporary effect only. The exhilaration only lasts for a short time and again he requires a dose of opium.

11834. He is restored by the new dose?—The depression *is removed by the new dose.*

11835. So that if he gets his dose regularly all his life, he is not much the worse for the opium habit?—I think he is.

11836. In what respect?—Although his mind is braced up by the repetition of the dose, there is, generally speaking, a mental degeneration.

11837. Is not that a somewhat strong expression that the opium-eaters live a life of perpetual mental perversion?—It is rather strong, but I do not mean it for moderate eaters. There are some opium-eaters who take it in excess, especially those who smoke opium. *My description is meant more for those who eat opium in excess, or opium-smokers.*

11838. Has the habit any effect on the moral system?—The habit undoubtedly leads to moral degeneration. The habit leads to sensuality. The opium-eater is of a mean, sneaking character. The moral susceptibilities and aspirations are blunted. In the vast majority of cases opium is *taken for sensual gratification.* It is a general belief amongst the people that opium enhances the capacity of sexual enjoyment and prolongs it. It is my impression that a very large proportion of the opium-eaters take to the habit with this object in view. The debasing influence of the drug on the moral nature of man, together with the abominable object with which it is often taken, immerses the partakers of opium into a depth of moral depravity which cannot be described.

11839. Would you also say that that applies to the opium-eaters in excess?—Yes.

11840. *Not* to the ordinary opium-eater?—*Not to those* who take it in moderation.

11841. You would have to extend your idea of moderation beyond two grains a day, would you not?—Those remarks were general. I could not make my remarks separately with regard to moderate opium-eaters and those who take it in excess; they are general remarks and opinions that I have formed from observations.

11842. *But* what you have just said would apply to those who take opium in excess?—Certainly.

11843. Of course excess in one man might be moderation in another man *with more tolerance?*—They are not equal; some people bear opium better than others.

11844. You have said a good deal about the effect on the sexual organs—*that is what we call the aphrodisiac effect?*—Yes.

11845. *Are* you a believer in the reality of that aphrodisiac effect?—My impression is that *the result is rather the* opposite, and that habitual opium-eaters become impotent

in the long run—a good many of them. I do not mean all but a great many become impotent. It excites the sexual passion

11846. Do you think that the first effect is really an aphrodisiac effect or only that there is a belief in it?—I think there is really an aphrodisiac effect.

11847. They tell us that in India, as in the East generally, the use of aphrodisiacs is very common?—In India it is very common

11848. There are a great many substances used as aphrodisiacs?—Yes.

11849. Do you think that that is rather a popular delusion or that there is something real in it?—I know that people resort to these drugs. I cannot say with what result

11850. Then I may take it from you that you are not really certain that opium, even in the early stages, has a real aphrodisiac effect?—I have had confessions from opium eaters upon which I found my opinion that it is an aphrodisiac

11851. Have you heard of the use of opium as a protective against fever?—I never before this heard it to be a protective against fever, and I think that generally it is not believed to be so. It is not specifically a protective

11852. Are you aware that 60 years ago in a book on Materia Medica written in India the anti-malarial effect of opium was spoken of?—I do not know that

11853. Are you aware that many years ago, when quinine [illegible]

11854. On what ground do you take that view?—It is only one of the alkaloids which compose opium

11855. I suppose you admit that, inasmuch as narcotine is in the opium, it would have some effect in that direction?—Yes

11856. Have you anything further to say on the subject?—It is a general effect of the opium to blunt the physical susceptibility to external influences, and therefore it may have a protective effect to some extent against malaria

11857. What do you think of the use of opium in malarial [illegible] medicinally may have a soothing effect.

11858. "What is the common opinion on the opium habit"?—There is hardly any organised public opinion with regard to opium-eating. In young people, it is a matter of shame, in the old it is tolerated. *Madak* and *chandu* smoking are always disgraceful

11859. I believe that *madak* smoking is always the smoking of the poor?—Not always; people of disreputable character take it who are not poor

11860. I presume that your experience of *madak* and *chandu* smoking has been rather limited?—Yes.

[illegible] have to [illegible] is that in certain cases of disease, opium is a very valuable medicine?—Yes

11863. But apart from actual disease you consider that the habit of taking opium in any form is decidedly objectionable?—Yes.

11864. When you were at the Medical College at Calcutta, did any of your teachers instruct you to prescribe opium as a prophylactic against fever?—Never

11865. Are you acquainted with any medical text books in which opium is recommended as a prophylactic against fever?—I have not read any.

11866. When you say that you never before this heard it to be a protective against fever, you mean until this Commission?—Until this Commission.

11867. I suppose you meet other medical men in practice here in certain cases?—Yes

11868. European as well as natives?—Yes

11869. Are you aware whether any of those gentlemen do prescribe opium as a prophylactic against fever?—I have never seen it.

11870. Many of the things that you have said in reference to opium referred to the excessive or immoderate use of it. But I wish to ask you whether or not you consider that it is a very insidious drug, and that the use of small quantities constantly leads to its use in larger quantities?—Yes

11871. It is peculiarly liable to abuse in that respect?—It is.

11872. And more difficult to abandon than most other bad habits?—Yes

11873. Do you know of any respectable man of any caste, race or religion in this part of India who would recommend or permit his son to take opium habitually if he could prevent him?—No, I do not think so.

11874. (*Chairman*) What is your view of stimulants generally?—I am a teetotaller. My opinion is that all kinds of stimulants are best abstained from

11875. You think they are attended with evil?—Yes

[illegible] amount of [illegible] especially in [illegible] not express [illegible] opium as regards cold countries but in tropical countries they are always objectionable

11877. You would no more like to see people indulge excessively in alcohol than you would like to see them indulge in opium?—The dangers of alcohol are much greater than those of opium

11878. I understood you to say that you had not noticed in the case of moderate users of opium that there was any sensible diminution in the expectation of life?—No

[illegible]

11880. With regard to those engaged in physical labour in this part of the country of India, do a considerable number of them eat opium?—I have no observation on that matter

11881. You do not know the classes of agricultural labourers? [illegible] is my obse[illegible]

11882 [illegible] population [illegible] prejudicial [illegible] the population?—No.

The witness withdrew

Assistant Surgeon SOORJEE NARAIN SINGH called in and examined

11883. (*Sir William Roberts*) I believe you are a medical practitioner?—Yes

11884. Is there a medical school at Patna?—Yes.

11885. You are a teacher of Materia Medica there?—Yes.

11886. Therefore your attention has been specially directed to the effect of drugs and analogous substances?—Yes

11887. What have you observed with regard to the effect [illegible]

Its use by the pleasure-seeking is limited to a small minority among the consumers, the majority use it out of necessity. The consumption of opium varies according to races. The Chinese, Burmese or the Siamese may be said [illegible]

'ee Dinajpur, Purnia, Burdwan, Hooghly, Moorshidabad, Dacca, 'h, etc.

4. 11888. Does the consumption vary according to race?—The consumption varies according to race.

11889. What is the effect of the habitual use of opium?—The habitual use of opium in moderate doses (*i.e.*, 1½ to 8 or 10 grains per diem) is seldom found to have had injurious effects on the body or mind. In excessive doses such use is attended in some cases with lassitude, disorder of the bowels or a *quasi*-hysterical condition; whereas cases have been known who could bear incredibly big doses with impunity. At the same time, it will be noted that opium, whether used moderately or in excessive doses, rarely causes organic changes or leads to insanity, violent crime or any infringement of public decency.

11890. You say that there are rarely cases of organic changes: have you been able to identify any organic changes due to the opium habit?—I have never seen any organic change, except some opium-eaters may be dyspeptic, and they may show some changes in the stomach.

11891. Those would not be due to organic changes?—Not organic changes—some functional derangement of the liver or stomach.

11892. What is the effect of opium in regard to crime?—Petty theft and pilfering are offences often attributed to opium. In my experience of the habits of the people such offences are never committed by the people because of their eating or drinking opium or of smoking it, although such offences are committed by a portion of those smoking *chandu* or *madat*, because the people who are addicted to this are generally indigent sots, who have not the means of procuring food or smoke and would steal on any account.

11893. In any case?—Yes. I have not been able also to ascertain whether opium-eaters have become more timid or brave thereby—only that they are always seen to be peaceful citizens and are family men. On the other hand the dietetic use of opium has saved many lives in times of famine; served as the cheapest home prophylactic in malarial places, for the poor; strengthened the ill-fed to go through the fatigues of hard work; relieved many wretched sufferers, among the poor and rich, from the effects of diabetes or agonies of incurable painful diseases.

11894. On what grounds do you base your opinion that opium is of service in malarious districts?—My home being in Burdwan, and my relatives in Moorshedabad, I have had frequent communication with them, and talked with them, and I have seen that opium-eaters escape malaria much more than non-opium-eaters.

11895. You do not mean to suggest that opium is an absolute prophylactic against fever?—By no means. Although it is supported by able authorities, still I do not prescribe it as a prophylactic. It is not generally used, but there is a traditional idea among the people, and they take, and they do escape from malarious fever.

11896. It is partly prophylactic?—Yes, partly prophylactic. The evil effects of opium as described in some books and pamphlets are not met with in our ordinary practice. I cannot, however, say that the health of *chandu* and *madat*-smokers, among the poor people of Bengal, is satisfactory. This may be due to their bad nourishment, and habit of smoking through pipes seldom cleansed and containing accumulations of *chandu* residue. I have seen some wealthy zemindars who smoked *chandu* constantly, but kept up excellent health and mental faculties, probably because they were in easy circumstances and had the comforts of life about them. They had their clean and proper appliances for smoking.

11897. What is the disposition of the people of this province in regard to the use of opium for non-medical purposes?—Except persons engaged in missionary work, people generally do not look with opprobrium on the use of opium provided it be used moderately and not attended with degraded and depraved habits (as is generally the case with *chandu* and *madat*-smokers of the lowest order). At least opium-eaters are never disliked by the people, as are those indulging in alcohol.

11898. What is the sense of the people as regards their willingness to bear in whole or in part the cost of prohibitive measures?—The sense of the people is against bearing, either in whole or in part, any cost from loss of opium revenue or entertainment of prohibitive measures.

11899. Do you consider such prohibition possible?—I do not consider it would be desirable to prohibit the growth of the poppy and manufacture and sale of opium in British India, *1st*, because the people are unable to bear extra taxation, to meet the heavy loss in revenue it entails; *2ndly*, because many people will be deprived of the benefits of its dietetic use as enumerated in answer to previous questions; *3rdly*, because the class of peaceful citizens who now use opium to expel distempers or for enjoyment.

11900. Do you mean by enjoyment sensual enjoyment, or enjoyment such as that of wine or tobacco?—Like the use of wine and tobacco.

11901. Then would you say for legitimate enjoyment?—It is the less evil of the two; they will probably take to the pernicious intoxicant alcohol, and thus become a nuisance to society.

11902. Is it your opinion that any change, short of prohibition, should be made in the existing arrangements for regulation, and restricting the opium traffic in Bengal, and raising a revenue therefrom?—The consumption of opium in Bengal being very small, and limited mostly to the poor, any increased price of the drug will not materially increase the revenue therefrom. On the contrary, many poor people who could have saved their lives and sufferings from its cheapness, would be debarred from availing of the good effects of its dietetic use.

11903. You consider that the popular use of opium as a domestic remedy is a useful practice on the whole?—On the whole it is very useful to those who use it moderately.

11904. And you think the good done in that direction is greater than the harm entailed upon people from occasional excess?—Yes.

11905. What about Behar?—In Behar, the cultivation of opium is as popular with the zemindar as with the ryot. With the zemindar, *1st*, because, it gives him increased rent—Rs. 8 to Rs. 14 per bigha against Rs. 2 or Rs. 4 from cereal cultivation; *2ndly*, because he can collect rent from his ryots easily from the money advanced to them by Government. On the other hand, the price obtained by ryots from the yields of their poppy fields is so high that it enables them to pay rent, not only of the poppy land, but also of any other land in their occupation, as also make a little saving. It was owing to this popularity that the extent of poppy cultivation had until late years been increasing. Of late years it has been reduced. The Opium Department can explain why it has been reduced, but I can say that there was a bad season for four years—a very bad season owing to the north-western and hailstorms. It is a remarkable fact that poppy cultivators are very well off in comparison to other ryots, excepting those cultivating *diara land*.

11906. What is that?—Alluvial land on the river side—most fertile land.

11907. What are the views of the classes who as landholders, cultivators, or factory hands, are concerned in the opium industry?—My answer is the same as that which I have given to a previous question.

11908. Probably as a medical man you have not paid as much attention to that branch of the subject as to the other?—My attention has chiefly been directed to the medical point of view.

11909. (*The Maharaja of Darbhangha.*) You say that there are certain lands left for poppy from Rs. 8 to Rs. 14; do you know any poppy lands paying as high as Rs. 14?—Rs. 14 is the highest.

11910. Do you actually know any lands paying as much as Rs. 14?—That is what I have heard.

11911. In what district?—In this district, in the interior. I have had conversations with zemindars and ryots.

11912. Do you know of any village where it is as high as Rs. 14?—I do not know of any.

11913. (*Mr. Wilson.*) May I ask whether you know about these agricultural questions of which you have spoken, or whether you have only told us what somebody has told you?—I have no personal experience, but I have had communications with ryots and zemindars, and I know as much as they have told me. I frequently see ryots as they come to take their advance, and as they come to make over their opium in the weighment season. My information is collected from them.

11914. Could you find out for us where there is any rent as high as Rs. 14, and could you refer to the person who told

you ?—I can produce the men who told me. I have heard from several persons that it is as high as Rs. 14. It is generally from Rs. 5 to Rs. 10 or Rs. 11, but the best land can be let for Rs 14.

11915. Will you kindly ascertain the names of some of the villages where land is rented at Rs. 14, and forward them to the Secretary for the information of the Commission ?—This morning a man was telling me that it goes up to Rs. 14.

11916. Would you ascertain the names of a few villages where the land is rented at Rs 14, and forward us the information ?—I cannot remember the name of the man who told me this morning ; he is an agriculturist.

[illegible]

general idea that I have heard.

11918 Can you answer these questions that you have put before us from an agricultural point of view ?—I have not any personal experience.

11919 You have referred to Chinese, Burmans and Assamese—have you been in all those countries ?—No

11920. How has your knowledge of them been obtained ?—When I was in Calcutta I saw them, and in other places. I saw Chinese carpenters in the steamer, and when I was in Calcutta as a student and a teacher at the Sealdah Medical School I frequently met with Chinese and knew them.

11921. You say that petty thieving and pilfering are offences often attributed to opium . by whom are they attributed to opium ?—That is the general censure ; I have [illegible]

11922 By whom are those offences attributed to opium ?—By the general public.

11923. Can you refer me to any medical text-books in which opium is spoken of as a prophylactic against fever ?—[illegible]

"Therapeutics"

11924 You have referred to the dietetic use of opium ; do you mean that there is a dietetic use for it ?—Yes, I think so.

11925. Have you ever recommended it to anybody as a dietetic ?—I have not.

11926. Do you know any medical man who has ever recommended it as a dietetic ?—I do not.

11927. Can you refer to any medical book in which it is recommended as a dietetic ?—I cannot.

11928. You say that it is not generally looked upon with opprobrium ?—No, it is not.

11929. Have you ever heard the expression "*goolikhor*" ?—I have said that opium-eating is not looked upon with opprobrium, but I have distinctly stated that *madak*-smoking and *chandu*-smoking are resorted to by the degraded, and as such, it is condemned.

11930. Will you answer my question : Have you heard the expression "*goolikhor*" ?—Yes, I have

11931 Is that a compliment ?—It is not.

11932. You object to any increase in the price of the drug on the ground that it is a necessity ?—Yes.

11933. Are you aware that the prices at which opium is sold in some of the most malarious districts of India are three times as high as in this district ?—No, I am not.

11934. Would you think it a great hardship if the price were raised three times in this district ?—Yes, it would be a hardship.

11935. Was the Temple Medical School founded by Sir Richard Temple ?—Yes

11936. Did he endow it or build it ?—No, it was opened in his time

11937. How many students have you there ?—About 200

11938. By whom is the school supported ?—By Government.

11939. By whom is the teaching staff appointed ?—By Government.

11940 [illegible]

11941 (*Mr. Pease*) The dietetic use of opium you say has saved many lives in times of famine ?—Yes

11942 You have stated that nobody had recommended opium as a dietetic, and that it was only your personal opinion that it was a useful thing , could you give us any information on that point ?—It was practically found that opium-eaters were saved in times of famine, and I think in some cases opium was supplied to the poor during famine.

11943. Do you call that using it as a dietetic ?—Yes.

11944 [illegible]

11945 (*Sir William Roberts*) The word dietetic is ambiguous, I presume you do not mean anything in the nature of food, but you mean that it is taken day by day, the habitual use ?—Yes, other uses than for actual disease.

11946. Just as we call the use of tobacco amongst ourselves a dietetic ?—Yes.

11947. And also the use of wine in the ordinary way ?—Yes.

11948. You say that the use of it in famine is partly as an anodyne and partly to enable people to do with less food ?—Yes.

11949 (*Mr. Wilson*) Have you ever heard the term *afimchee* ?—Yes.

11950. Is that a compliment ?—No.

11951. (*Chairman.*) Those terms on which you have been asked to give an opinion are words applied to people who use opium in excess ?—Yes, and to the degraded class.

The witness withdrew.

Adjourned to to-morrow at 11.

At the College Hall, Bankipur.

THIRTY-NINTH DAY.

Saturday, the 6th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. A. U. FANSHAWE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The Chairman read a communication from the Archbishop of Calcutta addressed to His Excellency the Governor General of India and Council.

RAI ISARI PRASAD called in and examined.

11952. (*Chairman.*) I believe you wish to make a statement to the Commission with reference to the subject-matter of our enquiry?—Yes.

11953. Will you kindly tell us what you have to say?—I am a zemindar of Mariwa, Kalyanpur and other villages, revenue paying estates in the district of Patna, and am heir of the late Maharaja Ram Narayan Sinha, Bahadur, Nazim of the Provinces of Behar and Bengal. There is poppy grown in those villages. I have made enquiries, and the result of this inquiry is that while the poppy cultivators get Rs. 40 to Rs. 42 from a bigha in these villages where the average yield is 7 to 8 seers per bigha, the expenses on calculation come up to Rs. 60 per bigha. The reasons why the cultivators cultivate at a loss are these:—(1) they keep no accounts, and are ignorant that they do cultivate poppy at a loss; (2) they get the advances at an idle time of the year when they most need it, and it is, therefore, a temptation to them; (3) there is some sort of pressure brought upon the poppy cultivators to grow poppy by the zilladars, etc. Poppy is dying out in many places. To my knowledge it has been given up by some ryots of Rikabgunge, etc. Yesterday I was told by one Goburdhan Singh that in a village called Barni, the cultivator who had been sowing poppy in previous years having cultivated potato in those lands during the present year, the zilladars have rooted out the potato crops and have tyrannised over them in different ways.

11954. You refer to alleged acts of oppression by zilladars: are they taking place at this moment?—No, they took place before.

11955. How long ago?—As far as my memory serves me I saw it about twelve years ago.

11956. Is it going on now?—It is even going on now.

11957. Can you name any place?—Barni.

11958. Do you say it is going on now?—Yes.

11959. Do you say it has been done this season?—Yes, only about fifteen or twenty days ago.

11960. (*Sir James Lyall.*) Who is Goburdhan Singh?—He is a tenant.

11961. It did not happen in his land?—No.

11962. Did he mention in whose land it was?—He said it was in the village called Barni.

11963. In what village does Goburdhan Singh live?—Very near here.

11964. How far is Barni?—I think it is about twenty miles from here.

11965. Did he say he had seen it himself, or did he hear it from a third person?—He heard it from his relatives, who are inhabitants of Barni.

11966. What relation are they to him?—That of course I cannot say.

11967. You put the expense of cultivation at Rs. 60 per bigha?—Yes.

11968. Did you make out that account yourself?—When I went to my village I asked my tenants, and they gave me the account.

11969. Rs. 60?—From Rs. 60 to 62.

11970. Do you know whether they charge a money value for all labour?—Yes.

11971. Even for their women and children?—Yes, those who work in the field.

11972. (*Mr. Fanshawe.*) Kindly tell me how many villages you have in which poppy is cultivated?—I have four villages.

11973. Can you give me any idea of the number of cultivators actually cultivating poppy?—I have got petitions from my ryots which I want to put in.

11974. Can you give me the number of cultivators?—In one village there are 171, in another 89, and in another 55.

11975. Have these cultivators been giving up poppy cultivation of late?—About twelve years ago the cultivators in one of my villages gave it up, but of course certain pressures were brought upon them as well as upon myself that I should make them grow poppy.

11976. When you say "certain pressure," do you mean you were asked whether they would continue to grow poppy?—I was asked by some opium officials to make my ryots grow poppy.

11977. What did you do yourself?—I kept quiet: I kept neutral, and then the zilladars managed themselves with the ryots.

11978. Can you tell me what crops would be most profitably substituted for poppy?—Chillies, sugarcane, potatoes and onions.

11979. Market garden crops and sugarcane you think would pay best?—I think sugarcane pays them the best.

11980. Do you think that sugarcane could be substituted generally for poppy over a large area?—Some will substitute sugarcane, some chillies, and some potatoes, whatever circumstance will allow them.

11981. It will vary with the condition of soil and the tenants of different villages?—Yes, and the market which they can get for any of these things.

11982. (*Sir James Lyall.*) You say in one of your villages the ryots gave up cultivating poppy about twelve years ago?—They wished to give it up, but they did not give it up: they could not.

11983. They still cultivate it?—They do, though it has gone down to a certain extent.

11984. Some have given it up, and some have kept it on?—Yes.

11985. You say you did not use any pressure upon those who refused to cultivate?—I kept quiet, simply neutral.

11986. What pressure did the zilladars use? I am asking about your own villages?—They go and threaten them with prosecution, and they instigate the police officers

to do something to them. There are different ways of tyrannising over them.

11987. They instigate the police?—Yes.

11988. What benefit would the police get by doing it, what motive would the police have?—The motives are too many: I need not mention them here. It would not be advisable for me to say anything upon these matters.

11989. It is advisable for you to say everything, I should ... own motives, but ... the zilladars?— ... they get some- ... and the opium ...ficials?—Yes.

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and we will not prosecute you."

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11993. When others saw that these had taken courage and did not do it, and that no harm followed, why did not they follow the example?—That is a question I cannot answer. It is for them to say why they did not do it.

11994 Does not that make you doubt whether they unwillingly consented to cultivate?—Every now and then when I go to my villages and ask them they say they cannot help it

11995. Do you advise them not to cultivate, and do they say they cannot help it?—I often do.

11996 The zilladar is a man drawing from Rs 6 to Rs 7 per month, is he not?—I think they get more, like Rs 10 a month, and then they get a commission. The more poppy grown the more commission they get.

11997. The zilladars are very petty officials, are they not?—Yes; but they are dreaded by the ryots much more than a Magistrate is dreaded in the town.

11998 Could you not have assisted your own ryots; you ... ; you could ... see a high ... ng oppressed ... hese zilladars ... nd shown the ... rown up here and have experience of the country, and I know they would never have dared say anything against an official before another official.

11999. Are you now involved in litigation with the Government?—I have no litigation with Government yet.

12000. Is there any litigation pending to-day?—There is a criminal case in the Sessions Court.

12001. Against whom?—Against another man. I am complainant in that case.

12002 Is there not a case against you in which the Government is going to sue you?—I have not understood it.

12003. Is not there a civil suit being brought against you by Government?—Not as yet.

12004. Is not there a case coming on,—about the right to a gold mine?—Yes; but it has not been instituted as yet: it is under inquiry.

12005 (*Mr. Fanshawe*) You are aware that there is a very large body of poppy cultivators in Behar. We are told that there are some 637,000: do you wish us to understand that this large body of cultivators are cultivating poppy under compulsion?—Most of them.

12006. And you think that the compulsion is on the part of these zilladars?—Yes.

12007. You think that the zilladars have that power throughout this tract of country, and over such a large body of men?—That has been the experience.

12008. (*Mr. Haridas Veharidas.*) Do you visit your zemindari?—Yes.

12009. How often?—Two or three times a year

12010. Then you have actual experience of this?—Yes.

12011. You have seen it with your own eyes?—Yes.

12012. It is not second hand information?—Yes.

12013. ...

...something.

12014. Why guessed?—Because generally such big men never go to the villages. There are very few of them who go to the villages; and even if they do go there they do not have any conversation with their ryots.

12015 (*Mr. Wilson.*) Did you say you had some petitions or memorials you wished to put in?—Yes.

12016 ...

"(1) When we calculate the cost of labour, etc., then we find that we suffer loss.

"(2) Sugarcane and potato cultivation we find much more profitable.

"(3) We would never cultivate poppy under Government were it not that pressure were brought to bear upon us

...

prayer is that we be released from this trouble."

12018. How many people have signed it?—89 have signed it in one village, 171 in another village, and 55 in the third village.

12019 (*Mr. Pease*) I think you stated that pressure was put upon yourself?—Yes, it was an indirect pressure.

12020. Will you explain the matter?—I got a letter from some of the officials that I should make the ryots grow poppy, and after that I received oral information that if the rest would not grow poppy, there would be a prosecution against me for dissuading the ryots to cultivate poppy.

12021. Do you think there is any law which would interfere with your giving advice to your ryots?—I do not know.

12022. That was not in writing?—That was not in writing, but it is the case

12023. What was placed in writing and sent to you?—Only that I should make the ryots grow more poppy.

12024. That would not be the wording of the letter?—I cannot remember the full wording

12025. Did it say you were to make them grow poppy?—Yes, to make them grow more poppy.

12026. Who gave you the message afterwards?—He was some opium official. I do not remember his name, because it was a matter of twelve years ago: it was in 1882 or 1883.

12027. Has any pressure been put upon you since that time?—Yes Lately I received a communication from the Opium Department to make my ryots grow more poppy.

12028 (*Chairman.*) Can you produce that letter?—I will search for it, and if I find it I will send it to you.

12029. (*Mr. Pease*) When was that letter received by you?—About three or four months ago.

12030 (*Chairman.*) You have told us that you own a considerable tract of land upon which the poppy is grown: ...

...

12032. Can you give us any further particulars regarding the letter of which you have spoken: from whom did you receive the letter,—what was the name of the writer?—It was in English, but he did not write his full name. It was from the Opium Department. So much I can say.

12033. (*Sir James Lyall*) Do you mean that it was anonymous, that it was not signed by anybody?—It was signed in English, but not fully.

12034. That is the last letter?—Yes.

12035. Was the first letter you received twelve years ago a similar letter?—No. The first letter I got twelve years ago was in English, and this was in Urdu: it was signed in English.

12036. (*Chairman.*) I understand you to say that you received the letter you are referring to three or four months ago?—Yes.

12037. Do you mean to tell us seriously with regard to this letter which is of such importance, and which forms a very important item in your evidence, that you do not remember the name of the official who signed it: do you say that he was an English official?—He was a European gentleman.

12038. Do you mean to tell us seriously that you have forgotten the name of the European official?—The name was not written in full.

12039. Surely a letter from a European official would be fully signed?—I will search for it, and see if I can find it and send it on to you.

12040. (*The Maharaja of Darbhanga.*) Was it a circular, or what was it?—It was in Urdu, in letter form.

12041. If you could not read the signature, you would know the official designation?—Perhaps it was the Deputy Opium Agent.

12042. Of what place?—Patna.

12043. (*Chairman.*) You say perhaps?—I cannot say for certain.

12044. You cannot give us the name or the official designation?—I keep my letters in a box, and I will see if I can find this letter.

12045. It is a very important letter?—I did not know that I was going to be examined before the Commission, otherwise I would have kept it.

12046. (*The Maharaja of Darbhanga.*) Could you send it to us?—If I can find it I will send it.

12047. (*Mr. Wilson.*) Is it not a very common practice for officials in writing letters to have the letter written in one of the Indian languages, and to put their initials at the top corner of the letter?—Yes.

12048. And very often only the letters of their own name and not their full name?—That is generally done.

12049. (*Chairman.*) You would know the position of the gentleman whose initials are placed upon the letter?—That, of course, I would know.

12050. I should like you to give us generally a description of this letter?—As I did not attach much importance to that letter at the time, I did not take much notice of it.

12051. You did not attach much importance to that letter?—No.

12052. You say that it contained the expression of a desire that you would encourage your ryots to continue the cultivation of the poppy?—Yes.

12053. Though it may convey the expression of a wish it was not a letter which you felt yourself in any degree called upon to obey: there was no injunction that you were compelled to bear in that letter, was there?—The language was not so.

12054. You do not mean to tell us that you would have any hesitation in advising your ryots that it was not to their interest to grow the poppy, but advised them on the contrary to grow some other produce?—That I would hesitate to advise them, taking all the circumstances of this country into consideration.

12055. Why would you hesitate to advise your ryots not to grow poppy if you thought it was to your interest not to do so?—I am sure I would be put to some trouble.

12056. What kind of trouble?—It is difficult to describe it.

12057. Can you quote to the Commission a single instance where a zemindar has suffered an injury or an act of oppression from the Government because he advised his ryots that it was not to their interest to grow poppy?—I have not heard that a zemindar has advised against the wish of the official.

12058. You never heard of a zemindar doing that?—No.

12059. You cannot quote a single instance of a zemindar who has suffered at the hands of the Government for giving his advice?— Not to my knowledge.

12060. You do not know a single case?—No.

12061. (*Mr. Wilson.*) If you had been a very poor zemindar and very much afraid, was that letter one which you would have felt obliged to comply with?—Yes, I would, looking at the custom and habits of our countrymen.

12062. (*Chairman.*) I should like to ask your opinion on the main question which has been refered to this Commission, *viz.*, whether or no, it is desirable that the cultivation of the poppy and the use of opium should be prohibited in Bengal: what do you say about that?—If it is a loss to the tenants, it is desirable that it should be prohibited, or that the rates should be raised.

12063. What you chiefly desire is that the Government should pay a higher price for the poppy?—Or drop the poppy growing altogether.

12064. Supposing a more liberal price were paid to the ryot for cultivating the poppy, do you think that he would ultimately have to pay a higher rent to the zemindar for his land?— According to our new law, the Tenancy Act, I do not think the zemindar would be entitled to charge any more rent.

12065. You do not think the result of paying a higher sum for the poppy would be that the rent or payment from the ryot to the zemindar would be increased?—I do not think so.

12066 Do you consider that it would be for the moral advantage of the people of this country that they should be prohibited from eating opium excepting upon the advice of a medical man?—As far as I can see the opium-eaters become very idle; they do not like to do anything. On that ground I think it is better to prohibit it.

12067. Do you think the people would receive with favour a law which would prohibit it?— Those who had been addicted to taking opium would not like it.

12068. They would object to such a law being passed?—Of course they would.

12069. (*The Maharaja of Darbhanga.*) You say that letters have been sent to you from the Opium Department asking you to make the ryots cultivate opium: can you tell us in what way the zemindar can force his ryots to cultivate opium against his wish?—Under the law the zemindar cannot do so.

12070. Is it not the case, that the majority of the ryots, about 90 per cent., have rights of occupancy?—They have.

12071. Is it not also the case that you cannot enhance their rates, even by private contract, by more than 45 per cent.?—You cannot.

12072. Is it not also the case in some instances when those ryots get rights of occupancy, and if new lands are settled that they get their rights of occupancy on the new lands the very day that the settlement is made?—Yes.

12073. And is it not also the case that even if the ryots get consideration from the zemindar and if they write an agreement saying that after the expiration of the lease they will not have occupancy in the land, still at the end of the lease they can repudiate such a contract?—Yes.

12074. In what way do you think the zemindar can force the ryots to cultivate opium?—Poverty is the great drawback of the ryots under the zemindars: when combined with officials they can force them.

The witness withdrew.

MR. A. FORBES recalled and further examined.

12075. (*Chairman*). You have been kind enough to attend this morning after having given your evidence the other day in order that you may answer any questions which members of the Commission may desire to put to you upon what you have already stated to us and upon any other points.—There are one or two remarks I wish to make. In my evidence on the last occasion I said, speaking about the use of opium, "no doubt the evils, if there be any, attendant upon an immoderate use." The inclusion of the words, "if there be any" was a slip of the pen, and they ought to be struck out. There is another correction I wish to make. I said that "if the cultivators were deprived of the opium advances they would at once be thrown into the clutches of the mahajans, or forced in many cases to cultivate lands on the bhaoli (or metayer) system which they now hold at money rates." The last part of this statement is not strictly correct, as the zemindar cannot change money rents for rents paid in kind, and the large majority of the poppy lands are lands for which the rent is paid in money. It would have been more correct had I put my statement in this way: The

ryots at present make use of the large sums of silver they now receive from the Opium Department in paying the rent not only of their poppy lands but of their other lands as well in hard cash If it were not for these advances they

the ryot.

12076. This is meant to be a correction of the statement you have made on page 3 of your original draft of evidence as regards the payments by the ryots to the zemindar?—Yes, that is all I have to say regarding that point

12077. You wish to show that the opportunity of obtaining an advance in cash, which is secured to the cultivator if he grows poppy, is a great advantage to him in certain circumstances?—That is what I wish to establish.

12078. Have you any further information upon that point?

Sir William Hudson, who was to have been present to-day, telegraphed to me this morning that he is laid up with bronchitis, and cannot come. I have received Sir

evidence being required, as it was only after the Commission commenced its sittings here that it became known to me what was the exact line going to be taken by the opponents of the Government system I would mention

that there has been any espionage by the police or any officers of the Government into the proceedings or movements of those interested in the anti-opium movement. I emphatically deny anything of the kind. As regards the question of compulsion being made use of to extend the cultivation, I beg to make the following remarks. In Regulation 6 of 1799 the cultivation of the poppy was declared to be optional, and it was laid down that engagements to cultivate should only be made with those ryots who chose to take them. This has always been and still is the direct policy of the Government, and any officer contravening it would expose himself to very considerable peril. Parenthetically I would observe that the Government of Bengal, in whose hands the administration of the department lies, is not financially interested in its success, the opium revenue being Imperial. It may also be noted that the payment of all the superior officers, partly by commission, was put a stop to many years ago, in fact during the time of the East India Company. It is, however, my duty to inform the Commission that during 6
the last few days, in the course of the special enquiries which I have been making into this matter, I have heard of three cases in which the action of certain individual officers, if what I have heard is true, was inconsistent with the Government policy and calls for strict enquiry. I would ask the indulgence of the Commission not to make any further statement on these cases to-day as the form in which they are at present before me is merely *ex-parte*, and most of the evidence, so far as it has reached me up to now, is merely hearsay For the present I would only say that one of the officers referred to was a zilladar, another a Sub-Deputy

evidence on Wednesday I merely mention these facts now to let the Commission see that, as in duty we are bound to do, we suppress nothing at all that has come to our notice.

12080. (*Sir James Lyall*) Could not you state what the

12081. (*Chairman.*) I have not had an opportunity of consulting my colleagues, but I think the action you are

enquiry has reached a more advanced stage You have assured me that you will not allow the matter to be neglected, and that if there was anything wrong the man shall be punished I do not think we need go further Have you

first, in the whole course of my service aggregating 7 or 8 years in Behar, although I have been constantly going about among the people, I have never had a single complaint made to me of the ryots being compelled in any sense of the word to grow poppy. Secondly, the Opium Commission of 1883, of which I have before stated I was a member, made it their special business to enquire into the grievances of the cultivators I take

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... har Agency,
... and Oudh;
"and we next made a careful examination of the work going "on in the Sudder factories That we have mastered every "detail of the complicated system which we found in operation, is more than we can reasonably suppose. But we "have at least spared no pains to make our enquiries as "complete as possible. As the cultivators bring in, each for "himself, the opium they have grown, they are to be found "assembled in large numbers at the places of weighment; "and we took every opportunity of conversing with these "men, of enquiring into their feelings regarding the cultivation, and of ascertaining what grievances it might be "necessary to remove, and what reforms it would be desirable to introduce".

12082. I notice in that report you give some 22 pages to the discussion of the grievances of the producers.—We went very thoroughly into the matter of their grievances. During our tour we visited among other places Ghazipur, Fatehpur, Farukhabad, Cawnpore, Etawah, Aligarh, Moradabad, Budaon, Bareilly, Shahjehanpur, Lucknow, Fyzabad,

in all 12 districts in Oudh and the N.-W. Provinces, besides four districts in Behar, namely, Buxar, Patna, Hajipur and Chupra. At these places we met hundreds of ryots who 14. had come in with their opium, our visit being purposely timed at the season of the year when active operations were going on. Although we carefully enquired from these men whether they had any grievances, and of what nature, we met not a single case in which any compulsion, in any sense of the word, was complained of. Grievances they had plenty, such as the low price paid to them, exactions of the native staff, the rigor with which unpaid advances were collected, and so on; these are all fully dealt with in the report of that Commission, but of the existence of anything like compulsion or unfair pressure we found no sign whatever. The declaration of that Commission on this point will be found in paragraphs 777 and 778 of their report. The latter part of paragraph 776 introduces it. It says "the "main objects of the law are to ensure, first, that the culti-"vation shall be entirely free; secondly, that a ryot who re-"ceives advances shall cultivate the stipulated area; thirdly, "that all opium produced shall be delivered to the officers of "the Government; fourthly, that no adulteration shall be "practised; fifthly, that the cultivators shall be fully pro-"tected from the exactions on the part whether of officers of "the department, or of landholders; sixthly, that no unli-"censed cultivation shall be permitted." Paragraph 777 says: "The first of these objects is attained under the "present system. Every ryot who cultivates the poppy is, "and knows himself to be, a free agent in doing so". Going on to paragraph 778, it states: "Of the objects which have "been enumerated, there are only two in respect of which the "administration of the law is satisfactory, the maintenance "of the free agency of the ryot, and the suppression of adul-"teration".

Secondly, I would point out that the four North Gangetic districts of this division are studded with indigo factories. The managers would be only too glad to get the cultivators to sow indigo instead of poppy, and were there any attempt whatever at coercion, the ryots would at once turn for help to the nearest factory—indeed, were Government in any way to obtain possession of lands for poppy by coercion, or any improper pressure, the indigo-planters would be the very first people to come down upon Government for using their authority in such a manner and so keeping them out of lands which they might otherwise have got for indigo cultivation. The ever-recurring rivalry between opium and indigo will be seen from the Opium Agents' annual reports. But these very men, these indigo-planters are, I think will be found, ready to come forward to a man to say that there is absolutely no foundation whatever for the present charge.

Thirdly, if Government wished to use any compulsion, nothing would be easier than to keep the cultivators in arrears in the matter of the repayment by them of their advances. This is a common system with mahajans, and used to be that adopted in former days by indigo planters in Eastern Bengal. So far however from any attempt in this way to retain a hold over the cultivators, it is one of the grievances of the latter that Government acts with unreasonable harshness towards them in insisting upon the punctual repayment, year by year, of all outstanding advances. See paragraph 657 *et sequitur* of the Opium Commission Report of 1883. The small outstanding advances—some Rs. 12,020 in 1891-92—as compared with payments of 70 to 80 lakhs is further proof of what I say. It has been the rule since 1878-79 to strictly recover advances, and this is still done.

12083. You say that it is strictly done?—I believe that it is. Mr. Tytler knows the working of the department better than I do however.

12084. Do you approve of the strictness with which the repayment of the advance is enforced?—My own view is that Government acts with too great harshness towards the ryots in this matter, only so long as it does not increase the price of opium. I think myself the proper policy of Government would be to increase the price, but still to recover the advances, in order to insure that the officials of the Opium Department should not be able to get an unfair hold over the ryots by keeping them under the advances, and in this view I do approve of the strict collection of advances. That I know was not the opinion of the majority at the time of writing the last Commission Report—it is my own opinion.

12085. To enforce the payment of the balance you would pay a higher price for the poppy that is grown?—Yes. Of course in exceptional cases, for instance, when a hail storm has destroyed the whole crops, it might be necessary to make a remission, but I would rather err on the side of harshness than leniency in the matter of collecting advances in order to prevent the opium officials from retaining an unfair hold over the cultivators. There is another matter I would mention. Mr. Wace showed in his evidence that cultivation was falling off in a natural way in the *Kothis* adjoining the large towers and the Railway, where market produce and tobacco compete with it successfully, and he argued from this point that the ryot was able to hold his own against any influence departmental subordinates might bring to bear on him in their zeal for their department. He has now given me the following figures to illustrate what goes on in outlying *Kothis* where there is no demand for market produce. The figures are taken from the Board's Reports on the administration of the Opium Department. There are eleven opium divisions in this agency. Excluding the two divisions in which lie the *Kothis* where Mr. Wace shows cultivation is steadily decreasing, the ryots have in 1890-91 sown less land than they engaged for in two divisions, the decrease being 4·8 per cent. in one and ·34 in the other. In seven they sowed more land. The excess in these was small, ranging from 3 to 1·5 per cent., but that there should be any excess at all is against the idea of wholesale compulsion.

There has been a suggestion made I believe by some witnesses that the system of advances had better be replaced by a system of cash payments for opium. This latter system was tried so long back as 1831, but was found quite impracticable. The fact is that Government must know beforehand what supplies to expect. This cannot be done unless some kind of reliable engagements are made beforehand for certain quantities to be delivered, and any engagement of the kind in this country is and can only be made by giving advances. It is what is done by the native mahajans in their business, by the indigo-planters, and in fact even in private matters, such as hiring a *palki*—in fact, in all matters.

The usefulness of opium advances will further be seen when it is considered that it has been found necessary to bring into action in this division in a very considerable degree the operation of the Agricultural Loans Act. In 1889-90 as much as one lakh ninety thousand rupees were advanced to cultivators in this division to secure them against the results of the then prevailing scarcity. In 1890-91 Rs. 84,000 were advanced to them, and last year, 1892-93, Rs. 77,750 were advanced. These advances would no doubt have been very much heavier indeed if it had not been for the advances made by the Opium Department. These opium advances often give means for the purchase of food and seed when other crops fail, and they are specially useful in enabling the ryots to wind up their annual accounts with the zemindars instead of selling their rain or badhai crops which they very generally would have to do to pay their rent if they had not the means of paying it in cash from their opium advances. With regard to the suggestions that have been made to substitute sugarcane for opium, I would like to mention that sugarcane close to a village would be considered a very insanitary crop. It would shut out the air and give the inhabitants of the village means of defalcating close round their house. An opium crop close to the village has none of these disadvantages.

(*Chairman.*) I thought it would be reasonable to comply with your request that you should have an opportunity of supplementing what you told us in your evidence on the former occasion, by making a statement on various points which naturally have been very much on your mind during the last few days, and I thought it was right that you should have the opportunity of giving us every information on the matter.

12086. (*Sir James Lyall.*) You are an officer of very long experience as a District Magistrate and as a Commissioner. I presume you heard the evidence of Rai Isari Prasad just now?—Yes.

12087. He said that on his estate the zilladars coerced the unwilling tenants into cultivating opium; and when I asked him what power such men had, he said that they got the native police to assist them by threatening to trump up false accusations and criminal offences: do you think the underlings of the Opium Department could possibly get the assistance of the police, or would try to get it if they could?—It is altogether improbable, and I should say in practice impossible. The two departments, Police and Opium, are entirely distinct. The subordinates of each department would be far more likely to regard each other with jealousy.

12088. (*Mr. Wilson.*) I think you intimated to me that you would be glad of a memorandum on the chief points on which I proposed to put questions, and I think you received a memorandum from me?—Yes.

12089. I think in that memorandum I drew your attention to the first point which you mentioned to-day as to the

phrase that occurs in your evidence about the "evils, if there be any, attendant upon an immoderate use"?—Yes.

12000. But, as I understand, it still remains that you do not think there is much harm in the moderate use of opium. I want to ask you whether you are aware,—I think

known." Do I understand you disagree with the view of the Bombay Government?—I was not aware of that opinion.

12001. You would not agree with it?—It is the first I have heard of it.

12002. You would not agree with it?—I cannot give an opinion offhand. I should have to consider it.

12003. You are also aware that in very many despatches

revenue.

12004. I only wish to see whether you are aware of that point?—It is not only in the case of opium, but also with regard to all excisable articles.

12097. Then you have given us a statement with regard to

the ryots

12098. Is that on the same assessment as the land revenue or on a separate assessment?—It is on an annual valuation which under the law holds good for five years or longer, until the Government order a fresh valuation to be made. Income-tax is collected on all incomes of Rs. 500 and over at the rate of 4 pies in the rupee on incomes below 2,000 and 5 pies in the rupee on incomes above 2,000. The zemindari dâk cess is levied at a percentage on the Government revenue of the different estates. It is levied from the landlords. The rate varies from Re 1-9 per

the district.

12101. Then with regard to the embankment cess, I presume that is to provide against floods?—Yes, it is levied under the zemindars, partly under the contract system and partly under the tuccavi system.

12102. Are the chowkidars village constables?—They are village constables. My figures gave the estimated pay of 19,953 chowkidars in the division taken at R3 each per month.

12103. It is for the village constables?—For the village constables.

12104. I see that you give us the various payments by the Opium Department to the cultivators month by month?—I think you had better ask Mr. Tytler with regard to details. He knows the working of the department better than I do.

12105. You have referred to the increasing impoverishment of the agricultural classes. What do you think that is due to, and what do you think their prospects are, wholly irrespective

12107. What is the prospect wholly apart from any change

12108. You read us another statement and I wish to ask one or two questions on it. You gave calculations of the cost, and I would like to ask what are the ordinary wages of a

crops with its relation to labour, I deprecated any attempt of the sort being made. I simply gave this as an answer that had been laid before me as the report of one of my subordinate officers.*

12110. I do not propose to go into the statements in detail to see if their ploughing is given at 2 annas. I will simply ask you whether there is an apparent mistake in the cost when it is put down at 2 annas per plough?—I would rather you asked these questions from Mr. Filgate, who will be examined presently, as he is aware of the particulars.

12111. Would your request on that point be the same with reference to the produce?—I wish to say that this is professedly given as an average simply of the best lands. Here I am speaking of lands in which potatoes, tobacco, and garden produce compete successfully with poppy, not of the inferior lands in which garden

12112. We might take this as a calculation that relates only to the very best land?—The average of the best land.

12113. *I think you have explained to us verbally that Mr. Lyon's calculation to which you have referred as to the profits of the potatoes refers to the larger bigha, and not the poppy*

like the closing of a gold mine.

12115. The closing of a gold mine would diminish the produce of gold, but what you put before us shows that

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* [NOTE.—The following letter, dated 6th February 1894, was received from the witness upon *this* question:—

"In cross-examination by Mr. Wilson on the 7th ultimo at Bankipore I was asked to reconcile Mr. P. C. Lyon's report of the charge for one ploughing being two annas with the fact that a single cooly's daily wage is from 1½ to 2 annas.

2. I now enclose for the information of the Royal Commission the accompanying copy of a further report from Mr. Lyon, which fully explains the apparent discrepancy. The matter was also explained by Mr. Filgate in *his evidence.*"

Extract from Mr. Lyon's report:—

"I understand that some doubt has been expressed as to the correctness ... cost of cultivation of the poppy in the matter of

the stopping of the poppy cultivation, while it would produce a certain additional amount of grain, would produce so large an amount of grain that it would seriously reduce the prices. I am putting it now that it is only 2½ per cent.?—I said taking the special crops, tobacco and potatoes, which would replace opium on such lands, and I added that the market was already overstocked with tobacco.

12116. You said in reference to potatoes and tobacco, "if "the market was rapidly overstocked, prices would fall and the "land would have to be put under less paying crops." What I wish to know is, considering poppy only occupies 2½ per cent. of the total cultivated land, would the addition of that 2½ per cent. to other crops really produce the change in price?—The addition of that 2½ per cent. under other crops would not produce anything like the same purchasing power as the produce of the 2½ per cent. under opium—the purchasing power for food.

12117. If 2½ per cent. were added to the produce of various other crops, would that be likely to produce a very serious decrease in the market value of other crops throughout the district?—It depends upon what the other crops are. I instanced tobacco and potatoes as the two crops which compete most with poppy, and in the case of those two articles what I stated about the market becoming overstocked would hold. If that 2½ per cent. were put under less paying crops, such as wheat or barley, of course the effect on the market would be so small that one cannot say it would be overstocked. But the value of such a crop would be very much less than the value of an opium crop or of a potato or tobacco crop if the market were not overstocked.

12118. (*Chairman.*) May we not take it from you that the chief disadvantages to the cultivator from the cessation of the growth of the poppy, under the system pursued under the Government monopoly, would be the loss of an advance of cash which comes to the ryot at a very convenient season?—Quite so.

12119. The main advantage of the poppy cultivation to the cultivator is that he gets an advance without interest at a convenient season?—Yes, for the payment of his rents.

12120. When if he required money he would have to sell other descriptions of produce at a disadvantage?—Yes. At a disadvantage, or he will have to borrow from the mahajan at a heavy interest.

12121. Other advantages have been stated to us, but that is the chief advantage?—Yes; that is the chief advantage. It materially increases the comforts and conditions of the grower.

12122. (*Mr. Wilson.*) You have referred to the report of 1883. I think you were a member of that Commission which enquired into the opium question?—Yes.

12123. I believe that Commission made a number of recommendations?—Yes.

12124. Can you tell us which of those recommendations have been acted upon?—I have no special knowledge on the subject. Ever since writing the report I have been entirely disconnected with the Opium Department, and I have therefore no special knowledge on the matter.

12125. There was a very definite recommendation that the Act of 1857 should be repealed: do you admit that?—Yes.

12126. That act has not been repealed, and it is now ten years since the recommendation was made?—That is so.

12127. And it is in force to-day?—Yes.

12128. On page 247, paragraph 683, referring to the action of the Government with regard to the cultivator, it states—"The Government promises the ryot R5 a seer for his opium, but it distributes the money through underpaid subordinates and thus makes itself an accomplice in their peculations." Can you tell us if any steps have been taken to remedy that state of things?—Personally I know nothing on the subject. I know nothing of what has happened since this report was sent in. I have been disconnected with the department since then. Mr. Tytler will be able to give you that information.

(*Sir James Lyall.*) Would it not be better, instead of questioning the officers of another department, to ask the Government of India to report to us on the matter?

[The room was cleared and the Commissioners deliberated in private.]

12129. (*Mr. Wilson.*) At page 247 of the Report of the Opium Commission of 1883 do you find these words—"The cultivator who has kept back a part of his produce "may fairly urge that if he has broken his contract with the "Government, the Government has not fulfilled its engagements with him. It promises him R5 a seer for his "opium, but it distributes the money through underpaid "subordinates, and thus makes itself an accomplice in their "peculations. The remedy lies in the hands of the Government, and it is equally the duty and the interest of the "Government to secure its application"?—Yes, I find those words.

12130. At page 250 do you find it stated—"There are "altogether 1,695 zilladars, of whom about half get R5 a "month, about a fourth get R6, and the remainder R7, "except in the Benares Agency, where 44 sudder zilladars "are paid R10. We recommend that there shall be two "grades of zilladars, the lower on R7, and the higher grade "on R8"?—I find those words.

12131. Are you able to tell us whether or not any change has been made in that respect?—I am not able.

12132. Will you look at page 267, paragraph 684, and do you find these words—"The authorised commission of the "lumbardars is one rupee a maund, payable only on good "opium." We recommend that this commission be raised to R4 a maund, a rate which will be equal to 2 per cent. on the price of opium at R5 per seer?—I find those words.

12133. Are you able to tell us whether that rate has been raised or not?—I am not.

12134. Look at page 298, paragraph 779:—"The present "form of the license, as we have already remarked, is defective, and should be amended, but the spirit of the engagement is, on the whole, faithfully kept; and if a prosecution under section 10 of Act XII of 1857 has to be "instituted, the fault will generally be found to be quite as "much with the settling officer as with the cultivator. "Again, the measures taken to repress unlicensed cultivation "are unnecessary, and do more harm than good. We believe "it may be said with confidence that unlicensed cultivation "for the purpose of fraud is unknown in the poppy "districts. The measurement of an assamee's lands by "officers of the revenue department is a vexatious proceeding, and we recommend that it shall be no longer permitted." Do you find that?—I do.

12135. And in paragraph 781:—"We have already represented, with the plainness which the circumstances of "the case appeared to us to demand, that the first step towards the abolition of illegal gratifications must be the "grant of adequate salaries to the native establishments. "Unless this step is taken, it will not only be useless to "look for official purity, but it will be unreasonable to "require it." Are you able to tell me whether any action has been taken upon that?—I am not.

12136. Please look at paragraph 787:—"Measurement "by pole should be discontinued, and a chain should "be the instrument employed. In the hands of native "surveyors a pole invariably gives results short of the true "area. A native will always lay the pole on the ground "and turn it over, a process which leaves, at each repetition "of the operation, a part of the ground unmeasured. The "error may be only a few inches each time, but it is always "in one direction." Are you able to tell me whether any action has been taken upon that recommendation?—I am not. Mr. Tytler would be able to answer all these questions.

12137. I think you read from that report a paragraph in which it is stated the ryot is and knows himself to be perfectly free to cultivate or not as he pleases?—Quite so. It appears in paragraph 777:—"Every ryot who cultivates the poppy is, and knows himself to be, a free agent in doing so."

12138. Do you think there would be any objection to the wide distribution by all possible means of a notification in distinct and definite terms in the vernacular, to be exhibited at post offices, police stations, at opium agencies, weighing-places, and other public places to that effect?—I think there would be a decided objection to anything of the sort. Anyone who knows how suspicious the population of this country is and how easily the people are agitated will understand that they would probably entirely misunderstand its meaning.

12139. You think it would not be desirable to publicly inform the ryots of that which your Commission stated they knew already?—I think it would be undesirable to inform them of it in the manner suggested. They would probably look upon it as a general prohibition to cultivate.

(*Chairman.*) I dare say you will recognise the peculiar circumstances of the Government of India.

12140. (*Chairman.*) The report which has been placed in our hands and to which your attention has been directed in the questions which have been put to you by Mr. Wilson is

a report in which you yourself were very directly concerned. You are one of the three gentlemen who signed the report. There are a number of recommendations in that report which were very earnestly pressed upon the Government of [illegible]

ment by commission.

12142 Do you think that the minor peculations which are alluded to in this report, and which you would like to prevent, would probably be diminished and ultimately removed if the staff were more liberally dealt with?—Most undoubtedly. It would be minimised, though I cannot say it would ever be entirely removed.

[illegible]

undertaken upon the terms which the Government offer?—Quite so That is my firm opinion.

12144 I presume that a very main inducement with the cultivator of the poppy is that he gets an advance from the Government free of interest at a time when the money comes in very conveniently?—Quite so

[illegible]

12146. If the Government paid more for poppy, you believe the cultivator would directly benefit?—The cultivator would directly benefit

12147. Have you any view as to the sufficiency of the price which is now paid by the Government to the cultivator: do you think it is adequate?—I think it is certainly not adequate in neighbourhoods where the competing crops are now ousting the poppy

12148. The fact that other crops are taking the place of poppy is a proof that the terms offered to the ryots are not adequate?—I think so.

12149 ([illegible] the petty [illegible] prevail an[illegible] Commissic[illegible] and petty extortions prevail in the case, for instance, of the Canal Department and other departments which have to deal directly with the natives?—I have no personal experience of the Canal Department: it is not under me; but I have no doubt that peculations of the same kind do go on wherever any underpaid native subordinate has the opportunity of making them.

12150 (*Mr. Fanshawe*) We have been told that Behar has been denuded of mango trees owing to the demand for [illegible]

12151. Could you tell us shortly the results of those en-[illegible] cut down.

[illegible]

produce better and more fruit than the trees from seedlings: so that on the whole the food-supply of the division from mango trees appears to me to be rather increasing than decreasing.

12153. You do not regard the cutting down of mango trees as tending to the loss of mango fruit?—I should mention that in the district of Muzaffarpur and Durbhanga, there is a balance against the area which has been planted compared with the area over which the trees have been cut down: so that in these two districts the supply has to a certain extent diminished, but not very materially. I apprehend no danger whatever to the food-supply owing to the supply of mango wood for opium and indigo chests. Even were the trees not replanted other crops would take their place.

12154 From the results of your enquiry you apprehend no particular danger?—I apprehend no particular danger from the cutting down of trees for opium and indigo chests.

12155. [illegible] as to the [illegible] case that [illegible] camping tour, and in my experience the villagers have no reticence whatever in making complaints of any nature.

12156 So that you see no reason, with regard to the Opium Department, if there were complaints to be made, why they should not be made just as they are with regard to other matters, say, in the Irrigation Department?—None whatever The charge in my opinion arises entirely from the ignorance of the gentlemen who, no doubt in good faith, have conceived an entirely mistaken idea of the relations between ourselves and the inhabitants generally of the country Every native knows that he is perfectly free to come and present himself before us, and they take every advantage of the liberty

12157. You have referred once or twice to statements made [illegible] quarters Our different statements have been made entirely without consultation Mr Wace tells me that the bulk of his statement was recorded before the Commission began to sit in Calcutta We have arrived at our conclusions working separately and from our own points of view

12158. (*Mr. Haridas Veharidas.*) Do you receive complaints in connection with the Revenue Department?—I receive complaints from every one who chooses to make complaints.

12159 From the other departments?—Certainly, if they have anything to complain of which they think ought to be righted, they would bring it to me

12160. Would they not naturally go to their department?—It depends on what the class of complaint is If it is a complaint against the conduct of a subordinate in the Irrigation Department, he would probably make a complaint to the Executive Engineer, and if it was a complaint by a opium ryot, he would probably make a complaint in the first instance to the European Opium officer If he did not get righted, he would come to the Collector. The people look upon the Collector and the Commissioner, officers of the Covenanted Civil Service, as their natural protectors.

12161. They would naturally come to you afterwards?—Yes, they would be perfectly certain to come to the Collector of the district, whom they look upon as their natural protector, they have been accustomed to regard him as such for many years past.

12162. Do you conclude that?—Yes, that is my general view.

12163 [illegible] and these are matters which ought to be remedied by the Government.

The witness withdrew.

Mr. A. G. Tytler called in and examined.

12164. (*Chairman.*) You are, I understand, Sub-Deputy Opium Agent in the Behar Agency ?—Yes.

12165. How many years' experience have you had ?—I have had 30 years' experience, 22 in Behar.

12166. I should like to direct your attention to one particular point, namely, the return to the cultivator for the poppy with the advance from the Government as compared with the return which he may look for from his land from other descriptions of cultivation : I believe you have prepared a note upon the subject. You say that in your district, which is a very poor one, the vast population finds in the cultivation of poppy a most paying crop and the means of supporting their families ?—Yes.

12167. Will you continue ?—Where the entire population depends for existence on the soil, and where every square yard of land is under cultivation, it is of the greatest importance that their most paying crop should not be taken from them, specially when it occupies comparatively so small a portion of the total area. The area of my sub-division is about 1,600 square miles, the area under poppy only about 40 square miles ; the population is about 1,000 souls to each square mile. I cannot give the exact Government revenue of my sub-division, as the figures are not at my disposal, but I am not far wrong in saying that it amounts to about Rs. 6,00,000 per annum. We have had in succession four partial failures of the poppy crop, and yet the average annual payment for opium during the past ten years has amounted to Rs. 11,72,593, this sum being the return from about 40,000 bighas of land. As an example of what their receipts from opium mean to the ryots, I have a few figures taken at random, which moreover are those of a year of partial failure. Figures of a similar nature could be given for more than a thousand villages.

12168. The figures are designed to show, I believe, that in the case of the villages named upon a very limited area under poppy a very large relative return is obtained by the cultivator ?—Yes.

12169. And that the return from that small area more than covers the rents, generally speaking, of the entire village ?—Yes.

12170. Will you proceed ?—The cultivation of the poppy appears to be specially adapted for districts which are densely populated by agriculturists, and where labour is cheap, as is the case both in China and Behar.

12171. Are you of opinion that any changes are desirable in the existing arrangements for dealing with the cultivation of the poppy under what is called the Bengal monopoly system ?—I do not think any change from existing arrangements would be beneficial, as no system would better control the quick delivery of the opium. At present it does not remain more than one month with the ryots.

12172. Do you consider that the ryot derives a substantial advantage from the opportunity which he has when growing poppy of obtaining advances at different periods from the Government ?—They are of the greatest importance. The vast majority of the ryots live and die in debt, and they have to borrow in order to enable them to meet their liabilities at different intervals throughout the year. The average poppy-growing ryot has a running account with his mahajan, to whom he mostly pays over all that he gets from his opium, both advances and the price of opium when delivered. The sums are placed to his credit, and in the meantime the mahajan advances for his rent, etc. On all money overdrawn, interest is charged ; generally speaking, in the case of the better class at the rate of 12 per cent. per annum, and for the rest at 12 per cent. per *fasl*, or half-year, that is 24 per cent. per annum.

The fact of being a poppy-cultivator gives to the ryot a reputation for stability and solvency ; the money-lender (who takes no security bonds) is certain of receiving at fixed times as a lump sum in cash all that the ryot receives for his opium ; and he is sure of this without having to take any precautionary measures, such as guarding the ripening crop, watching the reaping or superintending the sale of the produce, in order that his own claim may be first met. On the other hand, the average ryot, who does not cultivate poppy, also has his mahajan, or money-lender if he is lucky, for it is not the man who is in debt that is considered unfortunate, but the man who is in debt and can get no one to carry him on. In this case the money for his rents and expenses is not so readily advanced, as the mahajan, having nothing definite to rely on in the way of cash repayments at regular intervals, naturally first waits to see how the applicant's crops progress, and later on, as they mature, if the ryot is much involved, the money-lender, either personally or through peons, lays an embargo on them, watching the pressing of the sugarcane or the threshing of the grain preparatory to taking it over or superintending its sale, all of which operations require attention, take time, cost money, and involve risk and anxiety. Again, when the average opium ryot runs short of money for food, etc., between harvests, the mahajan makes him a cash advance, to be returned in cash *plus* interest in cash ; but when the average ryot who does not grow poppy runs short of food for his family and wants grain, the mahajan advances him, say, a rupee worth of grain to be repaid in kind. It is most probable that at the time between harvests, when the grain is borrowed, it will be selling dear, or, say, at seven *panchseris*. At the next harvesting the mahajan will take in repayment a rupee's worth of grain at the *highest* price touched by the new grain at the local village marts, even though the rates may cheapen the following day, or, say, nine *panchseris plus* one or two *panchseris* extra as interest, having already, at the time of giving the grain advance, deducted a gratification of 2 seers ; that is, for seven *panchseris* he will receive in return, say, eleven *panchseris* and two seers,—and all this for an accommodation of four or at the most five months, amounting for both "*fasls*," or the twelve months, to cent. per cent. or more. If, however, a ryot who does not cultivate has the means to borrow and repay in cash, he is charged, like the poppy ryot, interest at 12 or 24 per cent., as the case may be ; but the majority borrow in grain to be repaid in kind, the terms of their loan thus comparing disastrously with those allowed the poppy ryot, bad as those are. It must, however, always be borne in mind, in partial extenuation of the mahajan, that he seldom takes bonds for such advances except in the case of sugarcane, that he frequently has bad debts, and that he very often has to carry on a ryot indefinitely in the hope of some day recovering his money by the occurrence of a bumper crop. I am convinced that three-fourths of the poppy-growing ryots in my district would be ruined if not allowed to grow poppy. The accompanying statements will show what the difference between the profits from poppy and from other crops is, and how much it means to the ryots. They could never pay their rents but for the opium receipts, and eventually landlords, owing to the accumulation of arrears, would either have to submit to a reduction of their rents, or to keep the ryots in a state of virtual bondage, working off impossible arrears. The landholders as a class would be seriously affected—the larger ones because the opium advances and payments enable them to get in their rents easily from the ryots, because the mahajans, as has been already explained, advance freely to the poppy cultivators ; the smaller landlords would be still more affected, because anything which interfered with the ryot's power to pay his rents would seriously incommode them. Strange as it may seem, and light as is the burden of Government revenue through the permanent settlement these men, like the ryots themselves, are for the most part in a chronic state of impecuniosity, and they generally have not got the ready cash to pay their instalments in time to the Government treasury. As punctuality in the payment of revenue is rigorously enforced, they would be in serious difficulty were it not for the opium advances to the ryots, upon which, as has been explained, the mahajans advance the instalments of rent payable to the zamindars. Let it be supposed, for example, that the area of a village is 500 bighas, of which 25 bighas are in poppy, and the Government revenue on it is Rs. 250 ; the zamindar has to pay that sum to the Government in four instalments of about Rs. 62-8 each in September, January, March and June : an opium advance of Rs. 100 (at Rs. 4 per bigha on the 25 bighas) would be paid to the poppy ryots in September, and if they have not already paid their rents, these men (with the consent of their mahajans) would at once pay this over to the zamindars for despatching to the Government Treasury ; a second opium advance of Rs. 75, at Rs. 3 per bigha, in January, serves the same purpose. In March the zamindar pays his instalment from the rents already recovered, and in June from the same source for the great payments for opium received will have been made to the ryots in April and May. In a good year these payments at the opium weighments, which are made in one month, amount to over ten lakhs of rupees in my sub-division alone. I may mention, to show the import-

hnce attached to the advances, that in September last a hitch arose about the opium advances of a certain village, and I wished another headman to be chosen for my work: upon this the small resident zamindars sent in the villagers to beg of me to send the money at once by any one I chose, but to send it quickly.

It is difficult to predict with any certainty what the effect would be of a stoppage of the large amount of cash which now flows into the poppy-growing districts through the Opium Department, but all the natives whom I have consulted have been of one mind in thinking that in my own district money is fairly plentiful only by reason of the annual opium payments, and that if these ceased, and with them the money-borrowing capacity of most of the ryots the business of money-lending would be paralyzed. The immediate consequence of this would be the abolition of cash rents: most of the ryots would have to borrow in grain, the burden of which is ruinous, and to pay rent in kind, which is equally oppressive, as in such circumstances the rule is to take one *pasekesers* more per rupee than the highest rate touched in the market. In other words, such a change as that proposed would practically involve in ruin more than a million persons in the Saran district alone.

that no correct comparison can be drawn between the returns of any two crops for one season only, since some crops greatly exhaust the soil, which gives in consequence poorer returns later on, while others have not this effect. It has therefore been necessary to show the returns from poppy,

which are not commonly found in the Sewan sub-division.

The soil of Northern Behar is of two main distinctive kinds, called locally *Bangar* and *Bhat*. The former cannot be successfully cultivated without a great deal of irrigation, but under irrigation it gives, class for class, better returns than the other. The latter with cul-

departmental wells, there are as many more in existence made privately either by ryots or landholders. There are different kinds of soil. I therefore drew a comparative statement, having consulted at least 500 ryots, and added to it of my own knowledge.

12174. You have your tables here?—Yes.

12175. Those tables which you have so carefully prepared, and which are of great value, will appear in the appendix,

same in wheat, etc., Rs 95-8. I may mention that sugar-

the same in sugar-cane Rs 58-8, the same in wheat Rs. 57-8. Koeri land, poppy and its rotations for two years Rs 63, the same in wheat, etc., Rs 10-8, showing that there is a tremendous gain in the poppy.

last one bigha of poppy, i.e., 20 *kathas* of land. The poppy cultivation last year in the Sewan sub-division amounted to bighas 38,696, and the number of ryots who received licenses to cultivate this amounted to 81,651. In this densely-populated district there are few households that do not contain three working hands at least. Consequently, roughly speaking, 10 *kathas* of poppy could be easily

sugar made. If the sugarcane press, boiling pans, press bullocks, practised stoker, and workmen are all hired it comes to five annas in the rupee, one anna for each item while there is an equivalent saving for as much as is home supplied.

fuels

12177. You take the cost of growing poppy per bigha at Rs 20-5?—Yes.

12178. You say the outturn per bigha is Rs 150?—Yes, Rs 225-8-0 for two poppy crops *plus* a rain crop, that is, in the highly irrigated lands.

12179. Which would be the proper receipt to compare with this estimate of cost?—A poor man would use his own labour; he would never hire any. You may compare against it Form No. 1, the highest class.

12180. The cost of sugarcane is Rs. 47-10?—Yes.

12181. What do you take to be the value of the product?—If you compare it with the highest quality Rs 120.

12182. Wheat costs Rs. 10-8, what is the receipt?—On the highest quality, and that is the only way to compare it. Rs 41.

12183. The cost of potatoes is taken at Rs 40?—I cannot compare it, because in the district there is no sale for potatoes. If the railway is handy, they will have a sale.

12184. You do not know what they would sell for in Patna?—I do not know. In any district the moment they get cheap it does not pay them.

12185. So that it is the lowest paying crop ?—Not the west ; sometimes it is a very highly paying crop. If ere is a blight, and there are few potatoes they sell high. atives do not eat potatoes as a food ; but they rather take with what we call curry. They consider it a heating od, and they take a small amount. It is not an article f diet.

12186. Have you now given us the main points of your vidence ?—Yes.

12187. (*Mr. Fanshawe.*) Will you kindly explain how the hatadar is selected in your division ?—For the last 20 ears he has been elected on absolutely the most perfect lective system that I know of in India. I do not know at there is any other elective system so good.

12188. What is it ?—The ryots used to come to me when hey wanted a change of Khatadar, and file past myself nd register their votes as to the man they wanted. The an whom the majority chose I selected. I found afterwards that this was a little hard, because they are all oor and busy men, and just then the rains are heavy : ccordingly I said that if they would collect in the villages Punchayaut, and meet together where there is nothing idden, and if before the zilladar, or any responsible man hey would have a written paper, with a list of the names of all the men who wished to serve, and if 5 or 6 represenative men came with that list, I would dispense with the attendance of the rest. The man was thus selected by the majority of the votes in his village. I have a note upon the subject. I never permit any one to be a Khatadar who is any one's servant. They (the ryots) choose their Khatadar, and I ratify the choice if I consider him a good man. That is the only action I take. If I think he is dishonest, or has other influences, I do not accept him, and I choose another. If he is the servant of the zamindar, or the servant of the zamindar's gomashta, or if he has anything to do with an indigo factory, I do not accept him on the principle that a man cannot serve two masters. His interests might conflict, the man is absolutely an independent ryot, and chosen from the ryots and by the ryots.

12189. Is he generally able to read and write himself ?—Generally, perhaps, he can stumble through some kind of Hindee document, but very often he cannot. Certainly he cannot keep the accounts ; as a rule, the Patwari does that for him.

12190. I suppose the Patwari is paid for this work ?—He pays the Patwari something.

12191. Is the Khatadar generally a cultivator himself ?—No man can be a Khatadar unless he does cultivate, and that to a considerable extent makes him more or less responsible for his actions.

12192. Can you tell us how he is paid for his work as a Khatadar ?—He gets very little according to our view, but then in the district very little means a good deal to them. For instance, he gets Re. 1 per maund from the Government as a commission ; and then the asamees bring in their opium in little earthen platters of different sizes, according to the amount which they have. The Government allows little wooden wedges made of the hardest wood to scrape out the opium. They are wooden, because if iron were used it would take a little of the earth off the pot, and then the opium would be adulterated and not pure. There is a little varnish of opium left, and that is the Khatadar's perquisite. He takes it and scrapes it with a little iron scraper, and what comes out of that is his. The men are very clever at it. There is a Departmental order that no more is to be left at the bottom of the platter than would make 4 chattacks per maund of opium.

12193. He has this perquisite and Re. 1 per maund ; is that the whole of what he gets ?—From Government. Then the cultivators allow him *kharcha*, or travelling allowance, or expense money. In my district, when I went there, it was high. I said long ago that it must be fairly assessed. It now ranges between 6 annas per bigha and 10 annas. It certainly is not more than 10.

12194. The Khatadar comes in to make a settlement on behalf of his cultivators ?—That is so.

12195. In the account that has been put before us it is stated that he brings in with him a list of the cultivators who are willing to cultivate opium : is that the case in your sub-division ?—Yes.

12196. We were told yesterday that in some cases the Khatadar does not really obtain the consent of the cultivators before he comes in, but has his list written up at the [illegible] of the division ; is that within you experence, or not ?—Certainly not; for this reason, that, as a rule, there are only certain lands fit for the poppy in the village, and those are owned by the same men. They have rights of occupancy, and the lands are not changed. There is very little tenancy at will. The men would desire to sow nothing but poppy in those fine lands, and consequently, as a rule, the same ryots go on over and over again.

12197. Do you know whether he actually consults them or not, before he comes in to make a settlement ?—Most decidedly I should say so, because it is an accepted fact that they are mainly looking out for an advance. I have no personal knowledge that he talks it over with them ; but I am sure he does.

12198. The first advance is made at the time of the engagement. I understand ; what check is exercised to see that each Khatadar obtains the full amount due to him ?—In my district, and I suppose it is the same everywhere else, the opium godown is more or less a square with one gate, and the treasury is inside. The money is drawn, and arrangements are made for payment. Separate portions are assigned to sub-divisions under me, and according to the list which the gomashtas have already given me I withdraw the money from the treasury, and distribute the amounts to each Khatadar. The Khatadars cannot go out of the gate when they have the money, until they have come either before me or before my assistant, who is a gazetted officer, and being asked, "How much have you received, and how much are you going to sow ? The Khatadar mentions both the items. Then there are certain papers. There is his own license, and then there are our books, which are in some respects a copy. These are initialled ; the man says, "I received so much," and walks off. The gomashta actually makes the payment to the Khatadar ; but some officer satisfies himself before he leaves the premises he admits that he has received the whole amount. I think the gomastha actually distributes it, because we have a great deal of work to do, and if we did not sub-divide it we should never get through it. No man can leave until he has first acknowledged the money to myself or my assistant. Sometimes the ryots are very ignorant and very stupid, and they may say Rs. 10 less or more by mistake, and in that case the bag is counted before myself. I only mention that to show how carefully it is done.

12199. I believe the weighment of the opium is carried out in April or May ?—Roughly from the 1st of April.

12200. Is any payment made then ?—The following day.

12201. Direct to the cultivator ?—Not with us, unless he puts in a petition to say that he wishes the money paid there, and not at the village, in which case I have him paid before myself. It is generally paid to the Khatadar : that is our system, because he has been chosen by the ryots.

12202. At what time is the account finally settled ?—That requires a slight explanation. We can only pay at what would be called in liquor "at proof," that is to say, at 70 consistence. Anything above 70 we only pay when we get the accounts back from the factory. The opium in going down dries a little, and on the way it goes up a little in consistence. The difference in value is made out in the opium godown and instead of Rs. 5 a seer the man may get on an average Rs. 5-10 on a seer.

12203. Then the account is finally settled when you get back the information from the factory ?—It cannot be settled before.

12204. What month is that ?—The papers begin to come back from the end of May throughout June. We are hard at work making them out all July. There are 85,000 ryots whose accounts have to be made up, and we get the thing finished, speaking roughly, during the first week in August. We then send for them and clear them off long before the new year's work begins.

12205. The balance is paid about August ?—Roughly between the 7th and 15th of August.

12206. Is any date laid down in the standing orders ?—No ; it depends upon how we can manage to finish the accounts. We are only too desirous to do the work quickly.

12207. Is any balance allowed to remain over to the time when the settlement for the next year begins, in September or October ?—It is absolutely against all orders, and I have never seen such an irregularity committed. There is a recent circular on the subject. I have one dated the 20th of April this year.

12208. Do you know the effect of it ?—It is merely to say that they desire us to finish our adjustment accounts on the 31st of August each year punctually.

12209. You have a standing order that they must be finished by the 31st of August?—Yes; the new payments begin on the 30th September.

12210. Will you explain what the system is of granting licenses and receipts: in the first place, when the Khatadar *comes to engage*, what documents does he take away and [illegible]—The whole system [illegible]

12211. When does he take that?—From the first September when he comes in.

12212. When he comes to make the engagement?—Yes, and there is a corresponding paper which is called an [illegible] the engagement to sow.

12213. Does each cultivator have a separate agreement?—[illegible]

12214. That is the original acknowledgment given to each cultivator?—Yes, it is given to him as a license [illegible]

12216. When is the payment made for leaves and trash?—*Hitherto it has always been made in August, but we* have orders this year to pay on delivery.

12217. You have not done that until this year?—No, it was recommended by myself I think some years ago.

12218. If you give advances for wells is there any understanding that the cultivator who takes those advances must continue to grow poppy until the advance is paid off?—There is no written law on the subject.

12219. *There is an understanding?—There is* an understanding. He says, "give me an advance for the better cultivation of my poppy fields" [illegible]

12221. Over what period do the advances continue for the wells?—I think it is the better part of two years before it is repaid. It is in small instalments, so as to be light on them. It is for agricultural improvement really.

12222. Have you ever had to call on the zamindars to assist you in getting the cultivators to cultivate [illegible]—Never in my life.

12223. It has been stated that it has been done in some instances, so that there may be a difference of practice?—I have heard so since I have been here.

12224. So far as you know it has never been done?—Absolutely.

12225. Is there any rule on the subject?—None whatever that I know of.

[illegible] interest.

[illegible] ment that the mahajans advance freely and readily on the poppy *crop?—It is difficult in my district to get* a mahajan, unless a ryot is well off, to advance to a man who is not a poppy cultivator.

12228. Do you think there is anything peculiar in the circumstances of Gya?—I have never been there, but I should not say so.

12229. (*Mr Haridas Veharidas*) Does the Khatadar receive all these licenses for each cultivator?—Yes.

12230. And he distributes them to the cultivator?—Yes, we see through our zilladars, to the best of our ability, that they have been distributed.

12231. Do they go and inspect?—Yes; in every village; their instructions are to see that they have been distributed, but as I said many of the cultivators will not take them.

12232. As the advances are made to the Khatadar, the balances are also given to the Khatadar, and he is responsible for distributing them to the cultivators?—Yes, and every ryot who has a complaint comes straight to me if he *does not get all that he ought to get*

12233. The Commission has learnt in Calcutta that from head-quarters an estimate is sent for the new year as to [illegible] cute them.

12234. You do not regulate the [illegible] according to the demand?—[illegible] lated, and there are only certain [illegible] there is no room for an increase [illegible] than a little. The year's [illegible] engagements, but the [illegible] slight increase in the [illegible] "Notes on the Supply of [illegible] these advances are given [illegible] non-irrigated lands [illegible] for first advance and [illegible]

12235. What [illegible]

[illegible]

A. G.
ler.
1894.

12237. Without any well irrigation?—Yes.

12238. (*Mr. Wilson.*) We had a witness yesterday who put the profits of opium cultivation at Rs. 150: do you get as high as that?—I must refer to those statements, which I have made with the greatest care. The seasons vary. If there is a failure of crops, partial or total, the profits are very small; if it is a good year they are more fortunate; the last good year we had was four or five years ago. When I was trying to make these tables for the Commission I asked in the villages as I walked through. One man took me to his field and said that four years ago from 1¼ cottas he weighed off at my godown as 30 seers and 5 chittaks of opium of the highest quality.

12239. What would that be worth?—Roughly 18 seers a bigha, that is, about Rs. 90. Then there is the seed, which is a most important thing, but which is left out of so many accounts: about Rs. 110 altogether.

12240. You do not get as high as Rs. 150 profit. I ask again if you get as high as that?—Certainly not, it is impossible.

12241. A witness told us in Calcutta that it would pay to cultivate poppy for its seed, and the valuable manure it produces without reference to the opium?—It would not certainly, in my district; but there is one thing to be added, the ryots often in conversation say that where no hired labour has to come in, the price of the seed pays for the cultivation of the crop.

12242. You do not know any case in which it would really pay to cultivate without reference to the opium?—I do not.

12243. Am I to understand that the poppy cultivation would pay if there were no opium at all? We have been told that it was possible for the seed to amount to Rs. 37 per bigha?—I should say that the seed cannot possibly be more than Rs. 15 per bigha.

12244. You think that was all a mistake?—Few people are so well up in the matter as I am, as I have passed all my life in it: probably it was a mistake.

12245. I am anxious that we should get it right?—I should say it was a mistake.

12246. It was the Opium Agent of this division who told us so?—The Opium Agent has been a Commissioner, and has only lately come.

12247. Have you the Behar Opium Manual at hand?—I have a portion of it.

12248. Will you look at page 39, paragraph 169, "All Khatadars should be made to understand their position as paid agents of Government, their remuneration being the commission on the yield of their licenses and "*khurchun*" or scrapings from the cultivators' pots. They should be held responsible, therefore, for the engagements of suitable lands, for the progress of the work of distributing advances to cultivators, who should be trustworthy men, and for the proper cultivation of the lands within their licenses. Sub-Deputy Agents and Assistants in independent charge should exercise their discretion in punishing lazy and inefficient Khatadars by withholding their "*khurchun*" and commission, or by removing them from their posts, if necessary;" and it then goes on, "The appointment and dismissal of *Khatadars* will invariably be under the written authority of the officer in charge?—Quite so.

12249. Is that quite consistent with their being representatives of the cultivator?—It is consistent. They are the representatives of the cultivators so long as they do their work. I could not have a Khatadar who would do nothing; he has to help my men, to show them the lands, and when they go to measure he must go with them to name the people. If he refuses to do that, how can I do my work? I could not retain him.

12250. I only want to draw your attention to the fact that he is to be regarded as the paid agent of the Government more than of the cultivators?—I see it noted here: he is really to be regarded as the mutual agent of both. I had not read this section before.

12251. Will you refer to paragraph 108 of the same book, "It is usual in cases where advances are given for improving the means of irrigation in the village to stipulate for a certain increase in the cultivation of poppy?"—Yes.

12252. I think in your statement you show that well advances are solely for poppy?—Not at all. They are primarily for poppy, but they are used for all their other crops.

12253. Will you refer to your own statement?—I may not have used the word primarily, but I can explain it.

12254. You say that these wells represent about Rs. 5,00,000 of capital invested on account of poppy cultivation?—Because if the poppy had not been there they would not have been made.

12255. Will you look at page 120 of the Appendix of the same volume. You will see there a form of which I will read a translation, headed "Behar Opium Agency. Agreement, Security Form (Well advances)," and it says, paragraph 4, "I also agree that if I do not improve the poppy and do not sink a well, the two objects for which I take this loan, according to agreement, I will return the loan when called upon to do so with interest at any rate that may be fixed by the Sub-Deputy Agent without any objection on my part or that of my heirs, and if I fail to repay the loan the Sub-Deputy Agent will have the power to realize it from me or my heirs and inheritors, and so long as the loan remains unpaid to the full amount of capital and interest thereon, the said Agent will have the right to impose any fine that he may please, and realize the same together with the capital and interest by any means, and I or my heirs or inheritors will have no objection to the same or to the paying of interest"?—That is quite correct. This has come into force this year; I have never had one of these agreements yet in use.

12256. Did you notice from what I have read that he has to pay interest at any rate that may be fixed?—I heard it. I am ashamed to say I have not read this statement myself; I have not had occasion to use it.

12257. You also hear that the Sub-Agent will have the right to impose any fine he may please, and to recover it by any means?—I heard that.

12258. Do you think that is a fair power to put into the hands of anybody?—I do not.

12259. Did you ever hear any case, in any civilized country, of such a power being put into the hands of any one?—I do not think it is a right thing. I think the way in which we have done it hitherto is quite right. I may add one thing. This Manual has only just come out; it has only just come into use. The faults in it that are being found practically day by day are being corrected, and no doubt that will be corrected.

12260. May I ask if this is the correct title "The Opium Manual, Part II, District Procedure for the Guidance of the Behar Opium Agency, Published under the authority of the Board of Revenue, Lower Provinces, Calcutta, Printed at the Bengal Secretariat Press, 1892"?—Yes.

12261. And the Preface states that it is a revised edition intended for the use of officers in the Behar Agency only, and that it contains the rules and forms relating to district procedure?—Yes.

12262. And is the agreement that has been read the form provided for well advances?—It is so, but in my case it has not come into use yet.

12263. (*Chairman.*) You admit that it is the form prescribed?—Yes.

12264. (*Mr Wilson.*) Is the Preface dated from the Board of Revenue, Lower Provinces, 29th of July 1892, signed by T. Inglis, Officiating Secretary?—Yes.

12265. Will you now look at page 147, while I read a translation of Security Bond.

BEHAR OPIUM AGENCY.

Security Bond.

Khatadar *Number* *Mouza*
Pergunah *in concern* *Zilla*

I according to my own will and pleasure give in security the property of Khatadar or Asamis mentioned in of Mouza Pergunah and hereby agree that if for failure of crop for attachment or produce or for the death of cultivator or for the absconding of the cultivator, or for the reason of defective cultivation or abuse of advance money or for the disappearance of produce or for any other reason the payment to the sircar for the year A.D. fall due, in that case, if I, Khatadar, be not able to make the Asamis repay at once the advance money I will from my own property repay the same. But if I fail to do it, the Sub-Deputy Agent will have the right according to Section 16 of Act 13 of 1857 (C.E.) to realize the amount by the amount disposing of my own property. In this, I, or my heirs or inheritors or the Asamies for whom I stand responsible will have no objection, for which I sign this bond that it may come to use when required.

Date *month* *year 189*

12265A. Is that correct translation?—Yes.

12266. Did I understand you to say that the new agreement began on the 1st September?—Yes.

12267. Would it be proper to begin them earlier?—Each year closes at the end of August

12268. Will you look at paragraph 154, "It should be [illegible]

12269. Is it lawful under any circumstances to pull up the crops?—Certainly not; because he has done an act which is not correct, and he can be fined according to the law. You do not take upon yourself to put him right

12270. Do you think that pulling up the crops by an officer of the Opium Department is ever practised?—Not to my knowledge.

12271. It would be quite illegal?—As regards legality I do not know.

12272 There is no provision in this book for any such punishment?—No; I think not.

12273 (*Chairman.*) Is it within your knowledge that such a thing has ever been done?—No.

12274. (*Mr. Wilson*) Do you keep a list of dismissed Khatadars?—I do not, because I know all my men It would be a useful thing, and I ought to keep it for my successor.

12275 You know that it is prescribed in the book?—I know that it is

12276 How many have you dismissed lately?—Very few have been dismissed.

12277. For what kind of offences would it be?—If he misappropriated some of the ryots' money he would be a man not fit to give money to, or any act of that kind which takes from his character He must essentially be an honest man, because he takes away the bag and has the whole of the money.

12278 What do you say was the rate of payment that they might fairly charge as an allowance? How much do the ryots give them? [illegible] I thought fair, an [illegible] bigha, according [illegible] reduce it in this [illegible] another man of [illegible] says, "I will do i[illegible] reduce it amongst themselves

12279. Are you at liberty to vary it?—Not at all. I merely use my personal influence to do what I think is fair,—to help the poor, that is the main object

12280. You give the average annual payment for opium during the past 10 years as Rs 11,72,595, or about 40,000 bighas?—Yes.

12281. That gives an average of 29 per bigha?—I have not worked it out, but you must add to that the value of the seed, which is one fifth of this amount.

12282. This is the whole of the money paid by the Opium Agency on an average during those 10 years?—Yes

12283 Will you refer to your tables and tell me if it quite agrees, and whether you have not got the average produce in every case, except one, much above that?—No; there are different kinds of soil. Suppose there is one bigha producing 16 seers, there may be three more that produce 9 That will make 25, which would come to 6¼ per bigha if you want a general average The highest quality of soil here is not a thing generally found, but such soils exist.

12284. This is the average on the first page?—Yes; the average payment.

12285 You have given the value of the outturn in these tables and some of them are very much above Rs. 29?—Very much

12286 Which of them are so much below the Rs 29 as to restore the average?—I cannot say, because the average would be made in addition to these statements of fields where the crop has failed, where nothing has been produced When you have 40,000 bighas to deal with, all the lands do not succeed

12287. (*Chairman.*) You have not given the areas of the different qualities of land?—That I could not do.

12288. (*Mr. Wilson*) In the tables you have given us there are no examples of such low rates as would reduce the average to what you have stated on the first page?—Because there are no lands which will produce less than my lowest estimate, 3 seers, unless some calamity happens.

12289. (*Chairman*) Is the crop subject to frequent failure?—Not frequent, but failures do occur.

12290 Then the best land might not give 3 seers?—Yes, that is the real reason.

[illegible]

immediately lessened. I have seen the wheat not worth Rs 5 per bigha

12293 (*Mr Wilson*) Will you explain to me how or why [illegible]

12294. We have it in evidence that the poppy does not pay so well in the first year, but that it pays better in the second, and still better in the third, and still better in the fourth Your tables appear to be at variance with that, and I thought you might be able to reconcile it?—I can reconcile that It is true that when you take up new land it [illegible] are old estab[illegible] [illegible] bles that it [illegible] The rotation [illegible] fallow, and

[illegible]

12296. The tables you have given relate to old cultivation?—All my cultivation is old.

12297. In these tables you do not take credit for the trash; is there not a small sum paid for trash?—I could not arrive at the figures I was away in the districts working the whole day long

12298 There is a small allowance for trash?—Yes.

[illegible]

12301. As a matter of fact they are not equal?—I do not know. It is not my work.

12302 You have told us that the commission paid to the Khatadar is Re. 1 per maund?—It is.

12303. Is the measurement of the land managed by a pole of a certain length?—Yes.

12304 You have been asked about balances. There are balances left at the end of the financial year?—There are scarcely ever any with me.

12305 But there would be in some cases?—Last year was a disastrous year.

12306. With regard to 1890-91 you state that there were balances of Rs 53,000. Does that relate to the same balance that Mr Fanshawe was asking you about?—I suppose so The meaning is that in some of the districts the poppy failed.

12307. I understood you to say that there was no balance; I notice here that there is a balance; I want to know how it is arrived at?—Occasionally in Districts there are outstanding balances if the crop has not succeeded. If the ryot has no poppy crop the advances received are called outstanding advances.

Mr T[illegible]
6 Ja[illegible]

12308. You have been more fortunate in your district; that is the difference?—That is the difference, I suppose.

12309. Are you anywhere near Monghyr?—No. I am on the north-west frontier of Bengal.

12310. Do you know anything about a riot that took place there in 1891?—No.

12311. Have you had a riot in your district?— This year in August, but it was not about opium.

12312. About cow-killing?—Yes.

12313. You mentioned in your statement the large amount of money that Government has advanced for the sinking of wells. It is understood that that is not a gift, but that it is repaid?—Yes, without interest.

12314. (*Mr. Fanshawe.*) With regard to Mr. Wilson's question about balances; those, I understand, are balances due to the Government from the cultivator?—Yes.

12315. The question I asked had reference to what balances were due to the cultivators in settling their accounts?— Yes, that is quite another matter.

12316. (*Chairman.*) In the discharge of your duties you have to travel about—have you not, through your district a great deal?— Yes, I go, roughly, through 15 or 20 villages a day.

12317. You spend a large portion of the year on tour?—4 months.

12318. In that way, and at that time, indeed at all times, you have come very widely into contact with the ryots who are engaged in the cultivation of the poppy?— I am pretty well all day amongst them.

12319. You are well acquainted with their general views and feelings?—I am perfectly confident I am. I do not think any one can mix with them more than I do in my work.

12320. Do you confidently believe that if the cultivation of poppy in this district were prohibited such prohibition would be disapproved by the people?—In my own district, I cannot realise the result; in the majority of cases, I think it would be financial ruin.

12321. As regards the opinion of the people, can you speak with confidence?— I have asked them. I have tried to explain it to them. I did not say it to too many of them, because they would get alarmed. They said they did not know what they would do if it was stopped.

12322. So far as you have had opportunities of judging of their views, they would greatly regret the prohibition of the cultivation of the poppy?— I am confident of it.

12323. Are you acquainted with the report of the Commission appointed by the Government of India to enquire into the working of the Opium Department which reported in 1883?— Yes.

12324. Have you read that report?— Years ago; not since.

12325. Reference is made in this report to certain defects in the administration of the department, more particularly with regard to the lower grades of native officials employed. It is suggested that it may frequently happen that they receive gratifications from the ryots; are you acquainted with anything of the kind?— I am sure that they do, but how they receive it and at what rate I cannot say. I have always done my best to unravel any complaint made to me, but I do not consider it consistent with my position to try and ferret out things unless people complain.

12326. Can you suggest a remedy for this state of things. Do you know what was recommended in the report?— I think an increased salary.

12327. What do you say to that?— I should say it would be a capital thing. It would give them more self-respect, and I think they would be more chary of risking their appointments by committing any irregularity.

12328. The report alludes to the repayment of advances by cultivators: do you consider that sufficient allowance is made in the event of a failure of the crops—a sufficient time to return?—Of course, it is my own inclination to be generous, but one has to think of the general tax-payer. These men have taken their money from the Government and the general tax-payer should not be the loser. They ought to pay it as soon as they fairly can. It is never collected from them until the other harvests comes in because, as a matter of fact, they never have money to pay.

12329. Do you agree with the recommendation of the Commission that the principle of considering the paying capacity of the cultivator, and not the extent to which his crop has failed from circumstances beyond his control, is an unjust principle?—I do not think that it is right, because he would get slack in his work, and the tax-payer would be paying for his slackness.

12330. Have you any other suggestions to make for improving the work of the Department with which you are so familiar?—I have not. I must confess I should like to see a little more given for the opium.

12331. You would recommend that better prices should be given for the opium?—Yes; it is infinitely more paying than any other crop even now, but it is risky—the hail destroys it, and it is liable to blight.

12332. Do you think if a better price were paid for the opium, the advantage would permanently remain with the ryot, and would not ultimately go to the zamindar or land owner?—I think not, because the majority of men in my district have rights of occupancy. There are a certain number of tenants-at-will, but the number is comparatively small in Sarun.

12333. In your district the majority are secured against increased demands for rent by the enjoyment of rights of occupancy?— Yes.

12334. To conclude, you would tell us generally that you believe the opium crops is one to which the people of this district attach great importance, and which they would be sorry if they were no longer permitted to cultivate?—Certainly, as regards Sarun.

12335. (*Mr. Pease.*) May I ask whether any of your sub-agents, gomashtas, or others, make requisitions upon the ryots for food for themselves and their horses?—They are not allowed. It is my constant habit to explain to my ryots that they are to give nothing, even if it is asked for. I explain to them that the men are paid by the Government and receive emoluments of different kinds for their sustenance, and that they are not sent there to harry the natives in any way.

12336. I asked whether you know that that has been the practice?—If you stay long enough in India you will know how it is with the subordinates of any establishment: it is not the case of opium merely. Travelling in the country you may fairly well say that they pay nothing for their food. I do not mean the zilladar, who is there always; but when the gomashta is passing through, probably the Khatadar or the asamis will give him some grain.

12337. (*Mr. Wilson.*) Is it the fact that the first grade zilladars are paid Rs. 7; second class Rs. 6; and the third class Rs. 5 a month?—Yes, and burkundazes Rs. 4; you must necessarily attach three or four to each gomashta, because he has no means of sending the senior officer's communications to his subordinates unless he has people to run with messages.

12338. They are messengers?— And they themselves ultimately become zilladars. When there is anything to be done in a zillah, if the zilladar wants assistance in measuring, one of these men is deputed to help him. In that way he learns the work, and when a vacancy occurs, if he is a good man, he is put in.

12339. Are all these men engaged the whole of their time?—Yes, in my district always engaged.

12340. Are they at liberty to undertake other occupations?—Certainly not.

The witness withdrew.

Mr. T. R. Filgate called in and examined.

12341. (*Chairman*) I believe you came to India in 1876?—Yes.

12342. You are Manager of the Burhowlie Indigo Factory in Chupra, and General Manager in India for the Bengal Indigo Manufactory Company, Ld., of Manchester?—Yes.

12343. You have been an indigo planter in Behar for the last seventeen years?—Yes.

12344. For the last nine years you have been Manager of the Shapur Mircha Indigo concern in Tirhoot?—Yes.

12345. In your position have you come in contact

largely with the ryots?—In my own particular district and my particular factory certainly.

12346. What do you say as to the disposition of the [illegible]

ment advance, and, as far as my own personal experience goes, a ryot who grows poppy pays most of the rent, if not all, from his profits from his opium lands Government make advances on the small bigha, whereas a ryot pays his rent on the pergunnah bigha which varies from 5½-hath to an 8-hath bigha. In the Shapur Mircha Dehat from 1 to 2 annas of the Dehat area is under poppy. The Government advance is Rs 3 per bigha in light lands, and Rs. 6 in the banghur lands; the advance is made in Bhadon (August—September). The crop is sown in Kartik (October—November), but can be sown as late as December 15th. The produce is collected in Magh (January-February). The ryots dry and turn it over several times, and finally it is weighed out in Bysack (April) A ryot grows from [illegible]

district. The ryot sows at the rate of 2½ seers of seed per bigha. In addition to the opium weighed out to Government the seed is sold for oil and used by the ryots for lighting and culinary purposes. In some lands for which the ryot receives an advance the poppy does not do well Government always takes back the advance made. Poppy grown in Banghur lands on irrigation pays much better than in light lands, and the ryots are very keen to take advances A ryot prefers a Government advance to one from his mahajan; as to the latter he has to pay high, if not exorbitant, interest, whereas in [illegible]

cultural chemists and tills his land every bit as well if not better than many a home farmer,—certainly better than most peasant proprietors in Brittany and Normandy.

12347. Have you any observations to make with reference to the use of opium?—Opium is used largely in the villages as medicine. It is looked upon by the natives [illegible]

toddy or ganja to excess is a drunkard in every sense of the word. An opium-eater is not.

12348. Have you any thing to tell us with reference [illegible]

country, but they are distinctly dangerous in India. Western ideas should be introduced very gradually, and with the greatest caution, and undoubtedly the members of the Anti-opium party would pause did they for a moment realise that the outcome of their action may be instrumental in applying the spark to the mine that every deep-thinking man in this country knows to exist, and should the horrors of 1857 be repeated, which God forbid, how they would reproach themselves.

12349 You come here in a position which makes you entirely independent of Governmental influence?—Certainly.

12350. So far as your personal interests are concerned as an indigo planter, how would they be affected by the withdrawal of the Government from the cultivation of opium?—They would be seriously affected financially.

12351. How would indigo planters be affected by the [illegible] the manufacture of [illegible] in the purchase [illegible] how would your [illegible] we should un- [illegible]

12352. The way would be opened to you to enter into the trade?—It would be open to us to deal in purchasing and growing poppy.

12353 Therefore you come here as an entirely independent witness in giving evidence in support of the existing system?—Certainly.

12354 Do you suppose that there are any serious abuses in the management of what you call the Bengal monopoly system?—As far as my own experience goes, none whatever.

12355. You know nothing of any acts of peculation or oppression on the part of the minor officials towards the ryots?—No

12356 Do you think that if such practices extensively prevailed you would have heard of them?—I should be bound to have heard of them, I think, if they had prevailed. Of course, I am speaking as to my own particular district and my portion of the district

12357 (*Mr Wilson*) Mr Forbes gave as a calculation [illegible]

annas per day, but really the man only works for about three hours in the morning He ploughs a quarter of a bigha twice that is, it takes four ploughs to plough a bigha. Eight annas is the actual cost. It is not for a whole day, we pay 2 annas for a plough, and that is for a quarter of a bigha.

12358. It seems a little complicated, but you say six ploughings would cost Rs 3?—Yes, for ploughing a bigha.

12359 To have a bigha ploughed six times would cost Rs 3?—Yes

12360. You say that Government always takes back the advance made, what do you mean by that?—When a ryot has had an opium advance, and his land is not suitable for opium or does not grow well, or if the crop has failed, and he wishes to return the advance, it is taken back if he does not wish to continue growing opium

12361. The advance is settled at the time he receives payment for the opium, is it not?—He gets his advance, but if his crop does not cover the amount of the advance, it is taken back He is not compelled to keep on his advance, if he does not wish to grow opium of his own accord he can relinquish the cultivation of it

12362. Did you hear me read the translation of an agreement in which the Khatadar undertakes to pay if the crop fails or if the man dies?—Certainly, but I am speaking of the ryot, not of the Khatadar, but of my own ryots through their Khatadar.

12363 Supposing a ryot gets a license to cultivate, and he receives an advance, and neglects to cultivate, what happens?—In my own personal experience in my own particular portion of the district, I have never known a case where a ryot has received a Government advance and has refused to cultivate.

12364 If the crop failed?—If the crop fails, and he has no opium, he returns his advance. When the new advances are made, he goes in to settle his accounts (or it is done through the Khatadar) and his advance is returned.

(*Mr Fanshawe*) He has not to keep up a running advance.

12365 (*Mr Wilson*) The Government takes back the advance?—Of course, anybody who lends money tries to get it back

12366. (*Mr. Fanshawe*) You mean that the man is not forced to go on cultivating?—Yes.

* Note by witness —"An indigo planter always pays 4 annas a bigha for ploughing a field east and west and north and south. We don't consider only one means a ploughing. Six ploughings would mean six east and west and six north and south.]

12367. (*Mr. Wilson.*) If the ryot was prohibited from growing any more poppy, of course the present year's proceedings would be wound up, and after that there would be no advances; therefore there would not be anything called in?—The men now receive their advances, and they pay their rents at the time of the advance. They would find themselves in great difficulties.

12368. You do not mean that the advances are called in, but that no more advances are given out?—Yes.

12369. (*Mr. Fanshawe.*) Is it the custom for indigo planters to make advances for indigo growing?—In some cases under different systems advances are made.

12370. It is the custom in some parts of Behar?—Yes.

The witness withdrew.

Babu [illegible] called in and examined.

12371. (*Chairman.*) I believe you are a zemindar [illegible] district of Gya?—Yes.

12372. Is opium extensively consumed in the province [illegible]?—It is not consumed largely, but in large cities [illegible].

12373. It has been proposed that the growth of the poppy and the manufacture and sale of opium [illegible] should be prohibited in [illegible]. [illegible] what do you say to that [illegible] growth of the poppy and the [illegible] prohibited in British India. It will cause a [illegible] [illegible] will [illegible] and will [illegible] [illegible] Besides, [illegible] [illegible] [illegible] and will [illegible] the [illegible] of India at large.

12374. [illegible] that the [illegible] of opium by [illegible] [illegible] [illegible] [illegible] [illegible] it will be a great help to the [illegible] and will also be a check to [illegible] opium.

12375. In the district of Gya in which you are an extensive [illegible], what are the [illegible] the ryot from the [illegible] and the [illegible] under the system of Government [illegible] [illegible] Gya poppy is [illegible]. The [illegible] his best [illegible] and the greatest amount of his labour to the poppy. He selects his best plot for the crop and the landlord charges very high rent for it. The crop is of the greatest concern to the landlord as well as the tenant, and it is of great importance to both. It is by the help of this crop that the tenant pays his rent, and thus has the whole of his [illegible] left to himself for the support of his family, and it is from this income that the landlord is able to pay his Government revenue punctually. The time for the payment of the advance (Dadan), the sale of opium to the Government (Mal Tol), and the last settlement of account between the Government and the cultivator (Farkhati) are so well arranged that they fall exactly a few days before the dates fixed for the payment of the Government revenue. It thus renders great help. If the agriculture of poppy be prohibited, many families of the tenants would starve, and the estates of many a zemindar would be sold for arrears of the Government revenue.

12376. Speaking on behalf of the land-owners, whom you specially represent, how would they regard the prohibition of the growth of poppy and the manufacture and sale of opium?—The land-holders as a class would strongly oppose the prohibition of the growth of the poppy and the manufacture and sale of opium in British India.

12377. (*Sir James Lyall.*) How many villages do you own?—Three hundred.

12378. Do you live on your own estate?—Yes, and manage my own affairs.

12379. Do many of your tenants cultivate poppy?—The whole community, almost every ryot.

12380. Some witnesses have come before us and told us that the tenants generally are unwilling to cultivate poppy, and that they cultivate it under some compulsion or [illegible] pressure by officials of the Opium Agent, or by some [illegible] or zemindars; is that true?—I never heard of such a thing; it never happened in my zamindari.

12381. What makes these witnesses come forward and say that there is a general unwillingness?—I cannot understand why these witnesses can have made such a statement. It never happened in my zamindari. No opium official has tyrannised over the ryots.

12382. Do you think they could stop a ryot from ceasing to cultivate by threatening him, or in any other way?—No.

12383. (*Mr. Wilson.*) Do the tenants all know that they are free to cultivate or not to cultivate?—They pay their rent in money, and they can do as they like. They can cultivate any crop.

12384. Do they all know that?—All my ryots, as far as I know, know that there is such a rule, and I have taken pains to explain it to them.

12385. Do they all understand that?—As far as I know all the ryots know that they are at perfect liberty to cultivate whatever crop they choose.

12386. Why did you take the trouble to explain it to the ryots if they all knew it?—Some ryots may not know it. I considered it my duty to explain it to the ryots.

12387. Are the Shias more or less connected with the Lucknow people?—These men who eat opium in Gya are companions or servants of people who live in Lucknow.

12388. Do you mean the old court of Lucknow?—Not specially connected with the court-people.

12389. How is the consumption of opium looked upon by the higher classes of Hindus?—They do not consider it a good habit.

12390. Do they consider it respectable?—They do not.

12391. Is it the case that people who can afford a large quantity of milk and ghi do not suffer much from opium?—Yes.

12392. And that poor people who cannot afford it suffer a good deal?—Yes, the weak people who cannot afford it always suffer.

(*Mr. Fanshawe.*) The witness added: "If they use it in excess."

12393. (*Mr. Pease.*) Are you aware that by far the greater part of the opium is sold by auction, and that therefore the Government cannot fix the price; and is your recommendation that the retail price should be increased?—I have heard that Government receives nothing less than Rs. 16 per seer.

12394. You say that the price of opium ought to be raised?—Yes, I speak of excise opium.

12395. (*Mr. Wilson.*) May I ask what word the witness used when he said "in excess"?

(*The Translator.*) The word "Ziyadah."

The witness withdrew.

Mr. Alexander Cowan Wilson called in and examined.

12396. (*Mr. Wilson.*) Will you tell us what you know or have heard about the destruction of crops at Barni?—In consequence of hearing that a crop had been destroyed because opium was not grown on the land I went yesterday to the village of Barni near Masaurhi, to inquire into the circumstances. I had a long conversation with the Khatadar and others, Mr. Gupta acting as interpreter. They stated that on the 19th of December last a European Opium official, whose initials are C. U. G. or C. U. S., came there with native subordinates, and by his directions a crop of potatoes

was uprooted. On the same day another cultivator's land was cleared of chillies by the same officer's directions.

12397. (*Sir James Lyall.*) What Mr. Gupta is it who went with you?—A gentleman to whom I was introduced in Bankipur.

12398. Do you know what his profession is, or how he can be found?—He is in the room at the present moment.

12399. Was anybody else with you?—No English-*speaking person.*

12400. You relied upon Mr. Gupta for what the natives said?—Certainly.

The witness withdrew.

Mr. KARUNAMOI GUPTA called in and examined.

12401. (*Sir James Lyall.*) What is your profession?—I am a merchant.

12402. *Where do you live?—At Bankipur.*

12403. What kind of merchant are you?—Seeds of all kinds,—oil-seeds.

12404. Where are you a native of?—Vikranpur.

12405. Are you a Hindu?—Yes.

12406. You went to this village?—Yes, with Mr. Wilson.

12407. When?—Yesterday.

12408. What did you see there?—I saw a portion of land where it was reported that potatoes were uprooted by one of the Sub-Deputy Agents, whose name and particulars they could not give.

12409. Who reported that to you?—I was told here by Mr. Wilson.

12410. Who told you in the village?—The cultivator himself, the khatadar.

12411. What was his name?—Jermatto.

12412. What was his caste?—I did not ask him.

12413. What was the cultivator's name?—He is the cultivator.

12414. I thought you said he was the Khatadar?—He is khatadar and cultivator, both.

12415. Did he say what rank the European officer was?—Afim-saheb.

12416. He did not mention any particular rank?—No; he said Afim-agent-sahib.

12417. How long before your visit did he say it happened?—Eight days.

12418. You did not see the land yourself?—Yes.

[illegible] it happened or not?—[illegible]

12421. Do you speak Hindustani?—Yes.

12422. *Were there many people present?—Many.*

12423. You called the village together?—When we went there many people came and crowded round.

12424. I suppose you asked the Khatadar whether he had taken the advance?—He had.

12425. *He admitted that?—Yes.*

12426. Did he say why, after taking the advance, he had cultivated potato instead of poppy?—He showed his form from the Opium Department in which the advance money taken by him was written.

12427. *Did he explain why he had cultivated potato in* land that he had promised to cultivate poppy in?—That was beyond the land.

12428. Over and above?—Over and above what he had taken the advance for.

12429. Then I suppose the question was between him and the Opium Agent how much land he had agreed for and whether the measurement was correct?—Yes, he asserted he had grown as much poppy as he agreed.

12430. And the opium man, I suppose, said he had not?—His report was that the Opium Agent wanted him to cultivate more land than he had taken an advance for.

12431. (*Mr. Haridas Veharidas.*) You say there was another piece in which opium was grown formerly?—Yes.

12432. Were the plants grown?—Yes.

12433. In the adjoining piece the newly cultivated plants were only small?—In the part where the potatoes were *there is no plant now, only seeds have been sown.*

12434. Could you see the seed?—No.

12435. The cultivator said the seed had been sown?—Yes.

12436. (*Mr. Pease.*) When the Agent asked the Khatadar to *root out the potatoes did the Khatadar do it himself,* or did the Agent employ somebody to do it?—He did not do it himself, it was reported that boys and other people under the orders of the *Agent or Sahib* uprooted those plants.

12437. Do you think that these persons were paid by the Opium Sahib to uproot the potatoes?—I did not ask.

12438. They did it under his orders?—Under his orders they were uprooted.

12439. Were these boys the servants of the Opium Sahib?—No, the boys of the village.

12440. *They were under his orders?—Yes.*

12441. (*Sir James Lyall.*) How much land should you think it was in which potatoes had been cultivated and then uprooted?—About 2 cuttahs, or $\frac{1}{10}$th of a bigha.

12442. Did you ask any other people when the Khatadar told you this story?—There were many people present.

12443. And they corroborated?—Yes.

12444. Can you mention any people who were there and who corroborated the story?—One Zahur.

12445. Anybody else?—There were three or four Khatadars *present* who also said that the potatoes had been uprooted.

12446. Khatadars of other villages?—Of the neighbouring places. In the village there are three or four Khatadars. Four or five Khatadars told us that these potatoes were uprooted.

12447. (*Mr. Haridas Veharidas.*) Were the chillies uprooted also?—Yes.

12448. Who told you that?—The name of the cultivator was Bulanpasi.

12449. What did he say?—That the chilly was uprooted from his land also.

[illegible]

subject. I do not know what the opium law is.

12453. They said it had been done forcibly?—Yes.

12454. Against his will?—Yes.

The witness withdrew.

(*Chairman.*) The statement we have heard from Mr. Wilson practically charges misconduct against a subordinate official of the Opium Department. We shall take care that this statement is forwarded to the Government of India for inquiry, and when we receive the report we will take it into consideration. Obviously it is not possible to expect an immediate explanation from the local authority. I feel sure that the Government would desire that any matter affecting the discipline of the service should be conducted through head-quarters.

Mr. A. Forbes recalled and further examined.

12455. (*Chairman.*) You wish, I believe, to correct some figures in your previous statement?—Not to correct figures. It was with reference to the questions how I made out 34 lakhs worth of seed. What I referred to was the results of the experimental growing of opium by an indigo planter, Mr. Lawrence Crowdie, described in paragraph 15 of the Behar Agency's Report, 1891-92. The produce of 24 bighas was 144 seers of opium. The amount of resulting seed was 84 maunds, which he sold at Rs. 4 per maund. My calculations were based on those figures. Taking the average outturn of opium for the last three years in the Behar Agency, the result will be found to come to between 34 and 35 lakhs of rupees per annum.

The witness withdrew.

Adjourned to Monday next, at 11 o'clock, at Benares.

At the Old Mint House, Benares.

FORTIETH DAY.

Monday, 8th January 1894.

PRESENT:

The Right Honourable LORD BRASSEY, K.C.B. (in the Chair).

Sir James B. Lyall, G.C.I.E., K.C.S.I.
The Hon'ble Sir Lachhmeswar Singh Bahadur, Maharaja of Darbhanga, K.C.I.E.
Sir William Roberts, M.D.
Mr. R. G. C. Mowbray, M.P.

Mr. A. U. Fanshawe.
" Arthur Pease.
" Haridas Veharidas Desai.
" H. J. Wilson, M.P.

Mr. J. Prescott Hewett, C.I.E., *Secretary*.

Mr. T. Stoker called in and examined.

12456. (*Chairman.*) You hold, I believe, the appointment of Commissioner of Excise and Stamps and Inspector-General for the North-Western Provinces and Oudh?—Yes.

12457. And you attend here to-day for the purpose of putting in a Memorandum on the History of the Opium Excise Administration in the North-Western Provinces and Oudh?—Yes.

12458. That Memorandum will be carefully perused by the members of the Commission. We propose to ask you to attend a little later for the purpose of answering any questions that may be put to you by the members of the Commission with reference to that Memorandum, and also for the purpose of giving any further oral evidence which you may be prepared to give.—I shall be at the disposal of the Commission during its sittings in these provinces.

The witness withdrew.

Surgeon-Lieutenant-Colonel G. C. Hall called in and examined.

12459. (*Sir William Roberts.*) I believe you are Superintendent of the Central Prison in Allahabad?—I am.

12460. What opportunities have you had of studying the use of opium in your district?—I have been Superintendent of the Jail for the last 17 years, and during that time I have only had two demands from prisoners confessing that they were opium-eaters, and wanting to be supplied with the drug as they felt the want of it—one was a European and the other was a native.

12461. Have you had occasion to make special enquiry as to how many prisoners did take opium?—I have.

12462. When was that?—I think it was on the 31st of October last.

12463. What proportion of the prisoners did you find in the jail who took opium?—I found only 161 out of my 2,000 prisoners who acknowledged to having taken opium when free. We took a census of the whole of them. I was not aware of this until the census was taken.

12464. Have you had any other experience?—I have had a great deal of experience in my ophthalmic work. I have an eye hospital, and since I have had it I suppose about 50,000 patients have passed through my hands.

12465. Have you had experience of dispensary work in the North-Western Provinces?—Yes. I have years ago, before 1876.

12466. Amongst other things the opium habit as a cause of disease would come under your notice?—I have never noticed any diseases due to the opium habit.

12467. What is your opinion as to the moderate uses of opium?—I think the moderate use of opium is not harmful. In many cases I think it is beneficial.

12468. In what cases do you consider it beneficial?—I consider it as a tonic: it is midway between a stimulant and a tonic. It is much more lasting than a stimulant, but not so lasting as a tonic, that is to say, it has to be repeated daily. As far as my experience goes, if a man takes an ordinary dose of opium in the morning, it will last him till evening. He will feel the effect of it the whole of the day. He is perfectly contented to go on without it till he gets his second dose in the evening. Men who have come under my observation have asked me sometimes whether or not they should continue their opium. My general experience has been in the habit of taking two doses a day.

12469. What would be the amount of the doses?—They would take about three grains at a time of moist opium.

12470. Have you noticed whether there was any tendency to increase the dose?—No. From enquires I have made, and these cases are mostly old men, I have found that they do not go on increasing their daily doses. I have generally found that for years that they kept to a regular quantity averaging some 8 grains a day. When they have come under my care, I have allowed them to continue it. I may mention that I tried the experiment of drying the opium so as to bring it to the condition of powdered opium as we have it in England. Medical men at home always speak of so many grains of opium as powdered opium, whereas out here it is the raw opium as it is taken off the poppy. If it is dried it will be found that 3 grains of the moist opium comes to about 2 grains of powdered opium. A pill of 3 grains of opium such as is taken here, I consider to be equal to about 2 grains of English opium.

12471. You have not seen much of the opium habit in young people?—I have never seen any case in young people.

12472. Were a large proportion of the elderly people who came under your notice opium eaters? —A good many.

12473. About how many? —I should say about half.

12474. Could you tell that they were opium-eaters by their appearance? —No. I have never seen a case of excessive opium-eating except two cases that came under my notice in the jail.

12475 There is not much malaria in your district, is there? —No. It is not excessive.

12476. You do not know that opium is used as a protective against the effects of malaria? —I have not seen it used in that way.

12477. (*Mr. Pease*) Would you advise a person in good health to commence the practice of taking opium daily? —No, certainly not.

12478. I rather gather from what you said that that [illegible]

12479. You said that a moderate use was actually bene- [illegible]

12480. (*Sir William Roberts*) In the case of a perfectly healthy man if he asked you about beer or opium, I suppose you recognize that it is question rather of a social nature than a question for a medical man? —Yes

12481 Both habits are risky. I presume you would say in the case of a healthy man that he must take to these habits at his own risk? —In speaking of opium I was [illegible]

12482. But if he was perfectly healthy, you would not advise him to take anything? —If he was perfectly healthy, I should not advise him to take anything at all.

12483 (*Mr. Wilson*) In what way did you take the [illegible]

[illegible]

12485 You have referred to the case of beer. Do you regard beer under certain circumstances as having a certain dietetic value for daily use? —Certainly.

12486. Do I understand you to say that you regard opium as having some dietetic value? —I do to a certain extent.

12487. To what extent? —To the extent I have described. It is a stimulating tonic. In my opinion it is midway between a tonic and a stimulant.

12489 You made no qualifications with reference to beer, but with regard to opium you said to a certain extent: will you kindly explain that? —A man could not live on opium entirely, but I think opium would assist his digestion, and stimulate his appetite in the same way as beer would do. A man could not live on beer but a glass of beer acts as a tonic and gives an appetite in the same way as opium would do.

[illegible]

12490. You say that the moderate use of opium is not only not harmful but actually beneficial? —In some cases.

12491. In what case? —If a man came to me saying that he was feeling in low health and asked my advices as to whether he should take some opium, I should certainly advise him to do so. In that case I consider it beneficial.

12492 You limit it to the case of a man in ill-health? —I limit to the case of a man who wants a stimulant.

12493. I want to know in what number of cases that has occurred to you; to what extent you have found it desirable to give men opium? —In lots of cases of operation I have give opium and made them go on with it for a time. In [illegible] always prescribed a [illegible] the best effects. [illegible] prescribe opium [illegible]

12494. I understand that what you said relates solely to the medicinal effects of opium under medical advice? —No. If a man were to come to me saying that he has no special disease but felt ill and rather down and asking me to advise him to take opium, I should certainly advise him to take it.

12495 You mentioned the proportion of the perfectly dry drug to the moist opium? —Yes I tried the experiment myself. I weighed 3 grains of moist opium and brought it down to a little over 2 grains I could not tell the exact amount for I had not sufficiently delicate scales.

12496. (*Mr Mowbray*) I understand you to say that there is an use of opium which may be described as a *quasi*-medical use? —Certainly.

[illegible]

12498 Do you think that there would not be sufficient facilities for providing opium legitimately required for *quasi*-medical purposes? —I should not say there would be. I should like to say that I have now been 21 years in India and have a great deal to do with the natives. I have never yet seen a case in which I could say to a man "you are taking opium to excess," nor have I in [illegible]

12499. (*Mr Haridas Veharidas*) You say you have only met with two cases of prisoners confessing that they were opium-eaters and wanting to be supplied with the drug? —Only two. That is not out of the 161 prisoners I mentioned who had taken opium when free, *but in the* course of my 17 years' experience

12500 So that all the rest of the prisoners gave up the habit at once? —I did not know that they were opium-eaters until I took the census.

12501. (*Sir James Lyall*) It was then that they told the jail authorities? —Yes.

I presume from what you say that the use of opium is not very prevalent in that part of the country which *sends* prisoners to the Allahabad Jail? —I should say not from that census.

The witness withdrew.

The Honourable Raja RAMPAL SINGH called in and examined.

12502. (*Sir James Lyall*) I believe you are Tálukdar of Kalakankar, Partabgarh District, Oudh? —Yes.

12503. I think you are member of the Lieutenant-Governor's Council, are you not? —Yes.

12504. How were you elected? —The system of election of the members for the Local Board is this. Each district of a province sends one representative. That representative is elected by the members of the Local Board, and the 21 representing the different districts meet at Allahabad to nominate one for the Local Legislative Council, and I am the elected member of those 21 district representatives.

12505. Then you represent 21 districts? —Yes, 24 meet at Lucknow, and they nominate another.

12506. You are Honorary Magistrate? —Yes.

12507. And a member of the District Board of your district? —Yes, and President of the Local Board too.

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12508. I believe you have travelled in England ?—I have been ten years there.

12509. I think you have written on many public subjects ?—Yes, I have a daily paper of my own. I am the editor of it as far as the Hindustani portion of it is concerned.

12510. I believe you have taken part in social progress movements and the National Congress ?—Yes; I take an interest in social movements, but I take more interest in politics.

12511. Would you kindly state what your experience has been with reference to the effects of the consumption of opium ?—It is greatly consumed, and not only by Hindus, but by Mahomedans, who are not supposed to take any intoxicating thing: they take opium as if it were not intoxicating at all.

12512. They consider alcoholic liquors prohibited by their religion ?—Yes.

12513. But they do not consider opium prohibited ?—No.

12514. Have you noticed any bad effects from the moderate consumption of opium ?—No, I have not.

12515. Is it at all common in your part of the country ?—Very common.

12516. Among what classes ?—Even my uncle used to take it. He is dead.

12517. Did he take it as a young man or as an old man ?—As an old man, of course; he was advised by his hakim, his doctor, to take it; and it did him a great deal of good. But one day he could not get it; he got angry, and left it off. He suffered for about a week, but he did not take it again.

12518. Do the cultivating classes take it at all, or is it confined more to the people of the town ?—I do not think they take much: some of them may, but they cultivate it for the profit they make. It is a source of income. If a tenant has four or five bighas of land, he will keep one bigha for the cultivation of opium, because it is so profitable: it pays all the rent of the season.

12519. What would the people generally think of an order prohibiting the cultivation or the use of opium ?—They would be very much against it.

12520. If the cultivation of opium were prohibited, and there was a deficiency in the Government revenues, what then ?—That would be a very bad thing for the Indian taxpayers, because they are already very heavily taxed. If any tax were added now, they would feel it very much.

12521. Do many of the tenants of your estate cultivate opium ?—Yes, a great many of them.

12522. It has been asserted that they do not do it willingly, and that they are pressed to do it ?—They are most willing. I am an indigo planter and I am doing very well. At first when I began it I had to persuade them to do it, but they would rather sow poppy than take to indigo planting. They now see that they now benefit by indigo planting, and they are now taking to it.

12523. Do some people cultivate both poppy and indigo ?—Yes. Indigo is not so difficult. Poppy takes a great deal of trouble, labour and manuring and other things.

12524. If it takes a good deal of labour and manuring, how is it that it is so popular, can you explain that ?—They get a good price. Everything of the poppy is useful. They even make cakes of the flower and sell them. Then there is the opium itself, and they get a pretty good price for the seed: they are quite recouped for the trouble they undergo in cultivating it.

12525. A great deal of labour has to be used in poppy cultivation: is that labour done by the cultivator's own family generally, or does he get outside labour ?—Men, women and children,—all his family work. Sometimes they go and work for one another. When one man is in want of help, the others go and help him. They give return labour to one another.

12526. I suppose there is a temperance party in India who would like to do away with all alcohol, opium, hemp and every thing ?—Alcohol of course: I never heard of opium and other things. But since the European abstainers have joined them, they are becoming converted to this faith.

12527. Some of them ?—Yes. Formerly I did not hear of it, but I now find some. The movement has entered upon a different phase.

12528. There are some, but they are few ?—They are very few.

12529. (*Mr. Pease.*) You stated that many of the opium cultivators have given up cultivating opium and grown indigo, is that so ?—They objected at first. They would not take to indigo planting until they knew the advantages of it. It is, as I stated, that many of those who now grow opium grow indigo. They grow both at the same time. The opium cultivation existed for a long time. I introduced indigo planting myself since I returned from England.

12530. I want to know whether indigo is now being grown upon land that once grew poppy ?—Indigo does not require so much trouble as poppy. It would grow there too.

12531. Is it at the present time being grown upon land that once grew poppy ?—When I first wanted to persuade my people to grow indigo, they were rather unwilling to do it. Now they have seen the advantages of growing indigo, and cultivate it, but not at the cost of the poppy.

12532. (*Chairman.*) Many of your cultivators had been accustomed for many ages past to grow poppy; then you wished to introduce indigo. At first there was an objection to undertake the growing of indigo, but they ultimately yielded to your persuasion and consented to grow indigo as well as poppy ?—Yes, but not at the cost of the poppy.

12533. They do not grow it as a substitute for the poppy, but they now grow both ?—Yes.

12534. (*Mr. Pease.*) Are those who grow indigo growing as much poppy as they did before ?—I have not taken any account of that, but I think they grow almost the same amount of poppy as they did before.

12535. You stated that persons who have 5 bighas of land devote 4 bighas to other crops: could they grow on these 5 bighas more poppy, or is it that it pays them best to grow 1 bigha of poppy and 4 bighas of other crops ?—It is a great trouble to grow poppy. They have to make great preparations for it. They therefore cultivate as little as they can help.

12536. It is not worth their while to pay for labour and grow a greater quantity of poppy than one-fifth ?—I gave that as an idea that they do grow poppy, but I could not tell you exactly whether it is one-fifth, or one-fourth, or one-tenth.

12537. But there is land that could grow poppy that is not devoted to it because of the labour that it involves ?—If they undertook more than they could do, it would not pay them.

(*Chairman.*) I think the witness has made it clear that poppy is a kind of cultivation which involves a great deal of labour. The cost of labour provided by the wife and children and members of the man's family is not material; but if the cultivation is extended, and hired labour has to be introduced, the expense of the hired labour makes cultivation of poppy less remunerative.

12538. (*Mr. Wilson.*) What is the general rent of land such as you are referring to ?—It varies from Rs. 2 per bigha to Rs. 8 per bigha.

12539. Taking the cost you have mentioned as an illustration, what might we take as the average value—how much rent is usually paid for 5 bighas of land ?—There are three kinds of land. The lowest rent paid is Rs. 2 per bigha, and the highest rent paid is Rs. 8 per bigha. For opium growing it must be first class or second class land, not third class.

12540. Then it would be about Rs. 8 ?—Yes, Rs. 8 is the highest. They can sow poppy on first class land and second class up to Rs. 4, but not below that.

12541. Five bighas would be from Rs. 20 to Rs. 40 rent ?—Yes, it varies.

12542. What is the profit that can be got from one bigha of poppy land ?—I have not gone into this matter. I am no authority.

12543. You have stated in your paper that the profit on each bigha of poppy land would pay the rent of 5 bighas of land. I want you to explain that ?—When a tenant cultivates 5 bighas, sometimes he gets only one first class bigha for which he pays Rs. 8 and 4 bighas for which he pays Rs. 2. He takes that first class land for opium. Sometimes he has 2 bighas for which he pays Rs. 4. Perhaps he would pay Rs. 12 altogether for the 4 bighas. He takes his first class land for opium. The opium raised from one bigha I am sure would fetch him more than Rs. 12. That is what I mean.

12544. You say that the people are not willing to bear any part of the cost of prohibitive measures ?—Certainly.

12546. Are you aware that anybody has ever proposed that they shall bear any part of the cost?—I do not know.

[illegible]

12547. You do not remember that?—No.

12548 Do you know that he also moved with reference to this matter: "That enquiry should be made if any temporary assistance from the British Exchequer should be required in order to meet any deficit of revenue which would be occasioned by the suppression of the opium traffic"?

[illegible]

12549. Do you know that the only proposal that has been made with reference to this question was that India should not have to pay the cost?—I remember it now.

[illegible]

that.

12551. I should like to ask you which you regard as the most valuable declaration?—The one you have read, I believe. That comes from the Cabinet Minister.

12552. With reference to a man increasing his cultivation of poppy, I suppose it is the case that a man could not increase it without permission from Government?—He 8 receives an advance and then he cultivates. The Government officials go about and see whether a certain man is capable of cultivating a certain number of bighas. If he has not got enough implements and bullocks and servants, he is not allowed to do it.

12553 Have you known any instances in which people have wished to cultivate opium and have not received per- [illegible] entirely with [illegible] very well in- [illegible] taken trouble [illegible] have special permission.

12554 Have you known cases in which permission has been asked and refused?—I do not remember now, but I believe I have heard that such has happened

12555 (*Mr Haridas Veharidas*) Are opium crops liable to failure as well as indigo crops?—Yes There is a good and bad season for every crop

12556 You said that your uncle had given up the opium habit, and that he suffered from it?—Yes Opium-eaters always suffer when they discontinue the habit at once

12557 Can you give us the nature of his sufferings?—No I am quite unable to tell you I am not a doctor. I was in England when he gave it up, so I do not know.

12558 (*Mr Fanshawe*) Is it the case that the cultivator, as a rule, has only a small portion of land fit for growing poppy?—Yes It requires a good deal of trouble

12559 I am speaking of the character of the land. Is it not the case that, as a rule, the cultivator would only have a small portion of land fit for growing poppy?—That is so It is a peculiar soil that is required for poppy

The witness withdrew.

BRIGADE-SURGEON-LIEUTENANT-COLONEL A. CAMERON, M.D., called in and examined.

Br ge o A

12560. (*Sir William Roberts.*) I believe you are Civil Surgeon of Benares?—Yes.

12561. And Superintendent of the Benares Lunatic Asylum?—Yes.

12562 What opportunities have you had of studying the [illegible] has been confined [illegible] As Civil Surgeon [illegible] contact with all [illegible] Superintendent, I have seen much of the criminal classes. I have also been Superintendent of a Lunatic Asylum for over a year

12563 Is the consumption of opium for non-medical purposes confined to any particular class or caste?—No. The consumption of opium for non-medical purposes is not confined to any particular class or caste. Amongst the rural population, the number addicted to the habit is small probably not more than one or two in a hundred,—that is a high estimate, I would even put it at less than that,—and the evil effects from it are practically *nil*.

12564 What about large towns like Benares?—In large towns like Benares the habit is much more common. Prob- [illegible]

12565. In what form do they take it?—It is taken in the solid form or smoke, and I believe a drink is also concocted of it which is used at social functions.

12566. What is the effect of the habit?—The exces- [illegible] any great magnitude in these parts of the country at least.

12567 Are many addicted to the excessive use of opium? [illegible] most. That is a high estimate, too, I think. These have certainly been miserable specimens of humanity as a rule, and, deprived of their customary dose of opium, have suffered acutely. Emaciated and enfeebled in body, loss of sleep and of appetite, with supervening dysentery or diarrhoea, have often brought them to death's door, and I have frequently had to allow them opium in order to save their lives.

12568. To save their lives?—Perhaps that is a little strong I have not frequently had to do it to save their [illegible] broken

12569 What is your view as to the moral effect of the [illegible] without doubt, to escape these tortures the opium-eater would not hesitate to commit a crime So long as the craving is satisfied, however, the habit is not one that conduces to crime or immorality.

12570. Have you actually known in your experience crimes that could be traced directly to the opium habit?—No, I only conclude that the sufferings are so great that a man would be tempted to commit crime.

12571. What is your experience with regard to the relation of the opium habit with insanity?—As far as I have been able to ascertain insanity is rarely, if ever, traceable to the use of opium Cases are, no doubt, admitted to the asylum in which this is the alleged cause of insanity but it will generally be found that the insane has been addicted to the use, not of opium alone, but of *ganja*, alcohol and every other kind of intoxicant within his reach.

12572. What is your view with regard to the moderate use of opium as a habit?—Still even when used in moderation for non-medical purposes, the habit is not to be defended Unless required for some bodily ailment a man is better without it. Its habitual use, except in the smallest quantities, causes emaciation and enfeeblement of the body, saps the energy and dulls the mental faculties

12573. What have you gathered is the opinion of the natives?—The general opinion amongst natives themselves

is that in positions where energy, alertness, a clear head or good memory is required, an opium-eater is not to be trusted. The money spent in gratifying the craving for the drug, also, can no doubt often be ill-spared (that is theoretical), and in this way the habit must often be productive of privation and misery to those dependent on the opium-eater for their support.

12574. You mean poverty comes in there ?—Yes.

12575. You have two things,—poverty and the opium habit ?—Yes. It is not confined to the man himself if he is a poor man, because those who are dependent upon him suffer.

12576. What is the disposition of the people ?—The disposition of the people in regard to the use of opium for non-medical purposes is largely one of indifference : that is to say, on the part of those who do not use it themselves. A few of the better educated strongly condemn its use even in moderation, though even these will make an exception in the case of elderly people who, it seems to be the universal opinion, derive decided benefit from the moderate use of the drug. The aches and pains of old age are relieved by it and life made pleasanter : while on the other hand the drowsiness and mental inactivity produced by it are of less consequence than in the young or middle-aged.

12577. That is a little contradictory to what you said just now, when you stated that it was not to be defended even in moderation. Would you make an exception with regard to old men ?—I say that is the native opinion. I have no opinion on the subject myself at all.

12578. What is your opinion with regard to the excessive use of the drug ?—The excessive use of the drug is universally condemned, and the habit considered more or less disreputable, but the general opinion seems to be that its moderate use is not so harmful as to call for prohibitive measures. Many also fear that if the use of opium were prohibited, the people might be driven to the use of some more harmful intoxicant, such as alcohol.

12579. Would you regard the opium habit in India as more risky and productive of more evil than the alcohol habit in our own country ?—I do not think the two are to be compared. The effects of the use of alcohol are far more pernicious than those produced by opium. The opium-eater only hurts himself : he does not annoy other people.

12580. I think you are connected with several dispensaries ?—I have a number of hospitals.

12581. Have you had occasion to observe whether opium is used as a popular domestic remedy amongst the population here ?—We very seldom see opium-eaters in hospitals.

12582. Is opium used as a popular domestic remedy ?—I believe it is. Mothers give it to their children in small quantities to keep them quiet.

12583 You have not much personal experience ?—No. I have nopersonal experience of that at all.

12584. Do you know any native who would be willing to contribute anything towards the cost of prohibitive measures ?—I never heard of any.

12585. Have you any further general remarks to make ?—As a medicine opium is one of the most valuable drugs known to the Pharmacopœa, and there are many complaints from which the native of India suffers that are most readily relieved by the drug ; and, though I do not regard it as a safe domestic medicine, I am not in favour of putting difficulties in the way of obtaining it, either by greatly enhancing its price or placing heavy restriction on the sale of it. To treat it as a poison only to be obtained on the certificate of a medical man is impracticable in this country, where an intelligent medical body exists only in the large towns and is not likely to exist for many a day in the rural districts. I know of no other way in which moderation in the use of the drug could be insured. I have no experience of the use of opium as a febrifuge. Its use for this purpose in these parts is, to say the least, not common.

12586. (*Sir James Lyall.*) In talking about the proportion of the rural population who take opium and the proportion of people in the towns, you say that the consumption of opium amongst the rural population is probably not more than 1 or 2 in a hundred and in large towns about 20 per cent. of the people use the drug in some form or other : do you mean that on the adult male population or on the total population?—I mean it on the total population, but, as I said, I am inclined to think, that is a high percentage.

12587. You say,—" The general opinion amongst natives themselves is that in positions where energy, alertness, a clear head, or good memory is required, an opium-eater is not to be trusted." Do you think that would be the general opinion in respect of a man, say a Mahomedan, who took nothing but small doses—from 2 to 4 grains a day ?—I do not think that would have much effect upon him. I should not say that one grain three times a day would have any perceptible effect upon the mental faculties. It would stimulate them probably slightly. I have one clerk in the jail in my mind who used to make mistakes and forget things. That was how it was explained. It was said,—" He takes opium." That is the idea in the native mind, that a man who takes opium is apt to forget and not to be accurate. That is what I meant to say.

12588. In these cases when it becomes apparent, the habit is generally excessive, is it not ?—Yes.

12589. (*Chairman.*) What quantity do you suppose this clerk was taking ?—I could not say but probably he was taking 5 grains three times a day or something like that.

12590. (*Mr. Mowbray.*) Is it your opinion that people deprived of the use of opium might go to alcohol ?—I think that if they could not possibly get any relief, if they could not get a dose of opium to relieve their sufferings or the craving for a stimulant,—they might take up alcohol instead.

12591. That is your own opinion ?—Yes.

12592. Is it your own opinion that alcohol for that class of persons would be more harmful than opium ?—Yes. I think so.

12593. (*Mr. Pease.*) Are you aware of anybody who has suggested that opium should only be supplied under a medical certificate ?—I have not gone into that question.

12594. (*Mr. Wilson.*) You have said "a few of the better educated strongly condemn its use even in moderation." I presume that the better educated natives would have the best knowledge of what was good or bad for their countrymen, would they not ? —There are some men who are very religious Mahomedans who would object to any forms of indulgence whatever. It is chiefly men of that sort that I had in my mind. There is certainly a prejudice against the idea of opium-eating in the native mind.

12595. In reference to your statement that you have no experience of the use of opium as a febrifuge, have you any knowledge of medical men who have advised the use of opium as a prophylactic against fever ?—No I have heard of it, but I have not seen it given. I have never given it myself.

12596. Have you heard it before the sittings of this Commission begun ? —I have heard of one constituent of opium being given against fever—narcotine, but not opium itself.

12597. (*Chairman.*) The impression left upon my mind by your evidence is, that in your view the use of opium, except in the case of decidedly elderly people, is very rarely beneficial and is for the most part an evil ?—Surely that is what I think. A man is better without it, even in moderate doses, and it is bad for him if he takes it in large doses.

12598. In large doses it is productive of evil results of a serious nature ? —Yes. The man renders himself a slave to the habit, and if he stops it he suffers frightfully. He cannot do without it. Probably if he keeps on taking opium, he is little the worse. It is in consequence of discontinuing the dose that the evil occurs. As long as a man gets his opium, he is probably not much the worse, though his health suffers, no doubt.

12599. Your life here, I presume, has brought you a great deal in contact with the people ?—Yes. With all classes of the people.

12600. Supposing the use of opium were prohibited excepting for medical purposes, how do you think that such a restriction would be regarded by the mass of the people ? —I think the people generally are indifferent upon the question altogether. Only those who take the drug itself would object to its being stopped : the rest of the people would not care at all.

12601. You think that a few educated people would approve of it ? —A few educated people would like it stopped. What they fear is that even if a man takes it moderately, he will by and by go on to take it excessively.

12602. There would be a more active sentiment if the cessation of the opium revenue involved additional taxation ?—There is no doubt about it.

12603. That would create an active feeling ?—Undoubtly that would create an active feeling.

The witness withdrew.

Surgeon-Lieutenant-Colonel J. McConaghey, M.D., called in and examined.

12604. (*Sir William Roberts.*) I believe you are Civil Surgeon in Allahabad?—Yes.

12605. And Superintendent of the District Jail?—Yes.

12606. What opportunities have you had of studying the opium question?—During a residence of 21 years in India I have had many opportunities, in my various capacities of Regimental Surgeon Superintendent of civil hospitals, jails and lunatic asylums, of observing the effects of the consumption of opium both in moderation and in excess.

12607. What conclusions have you formed with regard to the opium habit?—In moderation I do not consider it is harmful.

12608. What is your opinion if it is taken in excess?—It would depend a great deal upon the quantity taken. Taken in excess it might cause diarrhœa, dysentery and emaciation, perhaps, when taken for a long time

12609. Would you recognise excessive consumption of opium as one of the causes of dysentery?—Yes, I have seen dysentery produced by it.

12610. Among what classes of people is the habit most common?—It is most common among criminal classes, chiefly *prisoners* in Jails. The habitual use of opium in modera- [illegible] emaciation.

12611. What is your impression generally as to the effects of the opium habit, does it do more harm than good?—I think it is almost passive—the moderate use

12612. Would you compare it with the tobacco habit?—I think so. It has about the same influence and effect as the tobacco habit

12613. Is there a *tendency* to go to excess in the *opium* habit?—A very small proportion of people take it to excess

[illegible] its use as a febri- [illegible] think it is much [illegible] being used, but I [illegible]

12615 This is not a very malarious province, is it?—No, except in the Tarai districts.

12616 Have you recognised that opium has special relations to different constitutions?—Yes. Of course it has a greater influence upon some constitutions than upon others. Some are more tolerant of it than others

12617. *Of course you know that opium is taken largely* not for any complaint, but as a solace, or comfortor or restorative?—Yes. It is taken by a number of people

12618 Do you think that that is a justifiable use of opium?—I do

12619. In the same way as you would justify tobacco?—Yes; or very moderate consumption of alcohol

12620 In the case of perfectly healthy persons?—Yes In the cases of perfectly healthy persons

12621 Then the prohibition of the growth of the poppy in India would not meet your approval?—No

12622. Speaking as a medical man you think it would be harmful?—I think it would be very hard upon the general population if it was stopped.

12623 Have you had any experience of opium as a popular domestic remedy—is it much used?—It is used a great deal by Mahomedan races as a popular remedy

12624. For what purpose?—For minor ailments such as chest affections, bronchitis, and other ailments of that kind. It is also given to children in small quantities

12625. Have you observed whether any evil results have followed from its use in the case of children?—No. I have never seen any evil results from it.

12626. Have you been able to notice or been led to the opinion that there is a difference between the European constitutions and the constitutions of the natives of India in their relation to opium?—I do not know that there is much difference.

12627. But I presume you distinguish the two parts played by opium. I mean as a medicinal agent or drug and as a comfortor or restorative like tobacco: you recognise these two distinct things?—Yes; I recognise them.

12628. With regard to its medicinal effect as an anodyne and hypnotic, I presume Indians and Europeans are on the same level?—If they are not addicted to opium, a smaller dose would be necessary—as in the case of other medicines.

12629 With regard to the other part played by opium: namely, its use as a comfortor or restorative like tobacco, would you in that matter draw a distinction between the relation of opium to the constitution of the natives of India and that of the Europeans?—Yes. I should.

12630 Distinctly?—Yes. I think they would be less able to take other kinds of stimulants such as alcohol. It would have a worse effect upon them than upon Europeans.

[illegible] drug as natives

12632 But not in nearly the same proportion?—Taking the population of Europeans I meet with,—it would be very nearly the same proportion

12633 (*Mr. Wilson.*) You have not used opium yourself as a febrifuge?—No

12634 Have you used it as a prophylactic against fever?—No. I have not. I have heard of its being used

12635 Have you heard of its being used until the last two or three years?—Yes. One of its ingredients, narcotine, was used over 50 years ago

12636 I am speaking of opium?—It was used probably for the action of the narcotine in it

12637 I believe when there are considerable outbreaks of fever, and so on that physicians, or at all events apothecaries are sent down into those districts with *medicines*?—Yes.

12638 Are they sent with supplies of opium?—In outbreaks of cholera they are

12639. But I am speaking of outbreaks of fever?—No. It is not sent down in cases of fever, because quinine is so easily procurable now

12640 You have spoken of it as a solace. If you had a son 20 or 25 years of age, would you like him to begin to take opium as a solace?—No

12641. Have you seen the evidence given before the Commission in Calcutta by Dr. Crombie and others?—I have seen an account of it in the papers,—so much of it as was published

[illegible]

12643 In what respects do you not agree with them?—Unless I had the evidence before me I could not very well say. There might be some minor points, but with the general views I think I agree

12644 They gave very strong opinions as to its advantages as a febrifuge?—As far as that is concerned, I have no experience

12645 (*Mr Pease.*) You have said that medicines are sent down in cases of outbreaks of cholera, are the medicines sent down for persons to take who are suffering from cholera, or are they given to those who have not been attacked?—They are given in both cases. Opium is considered a good medicine for cholera itself, and even as a prophylactic it is given

12646 (*Sir James Lyall.*) I understand that the common country people in the North-Western Provinces are very little addicted to the opium habit?—Very little—a very small proportion.

12647. Much less probably than the people *in the Punjab* or Rajputana, or the Central Provinces?—Yes; I should think so.

12647A On the other hand, they are a good deal given to alcohol, liquors, are they not, the common country people?—Yes. They do take a certain amount of alcohol liquors. I should say it is more general than the opium habit.

The witness withdrew

Pandit Sheo Ram Pande called in and examined.

12648 (*Chairman.*) Are you a medical practitioner on the Ayurvedic system?—Yes.

12649 *Have you had experience with all castes of Hindus* and Musalmans?—Yes.

Sheo
ande.

1894.

12650. How long have you had a knowledge of them?—15 years.

12651. What special opportunities for observation have you had?—The inhabitants of my locality are accustomed to the use of opium. Many of my acquaintances are addicted to it. In the course of my professional practice I have had considerable opportunites of making such observations, and have made a special study of the effects of the intoxicants and narcotic drugs.

12652. Have you any idea how far opium-eating or drinking is prevalent amongst them?—75 per cent. of Mussalmans, 30 per cent. of prostitutes, 80 per cent. of fakirs and bad characters, 20 per cent. of Hindus, 15 per cent of Christians, 1 per cent. of Europeans (in the shape of chlorodyne, and morphia).

12653. Are you speaking of adults?—Mainly young people, rarely the old people.

12654. What motives induce people to take opium?—Young people generally take opium to stimulate sexual passion or merely for the sake of intoxication. The idlers or bad characters generally take to it without any special object in view.

12655. Is it easily given up either at once or gradually?—The habit cannot easily be relinquished, and in no case at once. Habitual consumers literally writhe in agony, as if stung by a scorpion, when they cannot obtain their dose at their usual time.

12656. Is there a marked difference between the moderate and the excessive consumers?—Yes.

12657. What proportion of their income do habitual consumers spend on opium?—Well-to-do men, who take to opium, do not suffer any appreciable drain on their incomes. Men of very moderate means, specially the labourers, artisans, and other low class people, spend about half of their income on it.

12658. Is there a general tendency to increase the dose?—Yes.

12659. What are the results of the habit, physically, mentally and morally?—It is used for sexual purposes; but afterwards causes impotence. An opium-eater requires sweets to eat with relish. He has a greater craving for water to satisfy his thirst. Diminution in doso of opium considerably lessens his appetite. This also happens when he does not get his usual dose. The secretion of his intestines gets dry. His mouth becomes dry. Finally, the man succumbs to dysentery and diarrhœa. When an opium consumer suffers from these diseases, it is difficult to cure him. In fact opium consumers generally die from these diseases. They are generally constipated, consequently they suffer frequently from piles. They long eagerly for smoking tobacco continually, so much so that in some cases they have to take their smoking pipe (hooka) to the privy for smoking. The opium consumers sleep in the latter part of the night, because opium produces wakefulness at night. Their blood gets deteriorated and has a leaden hue, as appears from the blueness of their complexion. Opium induces perspiration and consequently diminishes the normal quantity of urine. In the case of females, sexual appetite is stimulated by opium but not diminished afterwards, as in the case of males. In small doses opium increases the menstrual flow, but in large doses it checks it. A habitual use of opium renders females barren. When opium is administered to pregnant women, it kills the child in the womb, or at least does harm to it. Opium exercises a greater intoxicating effect on children and young persons than on old persons. It is very harmful to infants and often proves destructive to their lives. It weakens their mental power and sometimes leads to imbecility. Opium-consumers are generally pale and emaciated. Their eye-lids are always drooping and they seem to be dozing at all times. Their intellectual power falls considerably below the average. *Morally* it exercises a most debasing effect on the character of those who consume it. They become very timid. Their power of discriminating between right and wrong is lost for ever. They are unable to exercise any control on themselves. In order to get their dose of opium they will do anything.

12660. In what proportion of cases do injurious result become apparent?—In 80 per cent. of cases.

12661. Is opium generally believed to be a protective against fever?—People do not believe opium to be a protective against fever, but the consumers of opium do.

12662. Is it in fact a protective?—No, on the contrary when the opium consumers happen to suffer from fever, it is comparatively difficult to cure them.

12663. Is it specially useful in malarious districts, or believed to be so?—It is not useful in malarious districts, although the opium consumers consider it to be a protective against all diseases.

12664. Is it necessary, or believed to be necessary, to enable people to get through their daily toil?—It is believed only by the opium consumers that opium enables working men to get through their daily toil quickly, but it tells on their system in the long run and brings them prematurely to the grave.

12665. Is the habit of taking opium looked upon as disgraceful?—Yes; no man, even if he be an opium consumer, would like to be called an *afimchi* (opium-eater) or *chandubdy* (opium-smoker), these terms being universally regarded in India as implying contempt and disgrace.

12666. If a measure of prohibition were adopted, would it be desirable to make special provision by establishing a register of opium consumers for the want of those who are already habituated to the use of the drug?—Yes, as has been done in Burma.

12667. What would be the best mode of providing for the sale of opium for medicinal use?—All the medical practitioners, whether following the European, the Greek or Ayurvedic system, should be registered, and their names with addresses furnished to all opium-sellers, who might be directed to sell opium on the certificates of the former.

12668. What class or classes of persons should be entrusted with the sale for medical use, and under what conditions as to supervision, or otherwise?—The same regulations should be observed as obtain with reference to the sale of arsenic and other poisons in this country.

12669. Are you of opinion that the use of opium has any effect on succeeding generations?—The evil effects of opium are transmitted to the succeeding generations.

12670. (*Sir William Roberts.*) What is your position in regard to the use of alcohol—do you regard alcoholic beverages as injurious in all proportions?—I consider alcohol very injurious.

12671. Which do you consider is the most injurious—alcohol or opium?—The evil effects of the two are quite distinct.

12672. Do you object to the use of opium and alcohol on moral and religious grounds?—Whatever I have said has been from a physiological point of view, and not from a religious point of view.

12673. Do the statements which you have made with regard to the proportion of men who take opium to excess and the results therefrom apply simply to the people of Allahabad, or are you speaking generally?—They apply to many other districts.

12674. Do you think that opium stimulates the sexual passion more than alcohol or any other stimulant?—I think that opium not only has a greater exciting power, but it has also the power of retarding the seminal discharge.

12675. Are there not many other drugs used in India for the same purpose?—Opium is mostly used. The property of retarding the seminal discharge is possessed almost solely by opium.

The witness withdrew.

E. J.
, J.P.

Dr. E. J. Lazarus, J.P., called in and examined.

12676. (*Sir William Roberts.*) How long have you practised in Benares?—Over 40 years.

12677. What medical qualifications do you possess?—Doctor of Medicine and M. R. C. S. of England.

12678. Are you connected with the Indian service in any way?—Not at all.

12679. Are you an independent practitioner?—Yes.

12680. Has your practice been mainly amongst the natives of India?—Chiefly amongst the natives of India, because they are in excess.

12681. What observations do you wish to make with regard to the use of opium?—From my observation in this district I would say that the use of opium as a medicine, preventative and sustainer of the system, is very common among the people, the well-to-do classes using it largely.

12650. How long have you had a knowledge of them?—15 years.

12651. What special opportunities for observation have you had?—The inhabitants of my locality are accustomed to the use of opium. Many of my acquaintances are addicted to it. In the course of my professional practice I have had considerable opportunites of making such observations, and have made a special study of the effects of the intoxicants and narcotic drugs.

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12675. Are there not many other drugs used in India for the same purpose?—Opium is mostly used. The property of retarding the seminal discharge is possessed almost solely by opium.

The witness withdrew.

Dr. E. J. LAZARUS, J.P., called in and examined.

12676. (*Sir William Roberts.*) How long have you practised in Benares?—Over 40 years.

12677. What medical qualifications do you possess?—Doctor of Medicine and M. R. C. S. of England.

12678. Are you connected with the Indian service in any way?—Not at all.

12679. Are you an independent practitioner?—Yes.

12680. Has your practice been mainly amongst the natives of India?—Chiefly amongst the natives of India, because they are in excess.

12681. What observations do you wish to make with regard to the use of opium?—From my observation in this district I would say that the use of opium as a medicine, preventative and sustainer of the system, is very common among the people, the well-to-do classes using it largely.



[illegible]

12682 What is the sentiment of the people in this neighbourhood with regard to the popular use of opium for non-medical purposes?—The people of this part of the country, as far as my observation extends, are not adverse to the use of opium for non-medical purposes, and certainly do not desire that the present culture, preparation, and sale of opium should be interfered with, as it ensures them an opium of known strength, unadulterated and procurable every where under certain restrictions

[illegible]

opium-eaters

12684. Your remarks of course apply to what we may call moderate opium-eaters? —Yes

12685 You would not make that statement with regard to excessive consumers of opium?—No, I would not.

12686 I think you were not born in this country?—I was born in Wales.

[illegible]

12688. What is the usual dose an opium-eater takes in this neighbourhood?—From 3 to 10 grains Some take even more than that

12689 I think you implied, when answering a question of mine, that excessive opium eating is injurious?—If carried to very great excess it is injurious

12690 What are the symptoms that you have observed in excessive opium-eating?—A state of drowsiness and inability to work I have seen very few cases like that

12691 You have not seen any specific disease developed from it?—No, simply drowsiness and indifference to everything around them; but the cases I have seen like that are very few.

12692 You have had a long experience of the people in this neighbourhood?—Yes

12693. What has been your experience with regard to the domestic use of opium, that is, opium as a domestic remedy—is it a common remedy?—Yes, it is

12694. For what ailments?—Rheumatism, dysentery, general pains in the body, and a number of ailments Usually it is commended by the people to one another.

12695 Have you any opinion as to its effect in malarious fevers?—I have had no experience of it

[illegible]

12697 You have also had experience of the opium habit here apart from medical purposes?—Yes

[illegible]

opium so

12699 How does it compare with the use of tobacco?—I think that it would compare with tobacco and with betel chewing

12700 Is it taken sometimes as an aphrodisiac by young people?—Not to my knowledge.

12701 Perhaps you would be scarcely confided in in a matter of that sort?—They would confide, but they usually use other remedies for that purpose

12702 What are they?—Of late years they have gone [illegible]

12703 I presume that you yourself have no belief in aphrodisiacs?—I do not believe it is an aphrodisiac in any particular sense as an aphrodisiac, but it acts as a stimulant in many cases, the same as spirits would

12704 Have you observed a distinction in regard to the non-medical use of opium between the constitution of the natives of India and the European constitution?—I have not observed any

12705 After your long experience do you think on the whole that opium does harm or good to the natives of India?—I think much more good than harm The harm that it does in a few cases is quite overbalanced by the good that it does to the multitude

12706 (*Mr Pease*) You are Agent to the Maharaja of Vizianagram—in what capacity are you his Agent?—I am Superintendent of all his estates here, and have the general management of all his affairs in Benares.

12707. Is there any considerable growth of poppy upon his estate?—Poppy is grown on some of his estates, but not very largely

12708 Do you know how many tenants you have under your supervision who are poppy-growers?—In the Ballia and Ghazipur District there are a few, but not many it is not grown very much

12709 Are these districts under your charge?—They are under my charge

12710. Can you give us any information as to the readiness or otherwise of the poeple to grow poppy?—I do not from my observations see that they have any objections whatever to grow poppy

12711 Do you observe that they are anxious to take out licenses to grow poppy?—I cannot say that they are anxious, but it pays them to do so

12712 Has there been an increase or a decrease in the growth of poppy upon the Maharaja's estate?—There has not been an increase or a decrease—it is about stationary—there is not very much grown there.

12713 (*Mr. Wilson*) What did you say was the average dose per day for an opium-eater?—Three or four grains a day ordinarily without having any effects of intoxication at all

12714 What would you consider an excessive dose?—When it comes to about 60 grains.

12715 I suppose there is no doubt that opium may be classed as an intoxicant?—It is an intoxicant when taken in large doses, but those who are habituated to its use are not intoxicated by it. It acts then simply as a stimulant and as a sustainer of the system.

12716. I have before me a report of the Benares Total Abstinence Society—Are you a Vice-President of that Society?—Yes.

12717. Is this the pledge that the members take "I [illegible]

12718. How do you reconcile your views with regard to opium, and with regard to the Society of which you are Vice-President with reference to intoxicating drugs?—Opium is not employed generally as an intoxicant in the same way as one takes liquor. It is used as a sustainer of the system.

12719. I suppose you are aware that a large number of persons take brandy without ever getting into a state of intoxication—you would not deny therefore that brandy is an intoxicant?—I would not

12720. Do not you think that what you have been telling us is a little inconsistent with this pledge against all intoxicating drugs?—I have been stating my opinion, I cannot do more than that.

12721. You would rather not answer my question?—I have been stating what is my candid opinion on the opium question.

12722 And you do not think that it is in any way inconsistent with this pledge?—I think not.

12723. (*Mr. Mowbray.*) Would it in your opinion be better to abstain both from opium and alcohol?—Yes, it would be better I think.

12724. (*Mr. Haridas Veharidas.*) Do you take opium?—No.

12725. Do you express this opinion on behalf of the people?—Yes, on behalf of the people.

12726. (*Sir James Lyall.*) You are a gentleman who has lived a long time in this country, and mixed very much with the natives. I should like to ask you what you think would be the political effect of an order coming out here issued by the Government of England prohibiting the growth of poppy and the consumption of opium?—My idea of the people is that they are very inflammatory, easily led, and very suspicious, and if opium were to be prohibited, being led by a number of persons that are ready to grasp at anything against the Government, they would at once suppose that this was a laid plan by the people in England just as the small end of the wedge coming in. They would think there was something behind it, and they would say "They have stopped our opium now, presently they will stop something else, and by degrees they will stop our religion." The great Mutiny of 1857 arose from a quarrel between two men in the Arsenal. One of the men said "There is fat put on the cartridges, and you will have to bite them, and fire them off." That quarrel spread right through the country, and it is possible that if total prohibition is allowed to take place with regard to the cultivation of opium similar reports will be spread over the country, and cause great dissatisfaction.

12727. (*Chairman.*) You wish us to understand that the light in which you regard opium, whether on the one hand as an intoxicant or on the other as a sustainer, depends essentially on the quantity taken—is that so?—Yes.

The witness withdrew.

Mr. JOHN STALKARTT called in and examined.

12728. (*Chairman.*) Are you an Indigo-planter in the Mirzapur District of the North-Western Provinces?—Yes.

12729. You have been over 20 years in India?—Yes.

12730. And the whole of that time has been passed in indigo districts, such as the Behar, Allahabad and Benares divisions, and being resident in these districts you have seen a great deal of the cultivation of poppy?—Yes.

12731. Is the cultivation of the poppy under the system which obtains the Government monopoly a popular crop?—Yes, as far as I have seen.

12732. Will you give us your reasons?—It is a crop which pays well, and is much liked, because—among other reasons—the cultivator is quite sure of getting payment without unnecessary delay, and because the landlord and his servants cannot hurry them in their cultivation of it as is often done with other crops; nor can he get hold of the money except from the cultivators themselves. I know in this district some four or five years ago, when orders were issued to decrease the area under poppy, and the two Parganas in which my factories are were closed, the cultivators subscribed several hundred rupees amongst themselves and sent a deputation to Ghazipur, and appeal the matter wherever it was possible; and there was much rejoicing and triumph when they were at last allowed to grow poppy again.

12733. The cultivation of the poppy being in your opinion a profitable crop to the cultivators, I presume it follows that in your opinion if the cultivation were to cease under prohibition from the Government, it would be a cause of discontent?—Exactly so. If the loss of the opium revenue involved further taxation, it would be very unpopular indeed. To stop a man growing a crop, of which he not only likes the cultivation but which also yields him a handsome profit, and to put another tax on would make it much more unpopular of course.

12734. As an indigo planter, speaking of the question merely from the standpoint of your own private interests, is it of any advantage to you to come here and speak in favor of the poppy cultivation?—No, in fact during the two years when the cultivation of poppy was closed, my cultivation of irrigated indigo increased, simply because I could get them to grow for me when they could not get advances for poppy. When the men were able to grow poppy, I could not get them to cultivate indigo; and when they started to grow poppy again, my supply of indigo decreased. I am speaking of irrigated indigo because poppy is a irrigated crop. Round about my district there are very few wells, and a man cannot do much. There is no crop, taking all the circumstances into consideration, which pays them so well as poppy.

12735. (*Mr. Pease.*) Are any advances made by the indigo planters to the ryots?—Yes.

12736. Are they as favorable as the terms on which the Government make advances?—I think we give about the same advance at first; but Government give advances later on for weeding and cultivation, which we give, but we do not give so much as Government. Of course the poppy crop pays much better than the indigo.

12737. (*Mr. Wilson.*) Can you get as much indigo cultivation as you wish?—No. I should be glad to get five times as much as I have. I do not get nearly as much as I would like.

12738. Poppy pays so much better that people prefer to cultivate it?—I do not think the poppy hurts my indigo in that way, because poppy is grown on a comparatively small portion of land, but if the poppy were stopped I should get more indigo, although even then I should not get as much as I should like.

12739. If poppy pays so much better than indigo, do the people cultivate as much as they are allowed?—Yes, as much as they can. Of course they are only allowed to grow practically as much as they can with reference to the amount of cattle, labor and land suitable for it. A man might like to grow more than he is able. In the same way with indigo, when a man wants to cultivate, I have to look at his wells, and see what cattle he has, what lands he cultivates, and so on, and frequently I would not give him as large an advance as he would like.

12740. Does poppy pay as well now, in comparison with other crops, as it did four or five years ago?—It pays as well as indigo, and I should think as well as sugarcane, but wheat and barley certainly pay better now than they did, whereas poppy does not pay better than it used to.

12741. Are you aware that some years ago the Opium Department was greatly concerned, because some of the cultivators were unwilling to grow poppy?—No.

12742. You never heard of that?—No.

12743. Are you aware that Mr. Rivett-Carnac wrote a letter on the subject?—I am not aware of it.

12744. (*Mr. Mowbray.*) When you make your advances for indigo, do you fix the price at which you buy the indigo?—Yes.

12745. In the same way as the Government?—Yes, ours is a fixed price.

12746. There is a distinct analogy between your cultivation of indigo and the Government cultivation of opium?—Yes, distinctly so.

12747. (*Sir James Lyall.*) Some native gentleman appeared before us at Bankipur, and he stated that the ryots were intimidated by the officials of the Opium Department into cultivating poppy, do you think the ryots, as far as you know them in this part of India, are people who could be intimidated into cultivating this or that crop?—I do not think so. I think that living out in the country as I do I should have heard a good deal of it if there were any intimidation.

12748. Do you think if an official of the Opium Department or a Sub-Deputy Agent tried to intimidate the ryots by telling them it was an order of the Government, they would obey him?—No, I think it would be so much the worse for him, the Sub-Deputy Agent, because the matter would be handed up without delay to his superiors, and I do not think the cultivators would stand intimidation of that sort at all.

12749. (*Mr. Wilson.*) Is any of the land on which you grow indigo suitable for poppy?—Yes.

12750. May I ask then why you do not grow poppy instead if it is much more profitable?—I really can hardly explain. I have been an indigo planter all my life. I understand the cultivation of it, and how to work it, whereas I do not know how to work poppy, which requires a totally different system of working: for instance, a man with his whole family, his wife, children and ploughmen and their children can all work at it—it is a crop that helps them at the time

because they have little coming in I do not suppose a man could grow 4 or 5 bighas of poppy because of the

factory, he would prefer others working it for him We

I understand y cultivation occupation ould not be to a native and I did not know him, the fact of my finding out that *he was a man who grew poppy regularly* would be a considerable bias in my mind in favor of his having an advance for growing indigo—I should know he was a responsible man and had good lands

The witness withdrew

Mr. G R Fox called in and examined.

12751. (*Chairman*) You are a landholder and planter of Gahmar in the Ghazipur District, North-West Provinces ?—I am

12752 You have been in this part of the country for the last 24 years ?—In Shahabad

cultivation would bring serious consequences

12754 What particular advantages has this crop over other crops for the people ?—It is unlike sugarcane, tobacco, potatoes and grain crops of various kinds, because it cannot be in any way consumed during the period of its growth It is like a savings bank to the small cultivator As a crop it is beyond the reach of thieves , practically it cannot be attached for the rent It affords at the healthiest season most healthy occupation for women and children It is a crop benefiting the actual cultivator most, middlemen in opium cultivation being, I believe, unknown , and even hired labor to any extent works at a distinct disadvantage It is essentially a small or poor man's crop It

the poor man —I mean a few seers carry a large value

12755 Will you give us the result broadly when your les-

nearly one-half and of sugarcane and small crops for the rest.

12757. You are speaking of the tobacco land ?—Yes

12759 What period does opium take up the land ?—About six months, and it enables other crops to be put in immedi- hly to s to

12760. Does opium land require a rotation of crops ?—The same land can be constantly resown. Sugarcane and tobacco require a complete rotation.

12761. I suppose there is less uncertainty about the price of opium than other crops ?—It is the steadiest market in my opinion of any of the crops that can in any way compete with opium

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dodge it in that way.

12764 You have no special knowledge I suppose of the effects of opium ?—No

12765 Do you think the cultivators are much addicted to it ?—Not out in the district I do not think so myself

12766 What do you think would be the effect in this country if it was announced that an order had come out

12767 You do not think it would be thought an arbitrary thing by the people of this country ?—Those whose interests are affected would certainly think it very arbitrary

country.

12769 Will you tell me what your experience has been in the Shahabad District —how long were you there ?—I was there for seven years, and I now have a few factories in the western portion of Shahabad

12770 Is it your experience that there has been any pressure exercised by the Opium Department in order to make cultivators grow poppy in that district ?—I have heard that there has been a falling off There has been an effort made to bring it up to its old mark again, but people will not do that

12771 You say an " effort " I was asking whether there had been deliberate compulsion ?—Not to my knowledge

12773 The zemindars have been addressed by officers of the Opium Department and asked to give their assistance, if possible ?—I have heard that, but it is not within my knowledge

12774 Direct compulsion you have not heard of ?—No.

12775 (*Mr. Mowbray*) You have told us that those

12723. (*Mr. Mowbray.*) Would it in your opinion be better to abstain both from opium and alcohol?—Yes, it would be better I think.

12724. (*Mr. Haridas Veharidas.*) Do you take opium?—No.

12725. Do you express this opinion on behalf of the people?—Yes, on behalf of the people.

12726. (*Sir James Lyall.*) You are a gentleman who has lived a long time in this country, and mixed very much with the natives. I should like to ask you what you think would be the political effect of an order coming out here issued by the Government of England prohibiting the growth of poppy and the consumption of opium?—My idea of the people is that they are very inflammatory, easily led, and very suspicious, and if opium were to be prohibited, being led by a number of persons that are ready to grasp at anything against the Government, they would at once suppose that this was a laid plan by the people in England just as the small end of the wedge coming in. They would think there was something behind it, and they would say "They have stopped our opium now, presently they will stop something else, and by degrees they will stop our religion." The great Mutiny of 1857 arose from a quarrel between two men in the Arsenal. One of the men said "There is fat put on the cartridges, and you will have to bite them, and fire them off." That quarrel spread right through the country, and it is possible that if total prohibition is allowed to take place with regard to the cultivation of opium similar reports will be spread over the country, and cause great dissatisfaction.

12727. (*Chairman.*) You wish us to understand that the light in which you regard opium, whether on the one hand as an intoxicant or on the other as a sustainer, depends essentially on the quantity taken—is that so?—Yes.

The witness withdrew.

Mr. John Stalkartt called in and examined.

12728. (*Chairman.*) Are you an Indigo-planter in the Mirzapur District of the North-Western Provinces?—Yes.

12729. You have been over 20 years in India?—Yes.

12730. And the whole of that time has been passed in indigo districts, such as the Behar, Allahabad and Benares divisions, and being resident in these districts you have seen a great deal of the cultivation of poppy?—Yes.

12731. Is the cultivation of the poppy under the system which obtains the Government monopoly a popular crop?—Yes, as far as I have seen.

12732. Will you give us your reasons?—It is a crop which pays well, and is much liked, because—among other reasons—the cultivator is quite sure of getting payment without unnecessary delay, and because the landlord and his servants cannot hurry them in their cultivation of it as is often done with other crops; nor can he get hold of the money except from the cultivators themselves. I know in this district some four or five years ago, when orders were issued to decrease the area under poppy, and the two Parganas in which my factories are were closed, the cultivators subscribed several hundred rupees amongst themselves and sent a deputation to Ghazipur, and appeal the matter wherever it was possible; and there was much rejoicing and triumph when they were at last allowed to grow poppy again.

12733. The cultivation of the poppy being in your opinion a profitable crop to the cultivators, I presume it follows that in your opinion if the cultivation were to cease under prohibition from the Government, it would be a cause of discontent?—Exactly so. If the loss of the opium revenue involved further taxation, it would be very unpopular indeed. To stop a man growing a crop, of which he not only likes the cultivation but which also yields him a handsome profit, and to put another tax on would make it much more unpopular of course.

12734. As an indigo planter, speaking of the question merely from the standpoint of your own private interests, is it of any advantage to you to come here and speak in favor of the poppy cultivation?—No, in fact during the two years when the cultivation of poppy was closed, my cultivation of irrigated indigo increased, simply because I could get them to grow for me when they could not get advances for poppy. When the men were able to grow poppy, I could not get them to cultivate indigo; and when they started to grow poppy again, my supply of indigo decreased. I am speaking of irrigated indigo because poppy is a irrigated crop. Round about my district there are very few wells, and a man cannot do much. There is no crop, taking all the circumstances into consideration, which pays them so well as poppy.

12735. (*Mr. Pease.*) Are any advances made by the indigo planters to the ryots?—Yes.

12736. Are they as favorable as the terms on which the Government make advances?—I think we give about the same advance at first; but Government give advances later on for weeding and cultivation, which we give, but we do not give so much as Government. Of course the poppy crop pays much better than the indigo.

12737. (*Mr. Wilson.*) Can you get as much indigo cultivation as you wish?—No. I should be glad to get five times as much as I have. I do not get nearly as much as I would like.

12738. Poppy pays so much better that people prefer to cultivate it?—I do not think the poppy hurts my indigo in that way, because poppy is grown on a comparatively small portion of land, but if the poppy were stopped I should get more indigo, although even then I should not get as much as I should like.

12739. If poppy pays so much better than indigo, do the people cultivate as much as they are allowed?—Yes, as much as they can. Of course they are only allowed to grow practically as much as they can with reference to the amount of cattle, labor and land suitable for it. A man might like to grow more than he is able. In the same way with indigo, when a man wants to cultivate, I have to look at his wells, and see what cattle he has, what lands he cultivates, and so on, and frequently I would not give him as large an advance as he would like.

12740. Does poppy pay as well now, in comparison with other crops, as it did four or five years ago?—It pays as well as indigo, and I should think as well as sugarcane, but wheat and barley certainly pay better now than they did, whereas poppy does not pay better than it used to.

12741. Are you aware that some years ago the Opium Department was greatly concerned, because some of the cultivators were unwilling to grow poppy?—No.

12742. You never heard of that?—No.

12743. Are you aware that Mr. Rivett-Carnac wrote a letter on the subject?—I am not aware of it.

12744. (*Mr. Mowbray.*) When you make your advances for indigo, do you fix the price at which you buy the indigo?—Yes.

12745. In the same way as the Government?—Yes, ours is a fixed price.

12746. There is a distinct analogy between your cultivation of indigo and the Government cultivation of opium?—Yes, distinctly so.

12747. (*Sir James Lyall.*) Some native gentleman appeared before us at Bankipur, and he stated that the ryots were intimidated by the officials of the Opium Department into cultivating poppy, do you think the ryots, as far as you know them in this part of India, are people who could be intimidated into cultivating this or that crop?—I do not think so. I think that living out in the country as I do I should have heard a good deal of it if there were any intimidation.

12748. Do you think if an official of the Opium Department or a Sub-Deputy Agent tried to intimidate the ryots by telling them it was an order of the Government, they would obey him?—No, I think it would be so much the worse for him, the Sub-Deputy Agent, because the matter would be handed up without delay to his superiors, and I do not think the cultivators would stand intimidation of that sort at all.

12749. (*Mr. Wilson.*) Is any of the land on which you grow indigo suitable for poppy?—Yes.

12750. May I ask then why you do not grow poppy instead if it is much more profitable?—I really can hardly explain. I have been an indigo planter all my life. I understand the cultivation of it, and how to work it, whereas I do not know how to work poppy, which requires a totally different system of working: for instance, a man with his whole family, his wife, children and ploughmen and their children can all work at it—it is a crop that helps them at the time

because they have little coming in I do not suppose a man could grow 4 or 5 bighas of poppy because of the looking after of it, and the great care which it requires.

siderable bias in my mind in favor of his having an advance for growing indigo—I should know he was a responsible man and had good lands.

The witness withdrew.

Mr. G R Fox called in and examined

12751. (*Chairman*) You are a landholder and planter of Gahmar in the Ghazipur District, North-West Provinces?—I am

12752. You have been in this part of the country for the last 24 years?—In Shahabad

12753 ... mostly ... e all the ... adjoin- ... or irriga- ... beyond all other crops, and to these men the suppression of this cultivation would bring serious consequences

12754 What particular advantages has this crop over other crops for the people?—It is unlike sugarcane, tobacco, potatoes and grain crops of various kinds, because it cannot be in any way consumed during the period of its growth. It is like a savings bank to the small cultivator As a crop it is beyond the reach of thieves, practically it cannot be attached for the rent It affords at the healthiest season most healthy occupation for women and children It is a crop benefiting the actual cultivator most, middlemen in opium cultivation being, I believe, unknown, and even hired labor to any extent works at a distinct disadvantage It is essentially a small or poor man's crop It excludes the money lender, as cash advances are given by Government without interest The cost of the seed is practically nothing; landlords will almost invariably let the ... is sold, ... ing the crop ... and to the ... As regards ... ver all other ... nge and for the poor man—I mean a few seers carry a large value

rest.

12756 At first you leased this land to these people for the cultivation of tobacco for a certain amount?—The ryots ... amount ... struck ... nearly

12757. You are speaking of the tobacco land?—Yes.

12758. You have made some calculation as to the comparative cost of the cultivation of opium and other crops—can you give us the net profit per bigha only according to that calculation for opium, sugarcane, potatoe and tobacco?—According to the calculation I put forward opium gives

12759 What period does opium take up the land?—About ... edi- ... hly ... to ... s to

12760 Does opium land require a rotation of crops?—The same land can be constantly resown. Sugarcane and tobacco require a complete rotation.

12761 I suppose there is less uncertainty about the price of opium than other crops?—It is the steadiest market in my opinion of any of the crops that can in any way compete with opium

12762 Is it a popular or unpopular crop?—Essentially a popular crop in my experience In talking with the people and discussing improvements of the land with them they have said to me that if I would put down a well they would ...

12763 Have you heard of any cases of any licenses being withdrawn from these cultivators?—It has not come before me, but I have heard of them When opium cultivators have their license withdrawn it is not unusual for them to enter into arrangements with an accepted cultivator to get him to increase his crop a little, which they share They dodge it in that way

12764 You have no special knowledge I suppose of the effects of opium?—No

12765 Do you think the cultivators are much addicted to it?—Not out in the district I do not think so myself

12766 What do you think would be the effect in this country if it was announced that an order had come out ...

12767 You do not think it would be thought an arbitrary thing by the people of this country?—Those whose interests are affected would certainly think it very arbitrary

12768 (*Mr. Fanshawe*) I would like to ask you a direct question as to cultivators cultivating poppy under compulsion Has that come before you in any way?—It has not come before me at all. I should not think that it could be done to any extent from my knowledge of this part of the country.

12769 Will you tell me what your experience has been in the Shahabad District—how long were you there?—I was there for seven years, and I now have a few factories in the western portion of Shahabad

12770 Is it your experience that there has been any pressure exercised by the Opium Department in order to make cultivators grow poppy in that district?—I have heard that there has been a falling off There has been an effort made to bring it up to its old mark again, but people will not do that.

12771. You say an "effort." I was asking whether there ...

12773 The zemindars have been addressed by officers of the Opium Department and asked to give their assistance, if possible?—I have heard that, but it is not within my knowledge

12774 Direct compulsion you have not heard of?—No.

12775. (*Mr Mowbray.*) You have told us that these ... prohibited?—I ...

not think there is any desire to see opium prohibited at all among any of the people.

12776. (*Mr. Pease.*) Do you think it legitimate for the officers of the Opium Department to use the influence of the zemindars to induce unwilling ryots to grow poppy?—I do not think ryots who do not want to grow poppy could be in any way compelled to grow it.

12777. You said it practically cannot be attached for rent. If a ryot did not pay his rent or his debts when he received his money for his poppy, could not all his property be attached?—It depends on what the man who has the claim chooses to attach. I understand he cannot touch an opium crop, but a man doing it would do it at his own risk.

12778. I said when a man who had sold his opium crop owed money for debt or rent, would he not be liable to have his house and other goods attached?—I believe he would.

12779. Is there any advantage therefore in not being allowed to have his opium crop attached?—I think if I was sowing a crop I should value that it could not be attached, it would be so much cash value in my pocket.

12780. (*Mr. Wilson.*) Are you aware of the complaint that was raised by the Opium Department some time ago, and of the correspondence that took place with the Secretary of State in reference to the increasing difficulty with regard to poppy growing?—Nothing to my knowledge.

12781. You never heard that?—Never.

12782. You have said that for the Kories poppy is valuable beyond all other crops?—Yes.

12783. If the profits on poppy are so great, is there not a margin left to make it profitable to employ hired labour?—The crop, at the time of gathering, is so subject to thieving, that it practically debars any one going in for it on a large scale. At the time of gathering, excepting some of the household, if you put hired lab r into the field, the crop is very easily secreted and carried away. The owner would find he did not get anything like the produce from the land. *An explanation is necessary from me as to the point* of thieving of the opium crop, as I have in the early part of my evidence said it was not subject to thieving. During growth the crop is valueless to a thief. Only during gathering in of the produce could one of the gatherers secrete some of the juice. Most other crops are of a value to a thief at very early stages of their growth and until removed from the threshing floors.

12784. Does poppy suffer especially from hail more than other crops?—It is liable like other crops. In February and March just at the gathering time hail coming down then is injurious, and ruinous if it comes severely.

12785. Is it not the case as well with other crops?—If it is severely damaged by hail, poppy is practically destroyed, so is wheat under a heavy hailstorm. It gets beaten down and you hardly know what the crop was.

12786 (*Chairman.*) You mention the risk of hailstorms as a special one attaching to poppy in your evidence?—I mentioned the risks of the different competing crops, I did not mention wheat.

12787. You specially mention hailstorms as one of the sources of injury to poppy?—According to the extent of the storm it might ruin the whole crop or a portion of it.

12788. (*Mr. Wilson.*) With reference to the crops on the ground at the time of preparation and the tables of profit and so forth that you have given us, is it not the case that where poppy is not grown it is possible to grow several other crops at the same time coming to their harvest at different times during the year?—Yes, it is possible, but these crops are grown on the outstead land, not on the homestead lands.

12789. They could not be grown on the homestead lands?—Yes, they could.

12790. And they would be the best because they are the homestead lands?—Yes, they could get the manure and irrigation better.

12791. You say it is commonly the case where licenses are withdrawn for the ryot to share the crop with his neighbours, how does he manage that without a license?—Supposing a man is cut off for his half a bigha, he will go to another man and say "I have been struck off, you increase your area of cultivation, and I will work the increased area."

12792. In reference to this matter of compulsion—"compulsion" is a strong word, supposing I called it persuasion—is there not a great deal of persuasion on the part of the zilladars and zemindars?—Certainly not in my own experience. If I was told such a thing, however, knowing what the zemindars and zilladars are, knowing what they are about the country, it would be no surprise, but I am not speaking myself of what you would call strong persuasion. A zilladar is naturally interested in keeping up his area of opium. He has an interest in that, and where his interest lies in it he will do his best to carry on the cultivation.

12793. Are you aware that the Lambadar is paid a commission on all the opium that comes from his district?—I believe he is.

12794. Therefore he has an interest in using a little persuasion?—He has an interest in the cultivation.

12795. Of all his district?—Of what he is Lambadar of. Of course he has the interest of his commission to think of, but he would have to be careful of how he worked that to any damaging extent.

12796. (*Sir James Lyall.*) You spoke of four or five crops growing together at the same time and on the same land: I suppose these are crops of inferior value?—Quite inferior.

12797. And the total produce of these crops would be less than the profit on the opium?—Quite so; the rain crops and pease, cotton and indigo all grow together, they get a little out of each crop.

12798. (*Chairman.*) The main gist of what you intended to tell us in your evidence is that you believe the poppy cultivation to be on the whole advantageous, and therefore popular, as far as you are able to judge?—That is my experience.

The witness withdrew.

The Reverend H. LORBEER called in and examined.

12799. (*Mr. Mowbray.*) I believe you are a Missionary of the German Lutheran Church in *Ghazipur, North-West* Provinces?—I am.

12800. Will you tell me what is the position of the German Lutheran Church in India?—We have a station at Ghazipur, another at Buxar, another at Arrah, one at Muzuffarpur, and one at Darbhanga. These are stations here, in these parts of the country, and besides these we have about twelve stations in Chota Nagpore.

12801. So that you have several stations in the opium-growing districts?—Yes.

12802. How long have you been in India?—Twenty-eight years.

12803. Where have you been during that time?—Five years in Chota Nagpore and two years in Tirhoot. During the remainder of the time, with the exception of absences on leave, I have been at Ghazipur.

12804. That is to say you have been at Ghazipur for more than 20 years?—The first time I came to India I was sent to Ghazipur. After six years I was sent to Chota Nagpore, then I went back again, so that I have been there about 18 years.

12805. I believe you are also a medical man, as well as a Missionary?—Yes, I practise medicine.

12806. What opportunities have you had of mixing with the people?—I go freely with the people, and I and my catechist preach to the cultivators in the district and cities and fairs, and when they assemble at Ghazipur, and other places for the opium weighments, during which time they come to Ghazipur in thousands; and I have the opportunity of speaking to them daily during six weeks. I then sit down amongst them and they talk freely to me and tell me of all their complaints. I believe I have their confidence and they speak to me freely as they will not to officials. There are some 600 Native Christian cultivators scattered in ten villages in the Ghazipur District, whom I constantly visit, and who come to me every week, and from them I know much of what goes on in the villages.

12807. Will you give me your own personal view with regard to the use of opium?—As to the use of opium I have been opposed to it before I came to India by reading in Germany tracts and other books about the use of opium by the Chinese. I am also strongly opposed to the use of spirits, also to the use of chlorodyne, hemp and all intoxicating drugs. My objection to opium is that those who use

The Revd ... Lorbe...

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[illegible]

...orm may be medically necessary for some persons ... conditions

12808. Will you tell me whether the opinion which you formed with regard to opium before you came out to India has been in any way modified by your residence in India?—To some extent

12809. Will you give me the benefit of your experience of the use of opium during your residence here?—During my residence in India I have never seen any harm done by the moderate habitual use of opium. I have never been inside the opium dens I believe there are cases of excess, but I have no knowledge of them Going about amongst the people I have not seen such cases I am confident that as a rule the Hindu opium cultivators do not use it habitually · some few Mahomedan cultivators do

12810 Has your experience been of opium-eaters or of opium-smokers?—Opium-eaters

12811 Will you tell me anything with regard to your medical experience?—I do not believe in the efficacy of ... as many medical men do.

[illegible]

... that the people believe ...

[illegible]

compensation, and the thousands who would be thrown out of employment must have some other occupation

12813. Have you had any experience of the use of opium among your own teachers?—I have had teachers in my own school who have taken opium moderately without its affecting them physically or mentally One of them was a Christian I have still one such teacher, a Mahomedan, who is the best Persian teacher in our school He has been nearly 25 years in the school, and I have had no occasion to find fault with him

12814. Could you sum up your experiences of your 28 ... with regard to the use of opium?—After my 28

[illegible]

...nary difficulties

12815 In your opinion, if opium were prohibited would there be a risk of the people going to alcohol?—Yes

12816 And in your opinion is alcohol better or worse?—Worse

12817. You have been in the centre of the Opium Department of Ghazipur, I should like to know whether you have heard of complaints being made by cultivators ... have been induced or forced to cultivate poppy?—

[illegible]

for medical purposes only and prohibiting it for other purposes?—I should say it must also be prescribed for those persons who use it habitually as well as medically, because it will be impossible for such persons to leave it

12819 And, would it therefore be necessary in your ...

[illegible]

12820 Do you think it would be possible to find trustworthy persons?—It would be rather difficult

12821. (*Mr Wilson*) Have you practised medicine?—Yes

12822 Have you had a medical education?—I have not passed University Examinations

12823 What makes you think that the natives will speak to you more freely than they will to officials?—Because I mix much more with them

12824 Do not the officials mix with them?—No

12825 They have not the means of getting the information?—The officials will only come to them as the rulers of the country and I come to them like a brother

12826 You have formed some opinion adverse to opium in China?—Before I came to India.

12827 May I ask you how your experience of what the people do in India can affect what is going on in China?—I have no experience of China

12828 Opium may or may not be good in China or it may or may not be good in India?—Yes

12829 There is no necessary connection between the two?—I do not know about that.

12830. Are they connected in your own mind?—I do not think there is any connection

12831 Do you believe in the efficacy of opium as a medicine as much as some people do?—No, I do not

[illegible]

very largely and for rheumatism.

12833 Wherever it is used largely as a medicine there would be more difficulty where the patient had taken it before You would require to give a larger dose?—A larger dose would be required

12834 There would also be more difficulty with regard to a man who was thoroughly habituated to opium when administering other medicines?—Yes, quite so

12835 I do not quite understand what you said about

[illegible]

12836 Why do you not wish them to grow it?—I do not think there is any necessity for them to grow it.

12837 Is it not a very profitable crop for them to grow?—Yes

12838 Why do you not wish them to grow it?—I have stated from the beginning that I always objected to opium.

12839. (*Mr Pease.*) Did the teacher in your school who took opium take it originally for medicinal purposes?—He used to take it so ... and he has to take it now because it has become his habit.

12840 You say he is one of the best Persian teachers in your school, have you several who teach Persian?—Yes

12841 How many children attend your school?—About 4 ...

12842 [illegible]

[illegible]

The witness withdrew.

RAJA MUHAMMAD SALAMAT KHAN called in and examined (through an interpreter).

12844. (*Mr. Fanshawe.*) In what districts is your zemindari situated?—In Azamgarh and Gorakhpur.

12845. What number of villages have you?—I do not remember.

12846. Can you not tell me in a general way?—Seven or eight in Gorakhpur, and possibly the same in Azimgarh.

12847. Is there any poppy cultivation in your zemindari?—It is not generally cultivated in Gorakhpur, but there is some cultivation in Azimgarh.

12848. Will you tell us from your general knowledge whether poppy cultivation is popular with the cultivators?—Very popular. There are several reasons for this. The chief reason is that the Government advances money, and that the advance to the cultivators serves to meet the requirements of the ryots as well as of the landholders.

12849. What is your opinion of the opium habit?—I am of opinion that the consumption of opium by persons over 40 years of age is distinctly advantageous. At that age, when there is a probability of weakness developing itself in the eyes and ears, the consumption of opium wards off this predisposition and tends to maintain general health. I am not prepared to give any opinion as to whether the consumption of opium increases the physical powers and endurance of the consumer. To persons under 40 years of age the use of opium is debilitating unless the consumer is inclined to obesity, when its use is desirable. In the case of children it is an article of common medicinal use, and is supposed to maintain them in general health up to four or five years of age.

12850. I understand you to say from your experience that opium is more generally used by persons in middle life?—Yes, it is beneficial after 40; in damp districts it is generally beneficial.

12851. In what light is the habit of taking opium regarded by the people?—It is not considered disreputable to consume opium. I object to *chandu* and *madak* smoking, which I consider injurious.

12852. Is smoking considered injurious because of its associations, or because it affects the health?—It does injury to the health.

12853. How would the prohibition of poppy cultivation be regarded by the people?—First, it is unnecessary; secondly, the cultivators as well as the Government benefit by it; and if Government took away the opium revenue they would have to impose further taxation on the country, which would be ruinous.

12854. (*Mr. Wilson.*) Do the members of your family who are more than 40 years of age eat opium?—Yes, some of them, those who suffer from disease or cold, and for whom it has been medicinally prescribed.

12855. Not otherwise?—No. The doctor who practises after the Greek system prescribes it for the cold, and it does good.

12856. (*Sir James Lyall.*) Does the doctor prescribe the habitual use?—The habitual use. Immoderate indulgence does injury.

12857. (*Mr. Pease.*) Have you ever asked any of the ryots in your zemindari to grow opium?—It is not necessary to do that; they do it themselves.

12858. (*The Maharaja of Darbhanga.*) In what way is the zemindar of the North-West Provinces benefited by the cultivation of opium?—When the cultivator gives up his land if it does not hereditarily belong to him, it may do some service to the zemindar himself.

12859. Do you mean land in which the ryot has no rights of occupancy?—I mean land which the land-owner can call in at any moment from the cultivators.

12860. Your idea is that by the cultivation of opium the productive powers of the land are increased?—Yes.

12861. And that the zemindars benefit by it inasmuch as if the land is given up they are able to settle it at a higher rate?—Yes.

12862. What is the proportion of land in your province in which the ryots have *no rights of occupancy*?—I cannot say.

12863. There are some lands in which the ryots have rights of occupancy, and in others none; to which class does the majority of the land belong?—I cannot say.

12864. What profit per acre do you think the ryot is able to make from poppy, or what profit per bigha?—I cannot say.

12865. (*Mr. Wilson.*) Are the ryots sometimes refused a license by the Opium Department?—I have no experience of it—I do not know.

12866. You have never heard of it?—No. If opium be put a stop to the consumption of alcohol will be increased.

The witness withdrew.

Miss STURMER called in and examined.

12867. (*Chairman.*) I believe you are proprietor, with your sister, of the Kajha Estate of about 11,000 bighas in the Azimgarh District?—Yes.

12868. You have personally managed the estate since the death of your father in 1887?—Yes.

12869. During the lifetime of your father you assisted him in its management?—Yes.

12870. You have resided on the estate since your father's death and before, with the exception of occasional visits?—Yes.

12871. Can you read and write in Hindi?—Yes, the accounts are kept in Hindi and sent to me, and I translate and keep them.

12872. We shall be glad to know what estimate you have formed from your personal experience of the value of the opium crop to the proprietor and tenant?—I find from the estate records that we have in the present season sixty-six tenants with 57¾ bighas engaged in opium cultivation. I can confidently say that opium cultivation is an advantage to us as proprietors; the opium cultivators, chiefly Koeris, are our most industrious and satisfactory tenants; they are seldom in arrears of rent; they hold land I know from experience that they are correct that opium is the most paying crop on certain soils and under certain conditions; that is to say, water must be readily available, and there must be labour available in the household for the several processes of cultivation and collection. Other crops, such as potatoes, are said to be more remunerative; little, if any, are cultivated in the Kajha Estate. The reason of this is, that the soil is not suitable, the labour and expense are much greater, and there is no certain market.

12873. Living in this district and being acquainted with the condition of the cultivators, has it ever come to your knowledge that the cultivators are placed under pressure to induce them to cultivate opium?—I have never heard of the cultivators being forced in any way to cultivate opium, and such an idea would appear to me to be preposterous. If any one were to attempt to put pressure on any tenant of ours to cultivate opium or other crop against his will, he would immediately appeal to us, and we would not allow this for a moment. I have no hesitation in saying that on the estate a resident proprietor has much more influence than any Government Opium official could have over the cultivators. Our own success depends on the prosperity and solvency of our tenants, and any interference with their interests would be strongly, and I believe successfully, resisted by us. It would be quite impossible for us to induce the cultivator to sow any crop if he did not consider it his interest to do so; and even were he in arrear of rent, we could not force him to sow any crop against his will. We have a certain amount of sir land (home farm) over which we have power, and in our interests and that of the cultivators we insist on their sowing a certain amount with sugarcane to improve the land, but they invariably ask for permission to sow poppy, and select our sir land when suitable for this purpose. When I am making a settlement for sir land they say "we have no land suitable for poppy, and how are we to go on without poppy"? We have a great deal of sir land in our estate, and they always wish to know whether they can sow poppy; it is a great matter for them; it helps them with their rent and it helps us with our revenue.

12874. If poppy cultivators were prohibited from poppy cultivation, how would they regard it?—It would be very hard on both tenants and zemindars. There is another point to which I wish to call attention. When the last land settlement was made for thirty years, fields that had poppy were increased from Rs. 2-9 to Rs. 5-5 per bigha. If poppy cultivation is stopped the zemindars and tenants will have

a very great grievance Government will have to make some reduction or some change in the Land Revenue [illegible]

12876 You have appeared here as a pre-opium witness; how do you regard alcohol and *ganja*?—I am very averse to them. I am a water drinker myself My father would never allow any *ganja* or liquor shops to be opened in our estates, and we have kept that up. Some years ago a man who had taken a license for tapping trees in our part said he was going to tap the trees in our estate My father was [illegible]

"To

The Collector, Azimgarh

Sir,

"I beg to intrude upon you, consequent on my Mooktear Lalla Seoshai Lall of Talooka Kajha, Pergunnah Mahomedabad, having been cited, at the instance of the Abkari Collector, to attend your Court, to show cause as to why the palm and date trees of my said talooka are not to be tapped.

"I respectfully beg to state that I do not wish my trees to be tapped, as I do not care to encourage my people to take to drinking, either by letting out my trees or permitting grog shops on my estate.

I have the honour to be,

Sir,

2, Moira Street, Calcutta, Your most obedient servant,

1st January 1887. (Sd) A J. STURMER."

12877. So that although you are here in a sense as a pre-opium witness you still come as one who has a great aversion to excess in liquor?—Or anything of the sort

[illegible]

12879. You think that a prohibitive enactment would [illegible]

be a very great deprivation.

12880. (*Mr Wilson.*) The proportion of poppy cultivation on your estate is exceedingly small?—Yes, I can tell you some of the villages.

12881. You say that there are 57¾ bighas out of 11,000?—Yes A good deal of the land is not under cultivation

12882 Am I right in saying that the proportion is about ½ per cent. of the land?—Yes, it is a very small percentage.

[illegible]

land they have under cultivation Many of the tenants have very little tenant-right land, and then they depend on getting suitable sir or other land to sow.

[illegible]

not qualified.

12885. You have mentioned a case in which a license was struck off, and the Lambadar begged you to intercede?—He happened to be the only tenant in the village, he was Lambardar and tenant—there was nobody else

12886. The Lambadar, besides the payment for his own [illegible]

suitable land.

12887. (*Mr Mowbray*) When was the settlement you speak of at which the rate on the opium land was raised?—It was about 17 years ago when the increase was put on

[illegible]

bigha 1 biswah, was sown with peas, for that the rent used to be Rs 2-9, but now it is Rs 3-9

12889 That is the tenant's rent?—The zemindar's revenue is increased according to the tenant's rate, according to the class of land.

12890 (*Mr Fanshawe*) You are quite satisfied that the increase of the revenue or rent was due to the fact that those fields were under poppy cultivation?—I have copied the numbers from two of the villages where the poppy is chiefly sown.

12891. It was not made with reference to the class of the soil?—It is called Korar land, which is chiefly where they sow poppy Some of them had a few vegetables, but most of them were under poppy.

12892 Have you any direct connection with poppy [illegible] tion?—Yes, because the Koeris work up their [illegible] much for poppy It is not an exhausting crop [illegible] improves the soil It wants a great deal of [illegible]

12893. (*Sir James Lyall.*) With your [illegible] tenants and the common people of the [illegible] tivation of the poppy were prohibited what [illegible] you think they would give of it?—[illegible] understand it, they do not understand [illegible] ernment being able stop it The [illegible] about it. We have been talking a [illegible] they cannot understand it at all. [illegible] most dreadful loss Yesterday, [illegible] flying over the embankment to [illegible] Saheb, I beg of you, do all [illegible] prohibited, because we [illegible] It is the most paying crop [illegible]

12894. (*Mr. Wilson*) [illegible] Rajputs do not pay [illegible] is that?—It has always [illegible] been allowed to [illegible] they cannot plough [illegible] against their caste. [illegible] ernment has always [illegible] rate. The [illegible] Rajputs or [illegible] can follow [illegible]

12895 [illegible] on every [illegible]

LIEUTENANT-COLONEL E. DISCLAY [illegible]

12896. (*Sir James Lyall.*) How many years have you served in India?—Nearly twenty-eight, over twenty-[illegible] with the 13th Bengal Infantry.

12897. To what class do your men belong?—We are [illegible]

[illegible]

II

12898. What part of Rajputana do they come from?—We are trying to get men from Bikanir, Jodhpur, Jaipur, Shakawati, the Western Rajputana States.

12899. At present do you know how many consume opium in your regiment?—In the 13th Bengal Infantry there are 16 regular consumers.

12900. (*Mr. Pease.*) Out of how many?—I am only speaking of the head-quarter wing, which is 400. There are others who take it in moderation at odd times, when they feel fatigued or overtaxed, or suffering from some slight malady.

12901. (*Sir James Lyall.*) In past years was there any difference?—Before the re-constitution of the regiment there were 100 men who were regular consumers of opium. I am giving the numbers as low as I can. There may have been more; there were certainly 100 to our knowledge, and there may have been others in the regiment without our knowledge. There are some men whom I have not noticed to be opium consumers, but who have confessed it. There is a native officer here. I did not notice that he used to take it occasionally, but he told me that he had been taking it. Judging from his personal appearance I should never have thought it. The proportion of those who use opium in moderation in the regiment is, amongst the Sikhs 50 per cent., amongst Rajputana Rajputs 20 per cent., and amongst the Rajputs of the Eastern Provinces and Bengal 5 per cent. The average consumption of opium per man is from five to fifteen grains per diem for moderate eaters, and as much as thirty grains per diem for those who take it in excess, or perhaps even more. The majority of those who take this drug eat it, but a few smoke it. I have known both Native officers and men who have been addicted to taking this drug utterly prostrated and unable to do their duties when they have not had their usual dose of it, but these very men have proved themselves capable of enduring any amount of hardship or fatigue when they have had their usual allowance.

12902. When you say that at present there are some 16 men with the head-quarter wing who use this drug, what do you mean?—Regular consumers, who would succumb altogether if they did not get it.

12903. I suppose rather excessive consumers?—They take it in excess; they take, I should say, as much as a chittack a day.

12904. How much is that?—Two ounces.

12905. (*Chairman.*) Are they fit for service?—Yes, they have been lately with me; they have been to the Manipur expedition.

12906. Where do your Sikhs come from; what part of the Punjab?—The majority come from between Umballa and Jullunder. They used to be enlisted between Jullunder and Lahore and Ferozepur. I may mention that native officers have said to me, "What does the Government mean by wishing to stop our opium; why do they not try to do something to stop alcohol: it has ruined numbers in the country, whereas those who take opium are quiet and orderly, and it does more good than harm."

12907. (*Mr. Fanshawe.*) You know that a chittack is five tolas: do you mean that a man takes five tolas in a day?—That is what he told me, that a chittack was their allowance.

12908. Do you think that he consumed a chittack, five tolas?—Yes, I have given an ounce myself out of an ounce bottle.

12909. In the day?—Yes, when a man has been utterly prostrated and begged me to give him an ounce. I was afraid to give it, but for fear he should succumb I have given an ounce.

12910. (*Mr. Mowbray.*) Do you serve out opium with the rations?—They have sent it up on service when the men have run short of it. When the men were running short I knew it would be good for them, and I have sent it on two or three different occasions.

12911. Was it served out to them free?—The men purchased it.

12912. As they would at a canteen?—Yes, just as they take liquor.

12913. If you were going on service would you go without opium?—Certainly not. There is no regular provision made for it, but every man is allowed to take a small quantity for his own supply. If any is required we endeavour to procure it locally, and let them purchase of the man who has charge of it.

12914. On service you carry a sufficient supply to obviate the risks you mention of the men becoming prostrated?—Yes.

12915. (*Mr. Wilson.*) Is it not the case that on service you are allowed to requisition the Commissariat Department for opium?—I have not been aware of that. I never take any opium for my men from the Commissariat Department. The only occasion on which I recollect opium being taken was when the native troops were going to Malta; then they issued a small quantity to the regular opium-eaters.

12916. Can you tell me what that chittack would cost?—I think it is about Rs. 80 per seer; that would be Rs. 5 per chittack.

12917. Rs. 5 a day for this man's opium?—Yes.

12918. Was he a soldier?—A native officer.

12919. He would be able to afford Rs. 5 a day?—There are many of them who do take it.

12920. This particular one was in a position to afford it?—He could afford it.

12921. About what age do your men generally join the regiment?—18 or 19; most of them under 22.

12922. (*Mr. Haridas Veharidas.*) A native officer's pay could not be more than Rs. 100?—He had private means. He did not serve merely for his pay but for the love of his profession. He was one of our finest native officers, and retired on a pension of over Rs. 130.

12923. (*Mr. Wilson.*) Are the majority of your men opium-eaters when they join?—I am given to understand from a native officer of the regiment that the majority of my men take it from their earliest childhood.

12924. A certain number?—Nearly all of them take it from their earliest childhood; they are more or less addicted to the habit from the days of infancy.

12925. At any rate there are only 50 per cent. who take it?—Because we have such a small proportion at present. The regiment has been recently reorganised, and we shall have in time a greater number.

12926. Do you think it is of advantage to the 13th Bengal Infantry to have native officers and men who are prostrated and unable to do their duties when they cannot get opium?—We take them when we find them fit for duty. We are not aware that they are taking it till afterwards. There are very few of those who are in the habit of taking it in excess. They are the men who get prostrated, not those who take it in moderation. Those who use temperance are never prostrated.

12927. Is it an advantage or a disadvantage to the 13th Bengal Infantry to have its ranks, officers and men, becoming prostrated when they cannot get opium?—It would not be an advantage if they were prostrated.

12928. Would you not rather have men always also to do their duty?—Yes.

12929. (*Mr. Pease.*) You stated that your regiment had been reorganised, that at present there is a small proportion of opium-eaters, but in a short time you will have more?—Because we are enlisting from districts where they are inveterate opium-eaters.

12930. (*Sir William Roberts.*) You say that 50 per cent. of your Sikh soldiers are habitual opium consumers?—Yes.

12931. Therefore there are 50 per cent. who are not?—Yes.

12932. Comparing them, can you tell by their appearance which of the men consume opium and which do not?—Those who consume it in excess I can tell, but those who take it in moderation or temperately I cannot detect until I make enquiries.

The witness withdrew.

Jamadar Sispal Singh, 13th Bengal Infantry, called in and examined (through an interpreter).

12933. (*Sir James Lyall.*) Do you take opium occasionally?—Yes, when I have a cold, or am fatigued or suffering hardship.

12934. What have you to say on the subject of opium consumption?—A large proportion of the residents of Rajputana proper, and the district from which I come, commonly consume opium. But the majority of opium consumers are chiefly Rajputs, the other castes consume it also,

but in a lesser degree. A good number of the Rajputs

[illegible]

not so stringent. Should the sale of opium be entirely prohibited, it would cause a great deal of suffering to a vast majority of persons, and such a measure would be most distasteful and cause widespread dissatisfaction, more especially if in the event of the loss of revenue to the Government from the stoppage of the sale of opium the

[illegible]

cold.

12935. (*Mr. Pease.*) Do you think it is good for persons in health to take opium?—It increases their strength and does them a little good if it is taken with nourishing food.

12936 Why do you not take opium yourself?—I do not wish to get addicted to the habit of taking it.

The witness withdrew.

MUNSHI DAYA SHANKAR called in and examined.

12937 (*Mr. Fanshawe*) What position in life do you hold?—I am principal Revenue Officer to the Maharaja of Benares.

12938 Your work I suppose has brought you in contact with a large number of your own countrymen?—Yes.

12939. Will you tell us what you know about the opium habit?—As an intoxicant opium is either eaten raw or smoked If used in moderate quantities with plenty of nutritious food no perceptible harm is caused to health I even know of a few cases where emaciated and weak constitutions have benefited by moderate use and good food

[illegible]

independent States grow and use opium in large quantities There would be considerable difficulty in abolishing the cultivation there, and there be no result whatever of our abolishing it if they were allowed to continue to grow it

12941. You mean that there would be no result from its abolition in British India?—Yes

12942 In saying that opium-eaters suffer a great deal if they fail to get a dose at the appointed time, are you speaking of those who take opium in large or excessive quantities?—Those who take opium habitually in whatever quantities.

12943 They all suffer a great deal if they cannot obtain their dose?—Yes

12944 Have you any other remarks to make upon the subject?—I should think that something more might be done to discourage its use than is already being done. So far as I know it is sold at Rs 16 per seer at the Treasury and at about the same rate by the contractors It might

[illegible]

can be done without prejudice to the comfort of the people or the revenue of Government . a loss to which means in some shape or another a loss to the people.

12945. When you speak of a rupee's worth of opium what is the weight to which you refer?—It is Rs 16 a seer, and one rupee's worth is a chattack.

12946 Five tolas?—Yes

12947 I think that the actual limit of legal possession in the North-West Provinces, is at present 3 tolas, are you aware of that?—I did not make any special enquiries I speak from general information

12948. (*Mr. Mowbray.*) Are you clear about your statement that the licensees retail at the same price which they pay to the Government?—Yes, I have learnt that the contractors sell at the same rate as the Government, that is Rs 16 per seer. They get some commission from the Government

12949. Of course you are aware that they pay license fees?—Yes

12950 [illegible]

the rate

12951. The licensee has got to pay for his license, has he not?—Yes

12952 Does not that compel him to make it dearer?—I am not aware of that

12953 (*Mr Wilson*) You think it would be a good thing to reduce the consumption of opium?—Yes

12954 (*Mr Pease.*) Is it your opinion that one [illegible] every 20 who eats opium comes to grief?—[illegible] number may not be more than 5 in the hundred.

12955 (*Chairman*) The gist of your evidence [illegible]

[illegible]

Rajputana?—Yes, it is my opinion [illegible] can discourage its use more than [illegible]. When the price is Rs 16 a seer there is [illegible] people to smuggle This [illegible] contemplation of the Government [illegible] Government monopoly, and [illegible] meet the contingency. If [illegible] may have to take a little [illegible]

12956 There would [illegible] and, therefore, there [illegible] pressing it?—Yes.

The witness withdrew

LALA KASHI PRASAD called in and examined [illegible]

12957. (*Mr. Fanshawe*) In what district are you a zemindar?—Allahabad

12958 What is the size of your zemindari?—My family pay about Rs. 37,000 land revenue.

12959 What is the number of your villages?—I have also villages in Fatehpur: there are about 52 villages in all

12961 [illegible]

most cases use opium with a view to preserve their health, and in cases of illness to abate the pain of the disease.

12961. What is your opinion as to the willingness of the people of the country to bear the cost of prohibitive measures?—I think natives of India will be unable to bear in whole or in part the cost of prohibitive measures, the introduction of which they will never like.

12962. Is there any poppy cultivation in your zemindari? —Very much.

12963. Is the cultivation of poppy popular amongst the people of your zemindari?—As far as I can ascertain from inquiry, opium is cultivated in an area of about 4,000 bighas in Pargana Kara of the Allahabad district. The income from price of opium, poppy seeds, etc., amounts to Rs. 55 per bigha, while the expenditure on cultivation, together with the rents paid to zemindars, amounts to Rs. 35 per bigha. Thus a profit of Rs. 20 per bigha is left to the cultivators. In the month of October the cultivators get an advance of Rs. 8 per bigha, and many of them get advances for cultivation of wells, etc., also. The advantage they gain thereby is that they are not required to pay any interest on the money thus received. The advances help them much in the cultivation of opium as well as other crops. Moreover, the cultivators find it very easy to pay up the rents both of the land under poppy and of other land when they have sufficient money in their pockets by sale of their opium. The advantages to the zemindars are that the rents due to them are very easily realized and the quality of the soil is improved.

12964. You speak of the Pargana Kara, is that the Pargana in which your zemindari is situated?—Yes.

12965. (*Mr. Haridas Veharidas.*) What is the area of land cultivated by poppy in your zemindari?—About 1,000 bighas.

12966. Do you get any more rent on account of your poppy cultivation as compared with other crops?—More is paid for poppy rents.

12967. The rate of rent is not fixed?—It is a fixed rent. Poppy is sown in higher class land.

12968. But on the same land if any other crops are sown will you get the same rent?—The rent is fixed, but occasionally where a tenant sub-lets a little land to another tenant, or sublets his own farm, he gets a little higher rent: in place of Rs. 4 he gets Rs. 5 if poppy is sown.

12969. You say they have not to pay any interest on their money advances: are you sure of that?—Yes.

12970. Are you acquainted with the forms issued by the opium Department for advances for poppy and for sales?—A register is kept in which entries of the advances are made. When the Lambardar and tenants go to get advances the entry is made in the register, but I do not know of any lease or written undertaking.

12971. Do you know whether these forms in the Benares Agency are similar to those in the Behar Agency, permitting the Sub-Deputy Agent, under certain conditions, to impose any penalty he pleases, and to recover it in any way he thinks fit for any failure of compliance?—I am not acquainted with any such condition. When they get an advance the officer of the Department goes to see that the quantity of land for which he has taken the advances is actually cultivated. If he fails to cultivate the quantity the money is recovered at the end of the cultivation.

12972. You do not know the exact conditions?—There is no such condition as you have mentioned.

(*Mr. Wilson.*) I am informed at this moment by Mr. Rivett-Carnac that the condition in the Behar agreement is not in the Benares agreement.

The witness withdrew.

Mr. H. Sharpe called in and examined.

12973. (*Mr. Mowbray.*) I believe you reside at Rampur?—Yes.

12974. You are not in any way connected with Government?—Not in any way.

12975. You yourself have written to the Commission offering to give evidence on the subject?—Yes.

12976. What opportunities have you had of studying the opium question?—I have been seven years residing in the district amongst the natives of India, and I have become thoroughly acquainted with the villagers. As an indigo planter I have had every opportunity as far as my district is concerned.

12977. Have you been living with other Europeans?—No, entirely alone.

12978. What opinion have you formed with regard to the consumption of opium in the district where you have been living?—I think if you take opium from the natives of India it will be unfair, unnecessary, dangerous, and would ruin a great industry. It would be unnecessary, because the consumption of opium in the district is confined to a very few of the upper classes of the native community, those who are able to afford the luxury, the influential class.

12979. You say it would be unfair: what do you mean by that?—If you take opium away from the native of India you leave him no stimulant to fall back upon, and owing to caste prejudice you can give him nothing in exchange. The religion of the Hindu caste and of the Mahomedan forbids intoxicating liquors, and save opium and *ganja* he has practically no other stimulant on which to fall back. A Brahmin cannot even smoke tobacco. The natives of these districts are nothing if they are not abstemious. They have few luxuries, and certainly cannot afford to give up one of the few luxuries available to them.

12980. Have you formed any opinion as to the effect of opium upon the health of the people amongst whom you have been living?—I know many an opium-eater, and I believe that opium taken in small quantities is more beneficial than otherwise, especially when accompanied by a light, inexpensive diet—a milk and agricultural produce diet.

12981. Is that view founded on your own personal observation?—On my own personal observation, also on the opinion of many natives whom I have asked on the point.

12982. Have you seen any persons who take opium in ... quantities?—Yes, to excess; and I think there is nothing debased about them as there would be if they drank to excess.

12983. What do you mean by excess?—Large quantities, but I will not go into weights.

12984. Have you any idea of what you mean by excess?—A man, for instance, who will spend two annas a day on opium takes it in excess.

12985. Have you formed any opinion as to the comparison between opium and alcohol?—Alcohol affects a man in a very different way. I do not think opium will affect his constitution as alcohol will. Of course if he becomes a confirmed opium-eater he cannot give it up.

12986. Is there much alcohol consumed in the district where you live?—No, only among the lower castes.

12987. You say that prohibition would interfere with a profitable industry?—Yes; poppy is one of the best paying crops to the cultivator that he can sow, considering the cost of seed, the labour required, and the short time for which it occupies the land, whereby a grain crop may also be sown and reaped within the year. The actual opium extracted from the poppy is the chief, but not the only, source of profit to the cultivator; the seed being also valuable as an oil seed, fetches a good price. The seed is largely used in the country, and is also exported to Europe.

12988. Have you known instances in which persons who have cultivated opium have been refused permission to go on cultivating?—Yes; in a few villages in my neighbourhood during the last three or four years the selling of opium has been discontinued. I should like to hand in an expression of opinion signed by over 300 cultivators who have suffered from this.

12989. Are they personally known to you?—Yes, they are the chief zemindars and cultivators of the villages in question.

12990. You can vouch for the authenticity of it?—Yes; I have also another expression of opinion that I wish to put in signed by 1,445 of the chief zemindars, landowners, and cultivators of the various villages in the immediate neighbourhood of my factory, pointing out the loss they would incur if poppy cultivation were done away with.

12991. Can you give me any opinion with regard to the precise question I asked as to the persons who had been refused permission to cultivate—whether they have tried to get permission?—They often come to me and ask me to

assist them in getting the cultivation of the poppy reintroduced into the villages, and as a matter of fact I have heard it said that it was probably because it would affect my indigo sowing that I did not assist them.

12992. I understand the petitions, for the authenticity of which you vouch, are to the effect that poppy cultivation is a valuable one, and one which the petitioners would object to be deprived of?—Yes

12993 (*Mr. Wilson.*) Where is Rampur?—On the borders of Ghazipur and the Benares districts.

12994. How far from Ghazipur?—About 28 miles.

12995. What are you engaged in?—Indigo planting

12996 When did you come to this country?—Seven years ago.

12997 You think that opium is actually beneficial?—When taken in small quantities by the natives

12998. I presume you take it?—No, I do not touch opium. To begin with, I am not a native · the native is a vegetarian, and I am not That is one reason For another thing I do not think it is good to begin a bad habit of that description. I do not touch spirits.

12999. Are you aware that several witnesses have told us that the evil effects of opium are very much obviated by a good rich diet?—I think just the reverse. I think that a light milk and agricultural produce diet is far more desirable—especially milk diet. The natives tell me so.

13000. Are the petitions in the vernacular?—They are in the vernacular The following are translations of them :—

I. "We the landowners and cultivators of the villages of Sayadpur, Dahan, Aunrehar, Karampur, Dahra Kalam, Newada and Chakia, Hasanpur and Bhadsen, Dinoura and Bhabhaura, Gzgadharpur, Sadi-Badi and Mamudhpur, [illegible]

Signed by one thousand four hundred and forty-five (1,445) of the zemindars (landowners) and cultivators of the above-named villages"

II. "We the Landowners and cultivators of the villages of Rampur and Inchevel, Phandaha, Ghogowa, Babora, [illegible] inconvenience, and with difficulty pay our rents to the [illegible]

Signed by three hundred and nineteen of the chief landowners and cultivators of the villages named."

Adjourned till to-morrow at 10-30.

At the Old Mint House, Benares.

FORTY-FIRST DAY.

Tuesday, 9th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B (IN THE CHAIR).

[illegible] BAHADUR. | MR. A. U FANSHAWE
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M P.

MR J. PRESCOTT HEWETT, C.I E, *Secretary*.

MR. MADHO PRASAD called in and examined.

13001. (*Mr Wilson*) Are you the Editor of an Indian Newspaper?—Yes.

13002 What is the name of it?—*Khichri Samachar*.

13003 What is the meaning of those words?—It means a mixture of three things

13004 Where do you live?—In the Mirzapur District.

[illegible]

13006. For how many years?—25

13007 What special opportunities have you had for observation?—Whilst I was in the Police Department as Sub-Inspector, as well as in several other capacities as a Government servant I have also received local information during the time of my Editorship

[illegible]

13009. Do you mean 30 per cent. of grown up males?—Yes

13010 Is there any smoking, and if so, what is the proportion?—About 10 per cent

13011 Mostly males?—Yes

13012. At what age is the habit generally acquired?—20.

13013 What motives induce people to form the habit?—The society of consumers, and desire to stay for a longer time with the opposite sex in cohabitation

13014. Is the opium habit easily relinquished at once or gradually?—It is very difficult to give up at once the long acquired habit, but sometimes is done under compulsion.

13015. Is there a marked difference between moderate and excessive consumers, and if so, what is the proportion of excessive consumers?—The number of excessive consumers is very small in comparison with the moderate consumers.

13016. What proportion of their income do habitual consumers spend?—Nearly one-fourth of their income; sometimes one-third.

13017. What class of society are you speaking of: do you mean poor or rich people?—Rich persons.

13018. You mean that rich persons spend as much as one-fourth of their income ?—One-third.

13019. Wealthy people with plenty of money ?—Yes.

13020. (*Chairman.*) They spend one-third of their income ?—Yes.

13021. Are you clear upon this point ? The question is what proportion of their income do habitual consumers spend on opium ? You have said nearly one-fourth, and sometimes one-third ?—Yes.

13022. If a man has many hundreds of rupees he cannot possibly spend one-fourth on opium, can he ?—He does not eat it himself: he also induces others.

13023. (*Mr. Wilson.*) Is there a general tendency to increase the dose ?—Yes.

13024. What are the results physically, mentally, and morally ?—It makes one ugly and thin. They grow weak in mind as well. The young ones are debauchees and have no principles.

13025. In what proportion of cases are injurious results apparent ?—In 10 per cent. of the total consumers.

13026. Is opium generally believed to be a protective against fevers ?—It acts as a medicine in cases of fever, asthma, cold, dysentery, etc., and it is also applied externally.

13027. Do you really think it is a protective against fever ?—Yes, somewhat.

13028. Is it specially useful in malarious districts, or believed to be so ?—It is often useful in malarious districts.

13029. Is it necessary or believed to be necessary to enable working people to get through their daily toil ?—Yes, the working people would feel inconvenient and uneasy unless they get their daily dose of opium.

13030. I suppose you mean those who are in the habit of taking it ?—Yes.

13031. Those who are not in the habit of taking it can manage their work very well without it ?—Yes.

13032. Is it looked upon as disgraceful ?—Yes.

13033. Is it desirable to prohibit the sale of opium except for medical purposes ?—Yes.

13034. If that were done, would the public approve of it ?—Yes.

13035. If prohibitive measures were adopted, would it be desirable to make a special provision, by establishing a register of opium consumers, for the wants of those who are already habituated to the use of the drug ?—Yes, it would be desirable to keep such a register with the Civil Surgeon of the District and the sale of opium also ought to be superintended by him. New consumers should not be allowed.

13036. In what poppy-growing districts have you had experience ?—Mirzapur, Cawnpur, Jaunpur, Allahabad, Benares and Basti, etc.

13037. Is the cultivation of poppy popular ?—No.

13038. Is the poppy crop more profitable to cultivators than other crops ?—The cultivation of the poppy is not more profitable than that of any other crop considering the trouble and expenses of the cultivators.

13039. Is any pressure brought to bear by Government officers to induce cultivators to grow poppy in preference to other crops ?—Yes, some pressure is brought by the Government such as advancing money, etc.

13040. Have you any general remarks to make on the subject ?—The cultivators are pressed to grow the poppy by payment in advance called *Dádni* at the rate of Rs. 5 to Rs. 8 per bigha. No person is allowed to pass by the places where the poppy is grown; if a man passes by, he is accused of plucking off the poppy buds. In order to get the advance money, the cultivators have to pay something as a bribe to Lambardars as well as to other subordinates in the Opium Department. At the time when crop is ready, persons charged with the office of measuring the poppy field use small measurement and wrong weights in weighing. Sometimes they play tricks with the cultivators by secretly throwing some *kachi afim* in their houses through the help of the policemen. In the same way they have to give a bribe to the officers who make the contracts. They have also to pay something to the Treasury people when crediting the money in the Treasury, the thekadars mix *amiltas, katha* and *gur*, in order to get more profit by increasing the weight, and they sell using false measurement by previously sticking in the scale pan some heavy thing with wax or with similar other things.

13041. Can you tell me what thekadars are ?—They take the contract from the Treasury, paying about Rs. 4,000.

13042. They are persons who are licensed to sell opium ?—Yes.

13043. Have you any further general remarks to make ?—The poppy is grown in nearly 6,000 bighas of land. The annual consumption of opium in the Mirzapur District is about 40 maunds, of which nearly 18 maunds is sold by the Treasurer at the rate of Rs. 17 per maund (it costs him only Rs. 16). The Treasurers don t pay for the sale of opium to the men they engage for the purpose. The thekadars have no fixed price; they can charge any amount they like, and sometimes they sell at the rate of Rs. 23. Their aim is always to make up anyhow the money they have to pay to the Government, which for this year is Rs. 4,000. In order to get a reward the Police often tries unfair means in throwing opium into the houses of persons and getting them arrested. People in their family-quarrels sometimes take a large dose of opium which poison them.

13044. With regard to the complaints and charges that you have alluded to, do you know any of these things yourself, or have you been informed in reference to them ?—I have been informed in many cases.

13045. By persons whom you believe ?—Yes.

13046. Do you think it is really correct ?—Really correct.

13047. (*Mr. Haridas Veharidas.*) I believe you were a Police officer before you occupied your present position ?—Yes.

13048. You say that there were mal-practices in the Police Department ?—Yes.

13049. Have you had any personal knowledge of them ?—Yes, I have personal knowledge.

13050. Have you taken part in them ?—When I got information and made enquiry, and when I found that a charge was quite false, I left the accused: I never convicted the man. Therefore I left the Police Department.

13051. (*Mr. Fanshawe.*) I understand that the newspaper of which you are Editor is a weekly newspaper ?—Yes.

13052. Will you tell me what is the average number of your subscribers ?—About 400.

13053. Do you issue as many as 400 copies to your weekly subscribers ?—No, about 250; I send 150 to correspondents and other persons.

13054. You say that 40 per cent. of the adult population of the Mirzapur District consume opium. Are you aware that the population is over one million ?—It is 11 lakhs.

13055. It appears from the papers before us that 46 maunds of opium are consumed among a population of a million ?—Yes.

13056. Then how can 40 per cent. of the population consume opium ?—18 maunds are easily sold by the Treasury.

13057. There is a consumption of 46 maunds among a population of a million: how can that work out to 40 per cent.? Does not that seem an excessive estimate ?—I believe out of 100 persons there are 40; 30 males, 4 females, and 6 children.

13058. Your remarks as regards poppy cultivation are not, I suppose, founded on personal knowledge of cultivation. You are not an agriculturist yourself ?—I have information on the subject when I was in the Police Department. I had often occasion to make enquiry, and I find that such things often occurred.

13059. But not from actual acquaintance with the conditions of poppy cultivation ?—Yes.

13060. Did you intend to say that there was a large number of suicides owing to opium when you spoke about family-quarrels ?—Yes.

13061. Are there many suicides attributed to opium in the Mirzapur District ?—If I saw the Crimes Report of this year I could tell you.

13062. Can you say, speaking generally, whether there are many ?—Yes.

13063. Do you mean 8 or 10 in a year ?—About 10 I should think out of a hundred.

13064. (*Chairman.*) How long were you in the Police Force ?—Nearly 10 years.

13065. What was your rank ?—Sub-Inspector.

13066. Why did you leave the force ?—There were dishonest things to be done, and therefore I resigned and started my press, doing work for the public good.

13067. You wish to tell us that during your service in the Police you were engaged in perpetrating acts of

dishonesty ?—Dishonesty. I made my statement before the Police Commissioners in 1891

13068 A public statement ?—Yes, before the Police Commissioners, of the mal-practices of which I had knowledge and had seen.

13069. (*Sir James Lyall.*) That was after you left the police ?—Yes

13071 You would recommend that ?—Yes.

13072 What would you recommend with reference to alcohol ?—Alcohol also is bad, worse than opium

13073 Therefore you would desire to see that still more strictly prohibited, if possible ?—Yes

the Department was not for a good man, but for persons who tried to convict, I left the service

13075. Did you think those things were wrong ?—Yes.

13076 Why did you do them ?—My conscience does not allow me to do such things

13077. But you did do them ?—No, never.

13078 (*Mr. Haridas Veharidas*) Were you dismissed ?—No, I resigned.

13079 Do you say you made a statement after you resigned ?—After my resignation

13080. How long after ?—I think about a year.

The witness withdrew.

Mr. ISAN CHANDRA ROY, M B, called in and examined.

13081 (*Sir William Roberts.*) Are you a medical practitioner in Benares ?—Yes

13082 You have a medical degree I believe ?—Yes

13083 Where did you get it ?—In Calcutta Medical College

seat of Hindu religion, one has the opportunity of seeing representatives of almost all the races inhabiting India in the form of small communities who have settled here Professionally I have to come into contact with a certain section of the people who habitually indulge in the drug in question

13086 What do you mean by a certain section of the people ?—The Mahomedan section of the people

13087. What is your experience amongst them ?—About 75 per cent are addicted to the use of opium in one form or another.

13088 (*Sir James Lyall*) Do you prefer to Mahomedans generally, or one particular class ?—Mahomedans generally

13089 Benares Mahomedans ?—Yes About 75 per

Among retired Bengalee gentlemen who spend their last days in Benares I have occasion to see them forming the habit for getting relief from chronic ailments, such as diarrhœa, diabetes, gout and rheumatism, etc

13090 Is there any marked distinction between moderate and excessive consumers ?—Amongst all people who habitually use the drug there is a marked difference between moderate and excessive consumers I should think 90 per cent. of them may be classed under the latter head.

13091 Do you mean 90 per cent of consumers consume it to excess ?—Yes

13092. That is, only 10 per cent use it in moderation ?—Yes, I mean people who habitually use the drug

served amongst all sections of the community, but I find the Mahomedans mostly addicted to it.

13094. Do you find that the use of opium under its varied forms of eating and smoking is much the same ?—The sensible effects are much the same

13095 Varying, of course, with the quantity taken ?—Used in any of the different ways its sensible effects upon the constitution are pretty nearly the same, varying, of course, with the quantity taken, with the constitution of the consumer and the frequency of its use

13096 What is your experience as to the effects of moderate use ?—When taken in a moderate dose, the usual results of its action are that the mind is exhilarated, a general warmth is experienced, and a pleasurable condition of the whole system ensues But after a few hours when the effects pass off the consumer feels depressed and a sense of general discomfort supervenes, giving rise to a train of peculiar symptoms such as yawning, lassitude and a general aching sensation in the body particularly the calves

13097 What would be your general estimate of a moderate consumption in point of quantity ?—About 8 or 10 grains of crude opium per day

his muscular energy is considerably lessened, a desire for repose becomes a paramount necessity and a tendency to sleep ensues The mouth and throat become dry, hunger diminishes and the bowels become torpid

13099 What are the effects of the habitual excessive use ?—All the above effects are hastened and heightened in proportion The period of depression comes sooner

In fact, he becomes impotent

13100 You have told us that 75 per cent. of adult Mahomedans consume opium ?—Yes

13101 And that 90 per cent of these take it in excess ?—Yes

13102 That is, more than one half of the male Mahomedan population of Benares take opium in excess, and these effects are seen in them. do you mean to say that

not relieved even by opium. Of course all these effects are modified by the constitution of the individual, length of time of use, and the peculiar circumstances of the consumer

of the rich ?—
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13104. Does that description apply generally to the rich Mahomedans of Benares ?—It may apply to others as well.

13105. You are not a Mahomedan yourself ?—I am not.

13106. What is the effect on the morals of the poor ?—It is among the poor that the most degrading effects are manifested. They are made lazy and unable to work for their living, but at the same time they must satisfy their opium-craving! They are necessarily driven to have recourse to all sorts of vicious acts such as petty thefts, pick-pocketing, giving false evidence, etc. But it is a noteworthy fact that opium-eaters are seldom found entangled in daring acts of crime such as robbery or dacoity, simply for the reason that they are physically incapacitated by the effects of opium, and not from any want of motive. Falsehood and exaggeration are their invariable attributes. It is true that opium, when indulged in excessively, produces the most melancholy effects both on the mind and body, and it is also true that either having a strong will power or on account of good nourishing food some can maintain their health and activity of mind and body without becoming slaves to it, but still, in my opinion it is of all indulgences most wonderfully seductive, and to break off the habit becomes an impossibility to the majority of its votaries. It is, therefore, reasonable to conclude, that in a people or a nation, if the vice becomes widespread, it becomes a serious obstacle to progress as a whole.

13107. What is the opinion of the people with regard to the non-medical use of opium ?—The disposition of the people of India with regard to the use of opium for non-medical purposes, with but few exceptions, seems to be unanimous. Even the confirmed opium consumers condemn the habit and would fain give it up if they could. All sections of the people believe it to be a pernicious and most degrading habit.

13108. Are you in favour of prohibiting the growth of the poppy ?—No, I am not. I am for limiting the use of opium strictly for medical purposes. Its use as a narcotic indulgence should be prohibited by laws, of course making allowance for those who are already confirmed in the habit. But at the same time the people of India are unwilling to bear in whole or in part the cost of prohibitive measures.

13109. When you speak of opium from a medical point of view you mean in regard to its medicinal use ?—Yes.

13110. What are your proposals with regard to poppy cultivation ?—*Prohibition of export-trade is not likely to* fulfill the cherished objects of those who want to reclaim China from the opium-habit, inasmuch as such a measure would only stimulate indigenous cultivation and larger supply from other countries, as has been so forcibly urged by the Bengal Chamber of Commerce. I would, therefore, venture to propose the following measures :—

(*a*) Cultivation of the poppy and the manufacture of opium should be left intact, as it is, for purposes of export and medical use.

(*b*) The consumption of opium as an indulgence by the Indian people should be put a stop to by legal prohibition.

(*c*) The cost of partial prohibitive measures and the loss of revenue from less consumption *in India* should be recouped by economical reforms in certain departments of State where there are rooms for such reforms.

13111. What is the general effect of the use of opium ?—Opium is one of the most invaluable therapeutic agents known. No other drug can compare with it in its power of assuaging pain, soothing nervous irritability in its various forms, and as a sedative and suporific it stands unequalled. But it is none the less a poison. Like all other good medical-agents its use is prescribed by even laymen, and people often betake themselves to it without any proper medical advice. I have very often seen men who commenced its use for the relief of a certain ailment, but under its seductive influence had to increase their daily dose and passed on to the habitual consumer of the drug. Its use as an indulgence on health is to pervert the normal functions of the system and to reduce its votaries gradually to a most deplorable state of helplessness both mentally and physically.

13112. Have you observed its effect in the case of infants ?—There is a common practice among the women of the labouring classes to dose their infants with a small quantity of opium before going to work. But children being very susceptible to the action of opium many of them are sacrificed. I believe there is hardly any physician who has not come across such a melancholy case. I believe the practice is so common that there must be many more deaths than are brought before the public eye.

13113. I presume that is a supposition ?—The last portion is supposition only.

13114. Have you any observation about the use of opium in cases of suicide ?—Opium being easily obtainable in the bazar, it is very frequently made use of, especially by females of this country for suicidal purposes. The joint family system is the rule in India amongst all races, and one can fairly imagine that trifling causes often become the source of family broils, and it frequently happens the quarrel ends in the suicidal death of a much-abused *Bahu* (daughter-in-law). Cases of suicide by opium are so numerous and common that a medical man, whether as a student in our local colleges or as a practitioner afterwards, is bound to meet with a lot of such cases, and I am sure if statistics were taken of the known cases of suicidal deaths by opium, it would simply reveal a most harrowing detail of human misery. If opium be not so easily procurable, I am led to think that cases of suicide would be less common.

13115. You are aware that statistical accounts have been taken, the result of which is not quite in accordance with that ?—I have not seen them. In my opinion if the drug opium is classed and sold as *a poison* under penal regulations and made purchasable from chemists only, the appalling number of infant mortality and that from suicides, would be very much reduced.*

13116. What is your view of opium as a febrifuge ?—To me it seems a popular error. I was for three years practising in a malarious district of Bengal. I did not see people there use opium for the purpose. On the contrary, I have seen opium-eaters suffering from malaria just as those abstaining from it. In Benares I have to treat many cases of ague among my opium-eating patients, and nothing but quinine relieves them.

13117. (*Chairman.*) You say that except for medical purposes opium should be stopped by legal prohibition : would you recommend the same process in regard to the use of alcohol ?—Yes.

13118. And in regard to *ganja* ?—Yes, with regard to all drugs of the hemp plant, *ganja*, of course, is very injurious, but *bhang* is not so injurious.

13119. You would not of course include tobacco ?—No.

13120. (*Mr. Mowbray.*) When you say that the *disposition* of the people of India with regard to the use of opium for non-medical purposes, with a few exceptions, seems to be unanimous, are you speaking of what you believe to be the general opinion of the people of India, or of the people with whom you have been directly in contact ?—The people with whom I have had occasion to talk on the subject, that is, the people of Benares.

13121. You use the expression "the people of India :" do you think it probable that their opinion would agree with what you have heard in Benares ?—Yes.

13122. You are not a Mahomedan yourself ?—I am not.

13123. But the evidence you have given principally refers to the consumption by Mahomedans, does it not ?—Yes.

13124. Not being a Mahomedan, do you think that you are in as good a position to express an opinion as to the views of the Mahomedan population with regard to the prohibition of opium as if you were a Mahomedan ?—I see Mahomedan people very frequently. I am family physician to the ex-Royal Princes of Delhi, resident in Benares. They are a very influential family, and they have a large number of Mahomedan dependents. They are located in a Mahomedan centre, and as their family physician I have frequently to go and see them. I come in contact with all sorts of Mahomedans there, the upper classes as well as the lower. Besides that I have an extensive practice amongst the Mahomedan raises (gentry) of the city.

13125. From your evidence it is clear that a very large number of the Mahomedan population are addicted to the use of opium ?—They are.

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*[Note by Witness.—In the course of my examination before the Royal Commission on Opium yesterday, it was pointed out to me by Sir William Roberts that my observation regarding the number of suicides by opium contained in my printed "Abstract of Evidence" was not borne out by the statistics already taken. As I had not the advantage of seeing any such statistics, I could not on the spur of the moment venture any opinion in the matter. I now beg to point out that no reliable statistics of such suicides can possibly be obtained; because only an insignificant number of suicidal deaths come to the knowledge of the authorities, *post-mortem* examinations and coroners' inquest being unknown here except in Presidency and Zilla towns, and even there in rare instances. Medical practitioners know and have the opportunity of knowing more than Government statisticians. By the words "if statistics were taken, etc.," in my abstract, I meant to convey that "if it were possible to take statistics of suicidal deaths by opium with any degree of accuracy," etc., etc.

I would desire and venture to hope that my evidence on the point may be considered with the modification noted above.

It is needless to add that people generally try to conceal and suppress such occurrences in order to escape scandal and social degradation.]

13126 You think you have had an opportunity of gauging their opinions, and you believe that they would not object to have the drug prohibited ?—At least as far as I have sounded their opinion on the subject, without an exception [illegible]

13127 You say that the consumption of opium as an indulgence should be put a stop to by legal prohibition have you thought out the means by which you would supply opium for medical purposes only ?—Other poisons, such as arsenic and strychnia are sold, and if opium were sold in the same way I think that would do.

13128 Your idea is to put opium under the same restriction as poisons in this country ?—Yes

[illegible]

will not sell

13130 I suppose there is no large body of people in the country who are anxious to take arsenic habitually ?—Certainly not In the case of opium they are, and there is much greater difficulty.

13131. Much greater difficulty than in dealing with arsenic. Have you any idea how many of these banias there are who sell arsenic, comparing their number, for instance, with opium shops ?—I think there are more of bania shops than licensed opium shops

13132. Then your proposal if adopted would increase the number of places where opium could be bought ?—Yes, that would be so

13133 I admit that if people who wanted to purchase could only purchase under certain conditions, and if you could get thoroughly trustworthy people to sell, you might work it ; but I should like to know whether in your opinion you could get such a large number of trustworthy people with respect to a drug which is so much desired as opium ? —In the case of opium, certainly we shall not find it work so satisfactorily as with other poisons

13134. *You admit that there is much greater difficulty ?*—Certainly

13135 (*Mr Haridas Veharidas*) I believe these licenses for poisonous drugs are issued by the Magistrates ?—I believe so

13136 There are of course drugs, like arsenic and others equally poisonous with opium ?—Yes, more poisonous

[illegible]

13138 Opium is easily got although it is a poison —more easily than other poisonous drugs ?—Yes

13139 Do you mean to say that opium should be recognised as a deadly poison, and that its sale should be restricted in the same way as arsenic and other things of that kind ?—Yes

13140 (*Sir James Lyall*) What is your medical degree ? —B M.

13141. Where did you take it ?—At Calcutta Medical College

13142 Do you administer medicine on the European system ?—On the European system. We have to modify it sometimes when we see people of a particular disposition Generally speaking, we practise on the English method, but we sometimes adopt our practice to the disposition of the people

13143 Do not a great number of Mahomedans prefer the *Yunani* system ?—Yes, some of them do prefer it, but now-a-days most of them give preference to the English system

13144. There is very little work for the *Yunani* Hakims now in Benares ?—They too have an extensive practice in comparison with other practitioners

13145. The Hindu Vaids also ?—Yes.

13146. They have an extensive practice ?—Yes

13147. You say that opium should be made purchasable from chemists only what do you mean by chemists ?—I would include the banias who sell native drugs

13148 I suppose there must be thousands of their shops in Benares ?—I could not give you an exact idea, but, of course in every lane you meet one or two shops

13149 Would these banias supply opium at discretion, or would you make it a rule that you would only give opium [illegible] medical [illegible] get [illegible] im-[illegible]

13150 You would limit it to medical prescriptions ?—Certain men would get a certificate or permission from a Magistrate or public man

13151. Would it not be very unpopular to make it a rule that a man must not get opium without an order from a Magistrate ?—Certainly it will not be looked upon in a very good light by all people, at least by opium consumers

13152 If you allowed prescriptions, would you also be liberal in that respect, would you allow the *Yunani* Hakims and Vaids to prescribe ?—I do not think they do prescribe largely.

13153 Would they have the power to give a prescription to enable a man to get opium ?—Certainly not

13154. Who would be the medical people who would be allowed to give a prescription ?—For medical use of course Doctors and Hakims and Vaids should be allowed to prescribe opium as they do other poisons.

13155 It would be a very good thing for the Hakims and Vaids if nobody could get opium without their prescription ?—Certainly from a professional point of view they might make a good deal out of it

13156 Have you any experience of the use of opium by villagers, or is your experience practically confined to the city ?—Practically to the city

13157 When you were talking of 90 per cent. of consumers taking it in excess you were talking of the city ?—The city of course, but I have some idea of the villages They do not use opium so largely as the city men do

13158 You have mentioned that particular patients of yours among the Mahomedans are members of the Delhi Royal Family —they are retainers ?—Yes

13159 They are very idle, are they not ?—They are Government pensioners

13160 They are necessarily a very idle class ?—Yes, very

13161 More addicted therefore than other Mahomedans, I suppose ?—Of all people here they are mostly addicted to it

13162 (*Chairman*) Summing up your evidence, it comes to this, does it not, that in your view the use of opium, like that of alcohol and other stimulants, is productive of much evil, and you would desire to see opium as you would desire to see alcohol and other similar stimulants, prohibited except for medical purposes ?—Yes.

13163. And you believe that such a prohibition would be received with favour by the people ?—Yes.

13164 As regards the cultivation of the poppy and the manufacture of opium you would leave existing arrangements undisturbed ?—Yes

13165 You do not desire to see any step taken by the Government to interrupt or put an end to the trade in opium with China ?—That is so.

13166 (*Mr Wilson*) I wish to call your attention to a letter of which I will read a copy from the Secretary of the Government of the North-West Provinces and Oudh to the Inspector-General of Civil Hospitals, North-West Provinces and Oudh, dated Allahabad, 4th December 1893. "Sir, I am directed to inform you that the Royal Commission on Opium will visit these Provinces early in [illegible] ngs at Benares [illegible] January 9th to [illegible] This Govern-[illegible] Government of [illegible] ve evidence before the Commission on one or more of the points specified at the foot of this letter, and it is understood that you have selected seven Civil Surgeons, a number of

Isān ...dra M.B. 1894.

Assistant Surgeons and Hospital Assistants and some non-official Medical practitioners for inclusion in the list. The Commission have asked to be furnished with an abstract of the evidence of each witness, and I am to ask you to obtain from each a brief memorandum of the evidence which he would be able to place before the Commission, that is to say, a statement of facts within his knowledge and of his opinion on the several points, and to submit the memoranda as soon as possible. It might be advisable also particularly in the case of officials, for the memorandum to contain some short mention of the length and nature of the experience on which the witnesses evidence is based I have the honor to be, Sir, your most obedient servant, (Sd.) J. W. , Secretary to Government, North-Western Provinces and Oudh.

Points of evidence :—

(1) The consumption of opium by the different races, and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people ; (2) the disposition of the people of India in regard to (*a*) the use of opium for non-medical purposes, and (*b*) their willingness to bear in whole or in part the cost of prohibitive measures ; (3) ; (4) ; (5) the effect of the use of opium from a medical point of view and the matters connected therewith observed by the witness in one or more capacities ; (6) ; (7) the consumption of opium as a ferbrifuge in malarious tracts." This letter has been endorsed as follows :—" Forwarded to Babu Ishan Chunder Roy, M.B., with the request that he will be good enough to furnish the abstract required by the Commission at his very earliest convenience. (Sd.) A. Cameron, Civil Surgeon, Benares, 13th December 1893." —Will you tell me if you received that letter ?—Yes, it was forwarded to me.

13167. Now I will read a letter from the Collector of Benares addressed to yourself, dated 31st December 1893. " Subject.—Has the honor to inform him that the 9th of January has been fixed for his examination at Benares before the Royal Opium Commission. The time and place where he will be required to attend will be communicated to him as soon as it has been settled. (Sd.) J. H. Cameron, for Collector."—Did you receive that ?—Yes.

13168. I will now read another communication from the Collector of Benares to yourself, dated 3rd of January 1894—" Subject.—In Continuation of this office No. 839, dated 31st December 1893, has the honour to inform him that under instructions received to-day from Government, he is not required to attend to give evidence before the Royal Commission on Opium. (Sd.) R. H. Brenton, Officiating Collector." Did you receive that ?—Yes.

13169. Will you tell me when it became known what was the character of the evidence that you were likely to give here ?—On the receipt of the first letter I prepared my abstract according to the wishes conveyed in that letter, and I sent it in.

13170. To whom ?—To the Civil Surgeon.

13171. (*Chairman.*) On what date ?—I do not remember the date.

13172. (*Mr. Wilson.*) You can probably say whether you sent it before the receipt of the second letter or before or after receipt of the third letter ?—Before the receipt of the second letter.

13173. Did you have your evidence printed yourself ?—Yes.

13174. Did you send a printed copy in ?—No, I sent a written copy. I got it printed only three or four days ago. When I received an intimation that I should not be produced as a witness by the Government I got it printed myself.

13175. Can you tell us at what period in connection with those two letters you sent in your written statement ?—I think I got the first letter about the 6th or 7th of December.

13176. If you will look at the date of Dr. Cameron's endorsement you will see that that is not likely ?—Probably it was the 13th when I got the first letter.

13177. Can you give us any idea how long you were preparing and sending in your statement of evidence ?—About a week.

13178. That is some considerable time before the second letter was received ?—I think so.

13179. Are you aware whether any other gentlemen of this city have been placed in a similar position to yourself ?—Yes, I know that three or four other gentlemen have been asked to furnish abstracts and have not been required subsequently to give evidence.

13180. (*Chairman.*) Can you give us the names of those gentlemen ?—I think Dr. Puran Chander Banerji, Assistant Surgeon.

13181. You yourself are not in the Government service ?—No.

13182. Is the gentleman whom you mention ?—Yes.

13183. Are there any others ?—Hakim Mahomed Jaffer.

13184. Where does he reside ?—In this city ; and there is another Vaid whose name is Kanhya Lall Dikshit. I have not had any talk with them.

13185. Is the precis of the evidence that you sent to Government the same as this ?—Nearly the same I think. I added only the third and fourth paragraphs.

The witness withdrew.

(*Mr. Dane.*) I shall be glad to be allowed to make a statement on the subject.

(*Chairman.*) We will call an officer representing the Government at the earliest possible opportunity with reference to the statement we have just heard.

Mr. Ram Kali Chaudhuri called in and examined.

Ram ...li ...huri.

13186. (*Mr. Wilson.*) I believe you are a retired Subordinate Judge ?—Yes.

13187. And late Member of the Legislative Council of the North-Western Provinces and Oudh ?—Yes.

13188. Have you had experience of all classes of people ?—Yes.

13189. For a long time ?—A very long time.

13190. How long ?—Half a century ; I am now in my sixty-sixth year.

13191. Will you tell us what, in your opinion, are the results of taking opium physically, mentally, and morally ?—The results of the habit of opium-eating, whether considered physically, mentally or morally, are bad and condemnable. The consumer as a general rule, becomes both physically and mentally weak and inactive ; and as a consequence loses courage, and his moral conduct suffers so far as it depends on the energy of body and mind, such as the performance of duties requiring activity. In the early stage of the habit sexual virtue is disregarded where the ... is little or no means the habit leads the consumer to commit petty thefts and trickeries.

13192. *Is opium necessary or believed to be necessary to enable working people to get through their daily toil ?*—The consumption of opium is not necessary, nor is it believed to be necessary, to enable working people to get through their daily toil. As a rule, working people have no habit of using opium. Examination of people employed in a mill will prove this.

13193. Is the habit of taking opium looked upon as disgraceful ?—Yes, the man loses the esteem of the people—he suffers in his reputation when he takes it as a matter of indulgence.

13194. Is it desirable to prohibit the sale of *opium* except for medical purposes ? Is public opinion in favour of the *adoption of* such a measure, and in what way could *the loss of revenue* resulting from such prohibition *best be* met ?—*It is desirable* to prohibit the sale of opium, except *for medical purposes* ; and I consider the public opinion to be in favour of such a measure. But I am absolutely opposed—and I think *my* countrymen in general are *too*—

to the prohibition of the sale unless and until the loss of public revenue resulting therefrom be made up in a way [illegible]

[illegible]

expenditure I may add that experience has proved the efficiency of the natives of India in the Government service Their service being cheaper, they should be substituted for Europeans in every possible case, this would result in a great saving.

13195 Is it your opinion that if some prohibitive measure be adopted it will be desirable to make special provision by establishing a register of opium consumers for the wants of those who are already habituated to the use of the drug?—Yes, it is desirable

13196 (*Sir William Roberts*) Is there a marked difference between those who take opium in moderate quantities and those who take it in excessive quantities?—Yes.

13197. What do you think is the proportion of moderate consumers to excessive consumers?—I cannot exactly say the percentage of excessive consumers I very seldom see them in public. Perhaps in a hundred I may have met one or two

13198 Does the statement you have made in answer to Mr Wilson as to the results of opium-eating apply to moderate consumers or to excessive consumers?—Both to moderate and excessive eaters.

13199 (*Mr. Mowbray*) You state that an examination of people employed in a mill proves that working people have no habit of using opium have you had any practical experience of that?—I have had some experience I was some years ago at Cawnpore where there are mills I went to them, and I do not recollect to have seen any working man there taking opium.

13200. Were you directly interested as a partner in any of the mills?—No; I was in the Government service at the time—I was a Subordinate Judge

13201 Did you ask the people in the mills whether they took opium or not?—No.

13202. All you mean is that you did not see from their appearance that they took opium?—Yes.

13203 You are aware that many people have said that from looking at a man it is not very easy to say whether he takes opium or not?—In the case of moderate eaters it is difficult to say, but an excessive eater can be easily distinguished In support of my view in this matter I may say that I have built a large house in the city where more than 100 people were employed, and I did not see anybody taking opium in order to do his daily toil

13204 They might have taken it before they came to work in the morning?—They might

13205 Is not that the usual time for opium-eaters to take their pill—in the morning or evening?—They are poor people. It is very unlikely that such people would do it.

13206. All you can say is that you never saw them taking it?—Yes

13207. And that you did not observe any traces of excessive consumption, you never saw that they had been opium-eaters?—No

13208. What do you mean by "medical purposes" Supposing a man has been once recommended by his native doctor to take opium for some bowel complaint, and he has found it do him good, and he then goes on and takes it, I suppose that is a very common case?—Yes.

13209 Do you consider that a medical use of opium, [illegible]

13210 In fact you would only allow medical uses to be those for which a doctor prescribed opium?—Quite so

13211 Would you allow all classes to prescribe [illegible]

them. I cannot rely on Indian doctors or hakims.

13212 Then what it comes to is that [illegible]

13213 Do you reside in Benares?—Yes

13214. Taking the district of Benares, how many men are there qualified in that way as Europeans or natives [illegible]

only some three or four perhaps on whom I can rely in the city.

13215 Can you say anything about the district outside?—As far as my knowledge outside goes there is no English doctor outside the city.

13216. None at all?—None

13217 I presume from what you have said that you would not be in favour of allowing every hakim who may sell [illegible]

other things

13218 [illegible]

13219 I suppose you can read the danger of untrust- [illegible] opium as [illegible] demand [illegible] not be a [illegible] ng people

13220 (*Mr Haridas Veharidas*) As you have been all your time in the Government service, I presume that from your youth you have been addicted to the European method?—Yes

13221 And you have been treated in that manner?—Yes

13222. I believe you know that there are many natives, the majority of natives, who trust in Hakims and Vaids?—I know that.

13223. You are speaking of your own view?—When I commence getting myself or any member of my family treated by a doctor, I always considered what persons I should prefer to call to my house As far as my knowledge goes [illegible]

preferring the European system of medicine

13224 That is your own individual opinion?—Yes, I do not say it is the universal opinion.

13225 You think that natives brought up in the English method of medicine may be trusted, but not Hakims and Vaids?—That is my opinion

13226 You will remember that you are dealing with the mass and not only with a limited number of educated people?—At the same time you are dealing with the health of our people, and if you trust to imperfectly educated persons the health of our people will not be served.

13227 You propose that in every village there shall be a medical man trained up in the European system?—It is a very difficult thing and up to the present time it cannot be controlled

13228 Will you compare the effects of opium with those of alcohol?—I am not used to alcohol. I belong to the Total Abstinence Society

13229. But the effects of opium and alcohol are the very opposite?—Alcohol makes a man violent, opium deadens a man

13230. Is alcohol prohibited by our religion?—Yes

13231 Is opium so expressly prohibited?—I think so. I have not read in the Shastras

13232. You know that alcohol is prohibited?—Yes

13233. You do not know that opium is expressly prohibited?—I know that things which are intoxicants are prohibited.

13234. But opium is not as expressly prohibited as alcohol is?—Perhaps opium was not known as a medicine in India when those injunctions were laid down. It may have been imported into India from other countries. *Aiphen* has a certain resemblance to *Aiphim*.

13235. I mean that opium is not expressly prohibited by our religion, but, as you say, opium has not such bad effects as alcohol has?—I do not exactly say that opium has no such bad effects as alcohol. I said that opium deadens a man.

13236. Alcohol and opium are two different things?—Yes.

13237. Would you put alcohol on the same footing as to its bad effects?—In comparing the two cases I should say that alcohol is worse than opium.

13238. If a person were inclined to take some stimulant or indulgence, would you like him to take alcohol in preference to opium, or opium in preference to alcohol?—I should like him to use neither.

13239. (*Mr. Fanshawe.*) Is it not the case that among the cultivators and poorer people opium is used as a domestic remedy in the case of pains, rheumatism, and other ailments?—Yes.

13240. Your proposals would not provide for these people being able to get opium for that purpose; that would be one of the great defects of any such proposals?—Quite so.

13241. We have been told by a number of witnesses that people in middle life frequently take opium as a restorative, is that within your experience?—No, it is not within my experience. I was also advised to take opium.

13242. You do not know of any cases where people in middle life have taken opium as a restorative; but if people in middle life do take it in this way, is it to be said that they lose the esteem of their friends and the people around them?—Yes, they do.

13243. As much as others?—They would lose their reputation.

13244. Do you think that if opium were prohibited there would be any danger of an increased consumption of alcohol or *ganja*?—I do not think so.

13245. If you took away opium from the classes of people who now consume it, do you think there would be any likelihood of their turning to another stimulant?—I do not think so.

13246. Your opinions generally would apply to the North-Western Provinces of which you have experience?—Quite so.

13247. (*Sir James Lyall.*) It is a fact, is it not, that opium consumption in the North-Western Provinces, excepting amongst Mahomedans, and in a few cities, is probably smaller than it is in any other part of India?—My experience runs, as I have said, in the North-Western Provinces, but I have no experience of other parts of India. From information that I have received in Rajputana and the Punjab, and perhaps in the Central Provinces, there is more consumption of opium than in other places.

13248. And in Bengal?—In some parts, not in all.

13249. When you speak of public opinion being in favour of prohibition you are only answering for the North-Western Provinces I suppose; you do not mean public opinion throughout India?—It applies to all India. I know the views of almost all respectable people throughout India.

13250. How do you know their views?—I belong to the Total Abstinence Association of Benares, and as such I have occasionally the advantage of receiving communications from other parts of the country. I hear from other friends and I get information in papers. Those are the sources of my knowledge.

13251. Those communications and these papers I suppose are mainly written by Abstinence people?—Those who wrote in the papers may be so.

13252. (*The Maharaja of Darbhanga.*) With regard to the feelings of the ryots, do you think they like cultivating opium or not?—I have no personal knowledge of this part of the subject, but I have information on the subject from people who have been engaged in the cultivation of opium. I have asked them and they have said that they do not hold it in any dislike as people did indigo in Bengal before the indigo agitation.

13253. Is it a paying crop?—It is as paying as wheat and other crops.

13254. Are potatoes and sugarcane more paying?—Sugarcane is a more profitable crop, but it requires greater labour than other crops.

13255. How about potatoes?—Potatoes too.

13256. With regard to the rent payable for opium land in the North-Western Provinces, I believe you know that in Behar and Bengal in the permanently-settled districts the rent of the land is fixed according to the quality of the land. Yesterday we had a witness who told us that there was a special rate for land on which opium was cultivated; what is your experience with regard to that point?—Opium lands have not a fixed rate of rent. When I was in Government service I was sometimes in places where there was opium cultivation, but opium is generally cultivated in lands adjoining villages, and such lands are generally very fertile. In the villages they are generally rented for five or six or seven rupees per annum.

13257. You mean to say that in the North-Western Provinces rent is not fixed according to the crops grown, but according to the quality of the land?—Yes.

13258. (*Chairman.*) Do you take any interest in the proceedings of the Indian National Congress?—Yes, I do.

13259. Has the subject of the prohibition of the use of opium, except under medical certificate, ever been considered by that body?—No.

13260. They have never expressed any opinion in favour of such a prohibition?—No, up to the present time the Congress people have not taken up the question of opium. They took up the question of temperance, and by that they meant that liquor was not to be sold or used.

13261. Has the Congress made any recommendations with reference to the restrictions upon the sale of alcohol?—Yes, they have some resolutions.

13262. But they have not so dealt with opium?—No, opium is not dealt with.

13263. We may gather from that circumstance that the members of the Congress entertain a more decided opinion with reference to the restrictions upon alcohol that they do with reference to restrictions upon opium?—I think that when the resolution about the prohibition of liquor or restriction upon liquor was carried by the Congress there was no thought of comparison between opium and alcohol. They had no idea of opium at the time, that is why opium was left out.

13264. You agree, do you not, that the state of opinion as represented in that Congress is less advanced and matured with reference to opium than it is with reference to alcohol?—They have given as yet no opinion about opium.

13265. They have not felt that the state of opinion was sufficiently settled and determined upon that question?—When they carried that resolution the question of opium was not in their mind at all, so that there was no comparison between opium and alcohol at that time in their minds. We only took up the alcohol question, and resolved upon restriction.

13266. We must not analyse motives of which we know nothing, but the simple fact is that recommendations have been made with regard to restrictions upon alcohol, and no resolutions have been passed with reference to restrictions upon the use of opium?—That is so.

The witness withdrew.

MOHUNT KESHO RAM ROY called in and examined.

13267. (*Mr. Wilson.*) Will you tell us what is the meaning of the word "Mohunt"?—It means a man whose duty it is to make people virtuous.

13268. A teacher?—A religious teacher.

13269. Were you formerly in the public service?—Yes.

13270. As station master and school master?—Yes.

13271. Also teacher to several Rajahs?—Yes.

13272. What have you been doing the last ten years?—While I was station master at Beehea I was very much displeased with the present management of the Government

[illegible] going on in the city; so I [illegible]

13273. Have you been in Benares preaching total abstinence?—Yes

[illegible]

Delhi, etc ;—about the same number

[illegible]

13277. What do you think of opium when it is not prescribed by a doctor at all?—It is very bad.

13278 Is it taken by young men for sensual purposes? —Yes

13279 What is the effect of the habit otherwise? Do you think it has a bad effect in regard to constipation?—Yes

13280 And the digestive powers?—Yes

13281. Are the people inclined to be sleepy?—Yes

13282 And idle and useless members of society?—Yes.

13283. Are they tempted to become thieves?—Yes. They commence stealing shoes when people put them off outside the doors, which is a custom amongst us

13284 What do you say as to those who take opium moderately without increasing the dose?—There is no moderation. First moderation, and then indulgence—that is the case with all sorts of intoxicants

13285. Is opium taken by old men after 40 to keep up their health?—Yes, by some when they are advised by a Hakim or doctor

13286 Does it produce a good result?—I have not seen any improvement in their health by taking medicine in old age They have a belief in these doctors and they lose their health.

13287 Is it your opinion that it produces evil results?—Yes because I have seen many.

13288 They have become idlers and die miserably?—Yes

[illegible]

and they would become good men afterwards

13290 You think there is too much used at present?—Not too much used at present in Benares, it is only used in Mahomedan cities, not in Benares Still, to please men is generally the view of the present Government, and that would be the best plan

13291 To give tickets to those who are to be allowed to have it?—Yes, to consumers

13292 If you could have your own way you would do away with it entirely?—Yes Two years ago there was a riot in Benares and hundreds of opium eaters and the consumers of other drugs were caught by the police and sent to jail and remained there some of them for two or three months without any sort of intoxicants

Moh... Kesho Ro...

13293. Do you think that if there was some law severely [illegible]

to Queen Victoria, our Empress

13294 If that were done?—Yes, not only with regard to opium, but all sorts of intoxicants

13295 (*Mr Mowbray*) You are not a Mahomedan?—No.

13296 You are giving us the views of the Mahomedans?—Some Mahomedans, say ten per cent, those only who have no faith in the Koran, or are not strict followers of the Koran, indulge themselves

13297. They are the principal consumers of opium in Benares?—Yes

13298 You come to express the views of the Mahomedans [illegible]

13299 (*Mr Haridas Veharidas*) Is not Mohunt a word which means the head of a particular Mut?—Yes.

13300 Where the Gosains live?—Yes.

13301. Are you the head of a Mut?—I am not that sort of Mohunt, there are several sorts.

13302 What are you the head of?—I am the head of the whole of Benares All India regards me

13303 You passed ten years of your life shut up?—Yes

13304 Of course you are not a family man?—Now I am not a family man.

13305 You were?—Yes

13306 Before you were a Mohunt?—Yes.

13307 Do you keep money with you?—Yes, I keep money and I keep books I keep house and everything I simply keep aloof from bad things

13308 Perhaps you have not a clear idea of Mohunts? —I can explain if you like There are many kinds of Mohunts.

13309 You say that in order to get a pice opium-eaters become thieves?—Yes.

13310 Do you mean all classes who take opium, or only the poor?—Most of them

13311 [illegible] you do not [illegible] pice?—R[illegible] guardians [illegible] sarily [illegible] pleased and not give them money, and they must steal it from their houses or others

13312 But suppose these rich men are themselves masters of houses will they also, in order to get a pice, become thieves?—If masters become consumers they will ruin their whole families.

13313 (*Sir James Lyall*) Did I understand you to say that not much opium was used in Benares, but that it would be advisable to have some new rules to please the present Government?—Yes

13314 What present Government do you mean?—The English Government by whom we are governed

13315 By whom the Commission has been sent out? —Yes

13316. You do not think it necessary yourself, but that to please the Government it may be as well to have some new rules?—Yes because the country is being ruined, we are all starving, there are 50,000 people in Benares half starving.

13317 I understand that you made yourself a Mohunt, that you conferred the honour upon yourself?—Yes, there are certain rules binding on Mohunts

The witness withdrew.

Dr. A C. BANARJI called in and examined

Dr... Ban...

13318. (*Sir William Roberts*) I believe you are a medical practitioner in Allahabad?—Yes

13319. You are a fully trained and qualified man?—Yes.

13320 You have lately been House Physician at the Medical College Hospital, Calcutta?—Yes.

13321. How long have you been a medical practitioner? —For the last 13½ years.

13322 What have you observed?—In the course of my practice, extending over a period of 15 years and a half, among a mixed population of Hindustanis, Bengalis, Mahomeda[illegible]

ans and Christians, I have not found any deterioration in the moral and physical condition of the people which can be attributed solely to the use of opium in moderate doses. The excessive use has in some cases produced symptoms of inactivity of brain power.

13323. What do you think would be the feeling of the people with regard to prohibitive measures?—The mass of the people will not like the prohibitive measure introduced by Government. The people will be unable to bear the extra taxation likely to be imposed if the revenue from opium is reduced.

13324. What have you noticed to be the effect of opium? —In the following chronic diseases opium has been found to be of great use when taken habitually: rheumatism, diabetes, diarrhœa, asthma, and bronchitis. It is an invaluable medicine in cases of peritonitis and after-pains, and in all kinds of inflammatory and nervous pains.

13325. As a medical man, a native of India and practising among Indians, I should like to ask your opinion with regard to a point that has often been referred to by the Commission, namely, the use of opium as a promoter of sensual appetites. Do you think that opium has any real aphrodisiac power any more than any other stimulants such as alcohol?—As far as I can understand, it is more as a benumber of sensation, and therefore prolongs the sexual act.

13326. You have no precise knowledge on the subject?—No.

13327. You know that we in Europe do not believe much in aphrodisiacs?—I also do not believe in aphrodisiacs.

13328. You think they are fanciful?—Yes, it is more the imagination. The physician says that such a medicine will do good, and therefore the patient thinks it will do him good.

13329. You do not think as a matter of fact that opium produces a demoralizing effect in regard to the sexual function?—I do not think so.

13330. I believe that a great many substances are popularly used in India as aphrodisiacs?—Yes.

13331. Would you name a few?—Nux Vomica seeds, preparations of iron, Cantharides, also preparations of crude Phosphate of Lime called burnt crabs.

13332. Are there any that you know of that are peculiar to India, that are popular and not borrowed from European sources?—There are some medicines mentioned in the Hindu Pharmacopœia that are used as aphrodisiacs and prescribed by Vaids and are also in the Yunani Pharmacopœia prescribed by Mahomedan physicians.

13333 You know that from your own reading?—Yes.

13334. You think that opium only takes rank as one of these numerous aphrodisiacs in use?—Not more than that.

13335. (*Mr. Pease.*) Do you think that taking opium is a good habit?—For chronic diseases.

13336. For persons in health?—I do not think it is; it is a bad habit for persons in health.

13337. (*Mr. Wilson.*) Do you think that opium is of any particular use in warding off malarial fever?—I have no experience of that.

The witness withdrew.

gdeva Gour.

Mr. Jagdeva Prasad Gour called in and examined.

13338. (*Mr. Wilson.*) Have you been nominated by the Kashi Sujan Somaj of Benares to give evidence before the Commission?—Yes.

13339. Will you give us a translation of the title of the Society?—It means an association of good people.

13340. Do you consider that opium is a good thing?—Never.

13341. Except for medicine?—Except for medicine.

13342. You think that opium-smoking is demoralizing in this country?—Yes.

13343. Doing a great deal of harm?—Yes.

13344. Do you think that opium-eating is doing a great deal of harm?—If it is advised by a doctor and taken medicinally, I do not think it does any harm; but if people take it themselves to satisfy their lust and pleasure, I think it is the worst thing.

13345. You think that the habit of opium-eating, except under medical advice, is very bad?—Yes.

13346. Do you know anything about the cultivation of the poppy?—Yes.

13347. Do you think it is as profitable as other crops?—No, it is not profitable. Opium cultivation does not give so much profit to the cultivators as corn and sugarcane would do.

13348. Do high caste people use it?—No, they do not generally sow poppy.

13349. Why?—Because it is considered very disgraceful. If high caste people use it they are not looked upon very well by their caste people. I have a particular instance of this. I have a relation living at Nizamabad in the Azimgarh district who sowed poppy. Unfortunately by mistake some opium was found in his house. The officials of the Opium Department troubled him very much, and from that day all high caste people in the pargana did not like to take any interest in opium cultivation.

13350. If the opium traffic were discouraged, what would people think about it as regards fresh taxes?—People will consider that they are tyrannised over, and they will lose confidence in the Government. They will think that Government is bent upon adding taxation upon taxation. They will also think that Government is inclined to bring misery upon the people.

13351. If the loss of revenue was paid by England or in some other way without fresh taxation, what would you think about it then?—They would be very glad, and would be unanimously of opinion that the opium traffic should at once be stopped in this country except for medicinal purposes.

13352. (*Mr. Mowbray.*) Where do you live?—I have been living in the Azimgarh district.

13353. Where are you living now?—My family lives at Nizambar; I generally live in Benares.

13354. In the city?—In the city.

13355. How many people belong to this Society of yours?—I do not remember exactly the number of members, but we have close on 50 members.

13356. I hope they are not all the good men in Benares?—I do not think they are good men all over the earth. Everywhere there are good as well as bad—London, Paris, and elsewhere.

13357. But this is a special society of good men in Benares?—Yes, first we test them to know what kind of *men they are, then they are accepted as members.*

13358. There are 50 of them?—I think close on 50.

13359. You have come here as their witness?—Yes.

13360. Have you any practical knowledge of agriculture?—I have a little.

13361. Of what kind?—Not sowing corn. I do not sow, but I have some land in the name of my wife and it is sown.

13362. By your tenants?—By the tenants and paid labourers.

13363. That is your practical knowledge of agriculture?—Yes.

13364. (*Mr. Haridas Veharidas.*) Do you grow poppy on your land?—I would never advise any of the men under me to do it because it is a great misery.

13365. Are you a Brahmin?—No, a Khayasth; I am a total abstainer and a member of the Benares Total Abstinence Society.

13366. (*Sir James Lyall.*) What is your age?—About 28.

13367. Have you any profession?—I am a Government servant.

13368. In what office?—I am a clerk in the Sub-Registry and Notary Public Office, Benares.

13369. What is your salary?—R20.

13370. Have you been there long?—For ten years.

13371. On Rs. 20?—Yes, the reason being that I do not like to leave Benares; I do not wish to go anywhere else.

The witness withdrew.

PANDIT KANHIYA LAL DIKSHIT called in and examined (through an interpreter).

13372 (*Mr Wilson.*) Are you a Vaidya ?—Yes

13373 That is, a Hindu doctor ?—Yes

13374 I believe you are also a landholder and proprietor of ten villages ?—Yes

13375 You have had experience among Hindus, Mahomedans and Christians ?—Yes

13376 For how many years have you known anything about opium ?—50 years

13377. How old are you ?—72

13378. What special opportunities have you had for observation ?—In the course of my medical practice I have gathered experience of opium consumers In one of my villages poppy is cultivated From my professional practice I have come to know that opium is a poison and that its consumption leads to other consequences

13380. What is the effect on the man's power of work ?—It diminishes his power of work

13381 In what proportion of cases do you think injurious results follow the taking of opium ?—Twenty-five per cent.

13382. Is opium believed to be a protective against fever ?—No

13383 Do you think that it is really a protective ?—No

13384 Is it necessary to enable working people to get through their work ?—They can do their work without it

13385. Is the taking of opium disgraceful ?—It is very disgraceful

13386 Do you say that in reference to smoking, or eating or both ?—Both.

13387. Does the existing system of granting licenses tend to spread the habit of taking opium ?—Yes, it tends to spread it

13389 If there were some measure of prohibition except for medicinal purposes, would the people at large approve of such a measure ?—Yes

13390 Is the cultivation of the poppy generally popular, and if so, why ?—The people get their money in advance, therefore they like to cultivate it.

13391 Is the poppy more profitable than other crops which might be raised on the same soil ?—It is not so profitable as sugarcane.

13392. Why do not the people grow sugarcane ? – Such is the order of the officials.

13394. How ?—I am not in a position to say.

13396 (*Sir James Lyall.*) Do you know anyone who has been fined ?—I cannot mention any name

13397 Do you think that if the Zilladar left the people alone and did not press them there would be as much poppy grown as there is now ?—It would be diminished

13398. Do the people know that the ryots may please themselves and *do as they like* ?—*They are under the impression* that if they do not cultivate the poppy they will be punished in some way If this impression were removed they would prefer to cultivate sugarcane which is more profitable

13399 (*Mr Fanshawe*) Do you wish us to understand that all cultivators who grow poppy can also grow sugarcane in the same conditions and on the same soil ?—It is more profitable to grow sugarcane.

13400 Can all cultivators in the village who are in the habit of growing poppy grow sugarcane in the same place ?—Yes, opium requires more labour.

account of fear High class people do not

13402 Do not many low caste people give it up ?—They have to tender their resignation, and when the resignation is accepted they can do it

13403 You think it is only if a man stops cultivation without his resignation being accepted that he is fined ?—Yes

13404 Where are your ten villages ?—Three villages in this district and seven in the district of Azimgarh.

13405 You say that people who want opium for medical purposes should be allowed to get it on certificate, who would give those certificates ?—Doctors, Europeans, Hakims and Vaids

13406. Cannot anybody who likes set up as a Hakim or Vaid without any degree or education ?—Yes

13407 If any Vaid or Hakim could prescribe opium, and *that was the only way of getting opium*, would not a great many young men set up as Vaids and Hakims ?—No, that would not be the case.

13408 (*Chairman*) You have expressed a strong view as to opium, what are your views with regard to alcohol ?—From a religious point of view or a physiological point of view ?

13409. Both ?—Anything which intoxicates or stupifies the intellect of man is bad

13410 Therefore it is desirable to prohibit its use, except for medical purposes ?—Yes.

13411 (*Sir William Roberts*) How far are opium-

13412 Do you mean 75 per cent. of the adult male Mahomedans, or of the whole population ?—Only men.

The witness withdrew.

MAULAVI AMANAT ULLAH called in and examined (through an interpreter).

The Moghal Emperors and Amirs of India have also

he is for any departmental reasons [illegible] right of cultivation and does his very [illegible] I have during my tours frequently [illegible] cultivators The advantages of the [illegible]

money itself and he is almost free from the troubles which the village mahajan generally causes to others not cultivating poppy.

13415. Have you heard of what the common people think about the proposal to abolish the cultivation of the poppy?—The people here are afraid that by the abolition of the Opium Department taxation will be doubled or trebled. The masses of India are not yet so educated as to understand fully the motive and policy of the Government. It would then be unfair to place the peoples of Hindustan *on the same level* as the peoples of the other civilised countries of the globe. Under these circumstances, to abolish a trade which is profitable in a very high degree both to the rulers and to the ruled would by no means be politic or desirable. The result of closing the production of such a valuable crop would be most disastrous to the country. Distress will prevail and crime will increase, attended perhaps with other troubles also.

13416. What proportion of people that you know take opium?—Amongst the Indian populations the proportion of those who take opium in some shape or other is very large. Of these there may be some who have become addicted to the vice for the *sake of the gratification of* sensual pleasures, but the rest have undoubtedly taken to it for the cure or relief of diseases for which medicine has no effect. At the birth of a child a decoction of opium known as *gholee* is given to it for 40 days, and I do not think that there is any Indian who has not used the drug for some reason or other four or five times in his life. Upon opium-eaters different diseases do not easily have an injurious effect. The adage in Persian is that "opium is in itself a disease, but it is a remedy for all diseases." For sore-eyes and rheumatism opium is most efficacious.

13417. What effects have you observed of the opium-eating habit?—Opium-eaters are seldom found to be affected with severe diseases, and during my tour for the propagation of the name of God I have never come across an opium-eater who is so affected. Cough, cold, etc., are soaked as efficiently by opium as ink by blotting-paper. Under such circumstances when the very existence of crores of persons depend upon the use of opium, to prohibit its cultivation would be sending so many, as it were, alive into the grave, and it is obvious that should the cultivation of poppy be prohibited, the use of liquor, *bhang* and *ganja*, all of which are forbidden by all religions, will increase. There are thousands of my disciples who are opium-eaters but I have never seen that there has been any injurious effect from its use. The *Ain-i-Akbari* shows that opium was largely used in Malwa, and in a footnote of that book, page 384, it is stated that Jallaludin Khorasani used to take opium as cheese from his "mother's hands."

13418. Is there any prohibition of opium in your religious books?—According to our religious books all intoxicants are forbidden, but opium, if taken in moderate doses in the way of medicine, does not come under the same category as alcohol. There is no religion in which the use of liquor is not forbidden. As the effects of alcohol are very injurious, it is therefore necessary that steps should be taken to prohibit or reduce the consumption of liquor to a minimum.

13419. What is your opinion upon the proposals to prohibit poppy cultivation?—I would desire to state that I feel firmly convinced that the prohibition of poppy cultivation and the use of the drug will cause serious and widespread discontent amongst the people. It is now more than 40 years that I have been travelling through the districts of Western and Northern India, Rajputana and other provinces, and I can say from my own experience that opium in some shape or other is used by the Indian princes, the nobles, and the middle and the lower classes. Thus in that large section of the population which uses opium all classes of the community are represented. Will not then the discontent caused by the prohibition of poppy be general?—Granting that the opium-eating class forms a minority, there remains the fact that the use of opium is not looked down upon and is not forbidden by religious books. The sufferings of the opium-eaters (to whom opium is more essential than food) will naturally therefore draw round them immensely large numbers of sympathisers (and in the cases of princes and nobles, their subjects and retainers), who will misunderstand the wishes of Government, exaggerate and magnify the unfairness with which they were treated, and thus in no time discontent and dissatisfaction will prevail throughout India, which might lead to serious results in the future. Under these circumstances the only policy that should be adopted in the interests of both the Government and the people is to leave matters alone and not interfere with existing arrangements.

13420. (*The Maharaja of Darbhanga.*) You say that the Princes of Delhi resident at Benares are your disciples?—Yes, my family was also loyal to the existing British Government, and for that reason the Government have exempted me from the operation of the Arms Act. I earnestly pray that the British Government may continue to exist in India in peace and prosperity.

13421. You say that you are the Murshid or High Priest of the Mahomedans in India, do you mean that all Mahomedans in India are your disciples?—No, most people consider me to be their Murshid or Priest.

13422. Some of them?—50,000; or a lakh.

13423. What is the population of Mahomedans in India?—I do not know.

13424. Is it a million, or two millions?—I cannot say.

13425. You say there is no religious injunction against the use of opium, by that I mean that the Koran does not forbid the use of opium?—No.

13426. Does the word "Khum" mean an intoxicant?—It means wine.

13427. In the Hadis, how is the word Khum defined?—It means that which intoxicates.

13428. Does it not mean that which prompts lassitude, and if I show you a passage in the Hadis where it is so defined, will you accept it as conclusive evidence?—For a long time wine has been prohibited, but opium has not been prohibited.

13429. Do you mean that opium is not intoxicating?—It does not intoxicate.

13430. (*Mr. Wilson.*) Do you consider that the existing arrangements of the Government with reference to the cultivation of the poppy are perfect?—Yes, perfect.

13431. Do you consider that the existing arrangements of the Government with reference to the sale and distribution of opium in India are perfect?—They are also perfect.

13432. Can they be improved?—They cannot be improved.

13433. When you travel about propagating the name of God, do you advise your disciples to take opium?—No.

13434. If it is so good, why do you not advise them to take it?—It is one thing to call it a good thing, it is another thing to use it.

13435. Do you advise them to take it?—I neither advise them to take it nor dissuade them from it.

13436. You are perfectly indifferent?—I neither order nor prohibit. I confine my preaching to matters of religion. I do not deal with the question of opium at all.

13437. Will you explain what you mean by saying that the "sufferings of opium-eaters (to whom opium is more essential than food) will naturally therefore draw round them immensely large numbers or sympathisers"; do you mean that there are persons who can live upon opium and without food?—Opium is dearer to them than food. If at any particular time they do not get food, that will not matter much, but if they do not get opium, they will nearly die.

13438. (*Mr. Haridas Veharidas.*) Do you advise that alcohol should not be used?—Yes.

13439. Why?—It is considered to be prohibited according to my religion.

13440. Alcohol is expressly prohibited, but opium is not?—No.

13441. (*Mr. Fanshawe.*) Can you tell us whether among your co-religionists the use of opium is generally in moderation or in excess?—Every man takes it in moderation according to his own light; if he took more than would suit him he would die.

The witness withdrew.

Mr. G. M. Gregory called in and examined.

13442. (*Chairman.*) What is your present position?—I am an officer in the Opium Department, a Sub-Deputy Opium Agent. I have been nearly twenty-one years in the service of Government as an officer of the Opium Department.

13443. In what districts have you served?—As a district officer in connection with the cultivation of poppy, I have served for two years and a half in the Sarun, Chumparan and Shahabad districts of the Behar Opium Agency, and for

three years and half in the Chota Nagpore Division of Ben-

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facture of opium I may add that I am a Fellow of the Chemical Society, London.

13444. Have you reason to believe that the cultivators and the landholders in this province are favourable to the continuation of the cultivation of the poppy under the

[illegible]

view … are … nder … iain … s to … As … cul- … he … it of

These advances come in as ready money very conveniently at seasons of the year when the cultivator would sell other descriptions of produce at a disadvantage

13447 Is there an advantage to a small cultivator of

[illegible]

to the same extent in other crops as they are in poppy.

13448. Is it the case in this country that the agricultural class is universally dependent upon advances from some quarter or other?—Yes

[illegible]

following in the footsteps of the Government in the matter of making advances for country produce, but their terms are not nearly so favourable as those of Government.

13450 Can you refer to any evidence which would tend

… ould be … of poppy … personal … myself, … ade en- … ow of a … hazipur) … opium

Orders were issued that this pargana was to be struck off our books some years ago. Ever since then the men have tried to get back again Sir Henry Harrison, then a

[illegible]

parts of the districts, where there has been partial prohibition. Only within the last fortnight I have had two petitions from cultivators and their entire families who were prohibited some years ago from growing poppy. These men are

[illegible]

… the … lated … ances

13451 It has been represented to us that pressure is sometimes used to induce reluctant cultivators to undertake the cultivation of poppy. What do you say upon that point?—No such instance has ever come under my notice I certainly have never come across any such compulsion It is well-known among the cultivators that it is against the orders of Government. In fact the tendency here is to crowd in at

[illegible]

13452. In the administration of the Opium Department, I apprehend that it is necessary to employ a large number of what I may call minor officials?—Yes.

13453. Does it come within your knowledge that in any case the conduct of these officials has been unsatisfactory?—Such cases occasionally do occur.

13454 Has your attention ever been called to the report of the Commission of 1883?—Yes.

13455. Is it within your recollection that in that report … ot in all cases … might be, and … their position … made less independent of petty perquisites?—Yes

13456 Do you support that recommendation?—My idea is that no addition to the pay of the class of men from whom we draw these zilladars and others will make them any better than they are If we doubled, their pay they would be precisely the same as they are now.

13457 Would you say that the nature of their duties is such that it would hardly justify the employment of a totally different and much more expensive class of men?—

[illegible]

13458 You said "coolie driving" what do you mean by that?—Collecting them together and bringing them for weighments, and so on

13459 "Organise" would more correctly express it. You do not mean to imply that a harsh and improper method of arranging with the cultivators is resorted to?—No There is no harshness at all At the time of weighments and settlements they look upon it as a kind of holiday, they come into head quarters as people do on market days.

13460 Turning your attention to another point, in the case of failures of crops, what measure of indulgence, if any, is granted to the cultivator who has received an advance to enable him to grow poppy?—We give him grace as far as his own circumstances will admit If a man is able to pay up, we recover the money, if he is not able to pay up we give him grace for a year, or perhaps two years. I have known the grace extended up to several years.

13461 The indulgence consists in allowing the cultivator to repay?—Yes

13462. In the event of the failure of the crop you do not withdraw the claim on the part of the Government to the

[illegible]

thing

[illegible]

13464. Are there any essential points of difference in the administration of the Behar as distinguished from the Benares Agency?—Very many.

13465. Would you indicate what they are?—The great difference is the system we have of engaging with the cultivators. There the system is to engage with the headman of the village, the Khatadar. Here, though we have a corresponding man, a Lumbardar, the engagements are made with individual cultivators in, I should say, nine-tenths of the agency, and this system is gradually extending. I expect in another few years the entire Agency will be settled on the Asamiwar system, that is, engagement with individual cultivators. That is the essential difference between the two agencies.

13466. In what respects do you consider that the Benares system is superior to the Behar system?—A man comes up to engage for land. We settle with him personally. We pay the advance into his own hands. The man brings his own opium to be weighed. The value of the opium is paid into his own hands. There is less liability to black-mailing by the underlings of the Department. If there is any black-mail levied it is the man's own look-out. In the other system, however, the Khatadar is settled with. He has perhaps a hundred cultivators under him. The first thing he does is to levy a percentage on the land. For every bigha of land sown under the Khatadar the cultivator has to pay four annas, for what is called the expenses for coming in and taking the money and distributing it. The system here is entirely free from all those objections.

13467. From the cultivator's point of view the Benares system is distinctly better than the Behar system?—It is distinctly better, and I think it is that which makes it more popular here.

13468. Do you recognise that there is some unpopularity attaching to the cultivation of the poppy in Behar?—The cultivation has been going down gradually. A good deal of the country, however, is being opened up there by railways and other means. Lands are going out, and the cultivation is falling, which is, of course, an indication that it is gradually being reduced in area.

13469. Do you mean that other crops are taking its place?—Other crops may be taking its place too. Of course labour is utilised in other ways there.

13470. Looking at it from the Government point of view, do you see any disadvantage to the Government from introducing into Behar the system which you carry out in the Benares Agency?—I should say it would be a decided advantage. It can only be gradually done; it cannot be done at once.

13471. But you would recommend the gradual introduction into the Behar Agency of the system which you pursue in the Benares Agency?—I would certainly. I did so three years ago, when I was a member of the Commission which drew up the Manual for the two Agencies. I then recorded a dissent about the Behar Manual, and recommended that the system in force in Benares should also be the system in force in Behar—that though they could not comform to it at once, it should be a gradual assimilation.

13472. In the Behar Agency are the officials to a certain extent paid by commission on the output of opium or on the area under cultivation?—On the outturn of opium.

13473. Does that system apply also to the Benares Agency?—No.

13474. The officers here receive fixed salaries and no commission I believe?—Yes.

13475. You think that the payment of commission is objectionable?—Yes.

13476. I think you said you were in charge of the Ghazipur Factory?—It is only two months ago that I was relieved of the charge there. I was four years in Ghazipur at the head of Factory.

13477. Can you explain in what way the persons employed in the Ghazipur Factory would be affected by a change in the present system of dealing with opium?—It would be throwing thousands of people out of employment; the population of Ghazipur may be taken at forty thousand. There are in busy seasons about four thousand hands, or 10 per cent. of the people employed in the Factory. Little hamlets have grown round the place simply because of the factory. The people depend entirely for their living upon the factory; whole families go to work there. In ordinary times about two thousand hands are daily employed; but during the busy seasons the number goes up to about four thousand; men, women, and children are employed; sometimes whole families go and work there; and they are dependent entirely for their living upon the factory.

13478. (*Sir William Roberts.*) I believe you are connected with the Factory Laboratory at Ghazipur?—Yes.

13479. We have heard a great deal about *chandu*. Have you made any analysis of it?—Yes. I have made an analysis of *chandu* prepared from good opium at the factory. I have also obtained *chandu* from the shops in Calcutta, having purchased it in the bazar myself; and I have had also illicit *chandu* which has been seized in the North-Western Provinces. I can give an analysis of the three descriptions of *chandu* if necessary.

13480. Will you give us the general result?—*Chandu* made from pure opium at the factory contained 10·17 per cent. of morphia; of the two descriptions of *chandu* purchased by me in Calcutta, one gave 9·19 per cent. and the other 9·07 per cent. of morphia. The illicit *chandu* seized in the North-Western Provinces contained 2·10 per cent., showing that it was highly adulterated.

13481. You found that honestly prepared *chandu* was more than twice as rich in morphia as compared with crude opium?—Yes.

13482. I suppose some of the *chandu* was prepared by Chinamen?—The samples I procured in Calcutta were prepared by Chinamen.

13483. Have you anything to say about *madak*?—I obtained two samples in Calcutta purchased in the bazaar. They give an infinitesimal quantity of morphia. One sample gave only ·18 per cent. and the other ·21 per cent., showing that it is about $\frac{1}{50}$th of the strength of *chandu* as far as morphia is concerned.

13484. Can you tell us something about narcotine?—Narcotine was produced largely about twenty-five or thirty years ago. The medical officers in charge of the factory had great faith in its powers as a febrifuge. Large quantities were supplied direct to the Medical Department. With the introduction of quinine and the falling price of quinine narcotine has been gradually superseded. The Medical Department refused to issue it to their medical depôts, and the factory has ceased making it.

13485. Is narcotine the principal alkaloid in Bengal opium?—In Indian opium narcotine represents the largest percentage.

13486. What percentage is there in Bengal opium?—You may take 6 per cent. as roughly being the average.

13487. What is the proportion of morphia?—About 4 per cent.

13488. How long has narcotine been sent out expressly as a febrifuge?—There were indents on the factory from the Medical Department. About fifteen or twenty years ago they used to indent regularly on the factory.

13489. What evidence have you that the issue of it was at the request of medical men for its febrifuge properties?—I have not got the report, but Dr. Palmer, who was in charge of the factory, distinctly states that narcotine (he calls it a narcotine) is valuable as a febrifuge.

13490. Have you seen that report?—It was handed in.

13491. Perhaps it would be well if you prepared at Ghazipur the necessary documents and presented them to the Commission with a view of showing that narcotine was prepared in the factory and distributed expressly as an anti-periodic?—Yes.

13492. I suppose you would naturally infer that if narcotine had that power, although not equal to quinine, crude opium itself would possess the same power in a very much less degree?—Yes, I have been told by doctors, although it is not supplied by the Medical Department, that in some descriptions of fever, they prefer narcotine. Narcotine has effects where quinine has no effects. I have been told that by doctors.

13493. (*Mr. Pease.*) I do not know whether you were present this morning when a witness told us that some of the ryots cultivated the poppy here under the feeling that it was expected of them by the Government; can you tell me whether that has been your experience?—No; it has not been. The cultivators are pretty shrewd in their own interests. They know perfectly well what is compulsory and what is not, and by their action at the time of settlements, we know perfectly well that they are fully aware of the intentions of Government under that head.

13494. During what months of the year does the poppy occupy the ground?—The seed is sown from the end of October until about the end of November. The opium is collected about February and March, sometimes even as late

as the beginning of April; *but that is rare; it is generally* in February and March.

13495. What crops follow the poppy?—There is generally a crop of Indian corn in these parts

13496 Is indigo planted as a summer crop?—Occasionally. There is not much indigo in these provinces to compete with poppy.

13497. Indigo-planters, I presume, have a direct interest in having poppy planted in preference to sugarcane?—I dare say they do have. I think there is very little indigo sown in poppy lands.

going A man earns perhaps Rs. 4 a month at the factory. He and his son between them perhaps earn about Rs. 7 or Rs 8 a month. They consider themselves lucky in the busy season to get the rest of the family in; during the rest of the year they live on what the head of the family earns

13499 How long does the busy season last?—About three months in the hot weather, then again two or three months in the cold weather About five or six months in all.

13501. What are the wages you pay in the factory?—We pay men from two annas to three annas a day The women get about from one to one and a-half annas, and boys get from one and-a-quarter anna to one anna.

13502. These men live all the year round on two annas a day for five months in the year?—The heads of the families probably work all the year round in the factory

13504. (*Mr. Pease*) Would you give us the ordinary wages of an agriculturist?—They are paid generally in kind.

13505. Do you say that the payment in kind is not equal to one anna a day?—One anna a day is what a child would get.

13506 Their wages in agriculture would be less than one anna per day?—I should not think it would be more than that, paid in kind. *These people live on very little.*

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13509 In certain cases and for certain reasons licenses to grow poppy are refused to cultivators?—Yes

refuse good lands.

13512 I was simply asking you whether you know, as a fact, that the rent has been reduced under such circumstances?—I cannot give you instances of that.

13513. With reference to this factory at Ghazipur, I should like to know whether you suggest that the present system must go on always in order to afford sustenance to the people who are congregated round the factory?—If the system did not go on, they ought to be compensated in some way.

13515. Do you draw any great distinction between the habit of smoking and eating opium?—As far as my own *opium-smoking*
prefer eating to
China, I have
I have seen bad

13517. We are dealing more particularly with India?—I do not like the look of men that I have seen smoking in Calcutta, but I do not make a sweeping assertion including the Chinese

13518 Leaving the Chinese quite out of the question, do you agree with Mr Cadell that in this part it is a degrading vice?—I prefer opium-eating to opium-smoking a long way.

13519 Surely you can say Yes or No to my question?—Yes I should say it is a degrading vice.

in England,
erring to the
are you
not recall it
to my mind just now.

13521 You have already mentioned in reply to our Chairman that you have some knowledge of the report of the Commission on the working of the Opium Department published in 1883?—Yes.

13522. Are you aware that that Commission recommended the repeal of the Act of 1857?—Yes

13523. I believe that that Act has not been repealed, either as regards this province or Behar?—No, it is not

13524 You are probably also aware that that Commission recommended that the payment of the Lumbardars should be increased from Rs. 1 per maund to Rs 4?—Yes.

13525. Has that recommendation been acted on?—No

13526. Are you aware that that Commission stated "the

13527. The object of the measurement there referred to has reference to the cultivation of poppy?—Yes.

administration of the law?"—Yes, I know that paragraph.

13529 Can you tell us whether any action has been taken on that to secure any better system as regards

stated that the difference of the two systems makes a difference in the exactions In this Agency there is very little of it

13531. This report recognises that Benares was in a better condition?—Yes.

13532. Can you tell me whether measurement by pole has been discontinued as recommended by them?—We measure by poles here, not by chain.

13533. Are you aware that the report said, "Measurement by pole should be discontinued, and a chain should be the instrument employed"?—We have tried the chain here, but we have reverted to the old system which is handier and more suited to the native than the chain system is.

13534. The paragraph goes on to say: "In the hands of native surveyors, a pole invariably gives results short of the true area. A native will always lay the pole on the ground and *turn it over*, a process which leaves, at each repetition of the operation, a part of the *ground* unmeasured. The error may be only a few inches each time, but it is always in one direction." The pole is still used you say?—The pole is still used.

13535. Are you able to say whether there are any important changes recommended by the Commission of 1883 which have since been adopted?—Yes; several changes recommended by the Commission have been adopted, but I cannot state what they are now.

13536. Is it at all usual to sow poppy as late as the 19th of December?—No, very unusual.

13537. Should you expect it to do any good?—I should not think so. I should not advise anybody to sow poppy after the 10th of December. Even that is pretty late.

13538. You are acquainted with the "Opium Manuals?"—Yes.

13539. Am I right in believing that you had some hand in preparing the revised edition?—I drew up the Benares edition myself.

13540. In reference to the position of the Lumbardars, how does his appointment come about?—He is really a representative of the cultivators in a village. He is elected by them.

13541. Is he not appointed by the Department?—The Department recognises his appointment, but he is elected by the cultivators themselves; he is their choice. We always leave the choice of the lumbardar to the cultivators of a village.

13542. But he is responsible for seeing that they carry out their engagements?—We look to him to see that the lands are kept clean and properly weeded,—everything connected with cultivation.

13543. Look at page 32 of the Manual, paragraph 154. You will there find: "It should, however, be carefully explained to every lumbardar that he should engage strictly with reference to the capability of his village, and that should he or any of his cultivators sow less than the area engaged for, each defaulting ryot will be liable to punishment under section 10 of the *same Act*." What is the particular advantage which you claim for dealing with each ryot separately, if the lumbarder is also responsible for any of their shortcomings?—He cannot be held responsible for their shortcomings. He cannot be prosecuted under Act 13 of 1857 personally. It means that if he sows less than his engagement, he will be prosecuted under Act 13. If all his cultivators do not sow up to their engagements, they are liable to prosecution.

13544. Each individual?—Whichever of the cultivators in the village does not sow up to engagement, he lays himself open to prosecution under Act 13 of 1857. It is a legal contract.

13545. But it says that he engages "with reference to the capability" of his village, and that should he or any of his cultivators sow less than the area engaged for, each defaulting ryot will be liable to punishment?—When a settlement is made, the village lumbardar stands by the officers as each cultivator comes and engages. It is the duty of the lumbardar who receives so much commission to say whether a man has holdings or not, or whether he is engaging falsely or not. If the lumbardar fails to give information to the officers, he is liable to be punished on his own account by forfeiture of commission, but he can be held liable to prosecution under Act 13 for only his own holding if he does not sow up to his *engagements*, as he would then have committed a breach of contract.

13546. Do you hold in the case of a ryot making default that the lumbardar will not also be punished?—If the lumbardar has not committed a fault under Act 13 he cannot be punished. We can punish him ourselves by forfeiture of commission; we could do that.

13547. Any way we may take it that both parties are never punished?—No, they are not.

13548. Please look at page 39, paragraph 169: "All lumbardars should be made to understand their position as paid agents of Government, their remuneration being the commission on the yield of their licenses and "khurchun" or scrapings from the cultivator's pots." What is the meaning of "khurchun"?—"Khurchun" means scrapings. When a man comes in for the weighment of his opium, as much opium as will come off the plate without scraping is taken by the Government and paid for. What is left on the pot and cannot be scraped off without the adhering earth of the pot, is the *perquisite* of the lumbardar. He gets this. That is held out as one of his perquisites, which is liable to confiscation unless he works up according to rule.

13549. (*Chairman.*) The origin of that was because the Department undertakes that there should be no admixture of earthen matter with the opium?—That is so.

13550. (*Mr. Wilson.*) I want to know the exact position of this man. You say he is elected by the ryots?—The Department recognises his appointment. He is a gangmaster. The Government looks to him to keep everything straight in a village. If the Government had not a lumbardar in every village, they would have to have a *zilladar*; and the paid establishment would be very much larger than it was now. It is really, I suppose, an economical way of utilising the services of these men in the villages.

13551. The same paragraph says, "the appointment and dismissal of lumbardars will be invariably under the written authority of the officer in charge"?—Yes. The Sub-Deputy Opium Agent recognises the appointment formally. Without his authority the lumbardar cannot be appointed.

13552. It recognises the right of the Sub-Deputy Agent to punish them if they do not please him?—He has a hold over them. With the commission and "*khurchun*" he gets, he has a hold over them.

13553. I believe it is the practice to make advances under certain circumstances for wells?—Yes.

13554. Those advances are primarily for the purpose of growing poppy?—Primarily for that.

13555. Is it not the case that if there is only one well in the village and if the water is wanted for poppy, the poppy must have it first?—There is no such rule laid down.

13556. Is there not such an understanding?—I cannot say there is such an understanding. As far as I have seen, they water their crops in rotation.

13557. You have never heard that any preference is given for poppy?—They may do it in villages, but I have never been appealed to to insist on water going to a poppy field in preference to any other.

13558. If you have not been appealed to, have you ever heard of it?—I may have heard of it. I could not give you any definite answer to that question.

13559. Would you look at page 178 in the appendix of this book. There is there a form of agreement or contract in the vernacular?—Yes.

13560. Can you give us a translation of that?—Yes.

AGREEMENT. APPENDIX (B).

I__________Son of__________ of Mouza (village)________am Lumbardar or Assami, of Mouza________of Pargana________ of Zilla________I desire to construct a new well or to repair a pucca well in Mouza________for the increase and improvement of poppy cultivation. And having received the *sum of Rs.*________as a loan from Government for the purpose, I bind myself in the presence of the Sub-Deputy Opium Agent of division________to repay the said amount by instalments according to the undermentioned conditions, and to fulfil, to the best of my power, the conditions as laid down below—

(1) I shall construct (or repair) a pucca well in Mouza *measuring* and shall *also complete the* work as required by clause (*a*).

(2) After the construction of the well, I shall increase the area of my holding, covered by my *potta* (lease) to the extent of bighas by acquiring good land. And it is hoped that by this means "the productive power of the old land will be enhanced," thereby causing an increase in the production of opium.

N. B.—Where the condition does not involve an increase in the cultivation, the clause within the inverted commas only is to be substituted.

(3) I shall pay off Rs. received as advance, within two years and six months from the date of payment of the first instalment.

(4) If I fail to construct the well for which I take the advance, or "if I cannot increase the cultivation of poppy according to my agreement," then I agree to refund the

N B—Where the condition does not involve an increase in the cultivation, the clause within the inverted commas is to be omitted.

13561. Do you think that the powers to withhold any
is a power that
?—It certainly
It has crept in

13562 But is it the prescribed form?—Yes. It does appear in the Manual.

13563. Any contract upon these well advances, which is not in this form, would be contrary to regulation?—Yes

13564 The prescribed form is practically contrary to common law?—It is It certainly ought not to be there

13565. There is another form on page 119 Have you a translation of that?—No, I have not a translation of that.

13566 Can you tell me what steps would be necessary to have this obnoxious form altered?—It could be altered at once by the order of the Board of Revenue

13567 Do you know whether that is the form which has always been there?—It has always been there That is how it has crept in. It is the old form, and when the Manuals were revised, the forms that had received the sanction of the Board were considered as perfectly correct and accepted That is the only explanation I can give for its having crept in.

13568. (*Chairman*) May I ask whether documents in the vernacular receive the consideration of the superior authority which is generally given to documents in English?—A form of that kind ought to, but I must say that the officers do not look so carefully into vernacular forms as they do into English forms.

13570. If you had to recover money under that form of agreement, would you do it by civil suit or how?—By civil suit.

13571. I suppose the Court would disregard the conditions as to interest and fine?—Yes. We have no power to exact anything.

13572. (*Mr Wilson*) Whether it is a *brutum fulmen* or not, it is there, and goes to the villagers, does it not?—That is the counterpart that we keep

13573 Does not he know what he is signing?—He gives us that as his counterpart He gets a paper in return.

13574. That form goes away to the villagers?—Yes.

13575 And he and his friends in the village see, if they fail, that they are liable to punishment at any time?—They see that.

13577. Is "coolie driving" a common expression in this country?—It is not uncommon; but one does not attribute any violence to it, or anything of that kind.

13578. If these people are so extremely anxious to cultivate poppy, and come in in flocks to you, why is it necessary to have any driving at all?—There must be somebody to collect them at different periods of our season. You might call them selectors.

13579 The word driving, which came naturally to you, seems hardly consistent with the idea of

must simply collect them together, and take them with you to the centres where weighments and settlements are conducted. If you inform them a month or a fortnight previously and tell them that they must come on such and such a date, and at such and such an hour, you probably would not get half the men. It is not from any disinclination on their part to come, but because they have no idea of place or time.

13581.
really did
pointed on
Manual.

13582. You say it can be altered?—It can be altered at once.

13583 Before you were at the factory at Ghazipur, I understand you were Sub-Deputy Agent in one of the districts, or in more than one?—Yes Both in Behar and in Benares

13584. Did your duties as Sub-Deputy Agent involve constantly going into the districts and being brought into

13585. Had they every opportunity of making complaints to you of any exactions or interference on the part of zilladars or other subordinate officials?—They have every opportunity, and they do come to me. Complaints are not common, but they are sometimes made.

13586 Had you in your position as Sub-Deputy Agent the power of dealing with these complaints, or had you to forward them on to a higher authority?—I have the power of dealing with them, unless they are serious complaints. In that case they have to be sent up to the Opium Agent.

13587. Then I may take it from you that the cultivators had the opportunity of appealing to the Sub-Deputy Agent in person, and if the complaints were well founded, you did your best to investigate them and deal with them?—Yes

13588. I should like to know how a man ceases to be a cultivator when he has once been cultivating I understand that in Behar the Khatadar comes with a list of the people?—Yes; in Behar he does

13589 That list I suppose originally includes all the cultivators of the previous year?—Yes, and any new cultivators that he may have to bring on.

13590. Supposing the Khatadar inserts in that list the name of a man who has cultivated in the previous year, but who

each man afterwards.

13592 At what time of the year?—During the measurements. The measurements begin soon after the sowings begin. The sowings begin about the end of October, and

13593. We had purwanahs brought before our notice the other day in which a man was threatened with prosecution, because it was said that his name was on the books and that an advance had been sent. It did not say that it had ever reached his hands. I want to know whether there was any possibility of a man's name being on the list furnished by the Khatadar and then the Government

13594 What steps would he take
take the advance.

M.
ry.
891.

13595. I am assuming that the advance has not reached him, although the advances have been paid to the Khatadar?—The mere fact of his name being on the Khatadar's list does not bind him at all.

13596. Do you mean that the purwanah would never have been sent out to him threatening him with prosecution unless his name was on the list?—Unless he had actually brought himself within the law, that is, by having accepted the contract; it is open to him to refuse it; he need not sow the land and he need not take the advance.

13597. When is the time that he enters into the contract; is it when he executes the miniature license?—That is the time when he actually brings himself under the law.

13598. And therefore no purwanah would be issued threatening him with prosecution until he had definitely taken upon himself the contract by executing the miniature license?—No; it would be illegal.

13599. Then with regard to the Benares Agency, where you deal directly with the cultivators, how does a man cease to cultivate?—He need not come in at all. He may come and say that he does not want to cultivate any more, or he may not come.

13600. If he does not appear, that is taken to mean that he does not wish to cultivate?—Yes; and he is not settled with as he is not present.

13601. Can he authorise anybody else?—Yes; by power-of-attorney. If he sends a power-of-attorney for some one else to receive the advance for him, we give the advance. That is a legal document under the Manual.

13602. In default of his either appearing himself or appearing through somebody else under a power-of-attorney he goes off the list as a matter of course?—Yes.

13603. (*Mr. Wilson.*) I think that the Manual prescribes that if a cultivator desires to cease cultivation, the gomastha is to enquire his reason for doing so, and to report it to the superior officers?—That is so. It is a departmental action, we like to know the reason, that is all.

13604. What is the reason for that?—It is simply for our own satisfaction. If cultivation is falling in a district, we like to know the reason why. We have to submit reports as to the falling off of cultivation, and we have to report also if people are desirous of increasing their sowings. All these are departmental points requiring attention. It is simply for our own information.

13605. Do not you think that if a person in the position of gomashta presses this enquiry upon a cultivator as to his precise reason, it is a little in the direction of forcible persuasion?—Not in these parts. I think they know their interests pretty well.

13606. Do you think that the ryots perfectly understand that they really are absolutely free to cultivate poppy or not as they please?—Perfectly.

13607. Can you in any way account for several witnesses saying that they hold a contrary impression?—I really could not account for it at all. The people you mention could not have moved about the district as I have done.

13608. If you think they are perfectly aware of that, and that there can be no question about it, do you think there would be any harm in making sure of it by some public notification to that effect?—None whatever.

13609. As there appears to be some doubt about it, could any harm arise from a public recommendation being posted, say, at post offices and other public places, to the effect that they are absolutely free to do as they like?—Not the slightest.

13610. (*Mr. Mowbray.*) With regard to indigo, you say that some times it is grown with opium but I rather understood that that was not very common?—It is not common.

13611. What are the more common crops?—The more common crops are the rain crops—Indian corn.

13612. Those are the crops more commonly grown with opium?—After the opium is taken off.

13613. What I meant to ask you is what are the crops which are more commonly grown with indigo?—That I do not know.

13614. You have referred to China. How long were you in China?—I was about a fortnight in China.

13615. (*Mr. Haridas Veharidas.*) Do you make yourself sure that a Manual license has reached the cultivator before you issue the purwanah?—I can only speak of this Agency; I cannot speak of the other Agency. In this Agency we give the advance into the man's own hands; when he gets an advance he gets a miniature license with it. In the other Agency they do not.

13616. Do you keep a record of it?—Yes. Every man who gets a miniature license has a counterpart. That brings him directly under the law.

13617. Can you give us any idea of the extent of the cultivation of the poppy by tenants-at-will in proportion to the permanent tenants?—I could not give you the proportion.

13618. How long has the present system been in existence here?—I should say it has been in existence for fifteen years or so. The Assamiwar system of dealing directly with individual cultivators is developing daily, and I expect in a few years' time it will be in force throughout the agency. Now I should think nine-tenths of the people are engaged with individually.

13619. Then the old system was like the Behar system?—Yes.

13620. You have gradually uprooted that system?—Yes.

13621. (*Mr. Fanshawe.*) We have been told that a crop of maize or Indian corn generally precedes poppy, and that sometimes a crop of millet would follow it; would that be correct in your experience?—In this Agency crops are rather later than Behar crops. Millet does not follow poppy often in this agency; it may as a rare instance, but not as a rule.

13622. The crop ordinarily preceding it would be Indian corn or maize?—Yes.

13623. With regard to the measurement by pole, am I correct in understanding that the chain system was tried—and was this subsequent to the report of the Commission of 1883?—Yes; I think it was done before that.

13624. Was the chain system tried subsequently or before the Report of 1883?—Before.

13625. And it was given up?—Yes, every office has a chain, but it is never used.

13626. You have expressed an opinion against opium-smoking: may I ask you whether it is considered disreputable on account of its associations, or have you reason to think it is injurious in itself?—I can only speak from what I have heard. I should say it is injurious to the constitution of the people of India. My idea is that it does not suit the people of India in the same way that opium-eating does.

13627. The disreputable associations are not what you relied upon?—From what I have seen of opium-smokers in Calcutta and up-country they have not been of the respectable classes.

13628. Is the lumbardar generally a poppy cultivator himself?—Always.

13629. If he failed to carry out his own poppy cultivation, he would be liable to prosecution, but not otherwise?—Not otherwise.

13630. With regard to his position, I understand that he is elected by the cultivators subject to confirmation by the Sub-Deputy Agent?—That is his position. He has to get them together to come in. The zilladar is the Government paid servant, who goes round to each village and tells the lumbardar that such and such a date is fixed for weighments. The lumbardar has to bring in his men on that particular date. He has to see that each individual cultivator keeps his fields clean and so on.

13631. We were told in Calcutta that he is the recognised go-between between the Government officials and the cultivator?—Yes.

13632. The advantage which you claim for the Assamiwar, or direct system of dealing with the cultivators, is that they come up themselves to receive the advance: is that the main advantage?—Yes. We are able actually to enter into contract with each individual person.

13633. When are the accounts with each cultivator or with the lumbardar finally settled—at what time of the year?—At the same time as the settlements, after the returns are received from the factory. After the weighments in April and May the accounts are made up at the factory. Whatever balance there may be due to the cultivator is settled at the time of this settlement in August or September.

13634. Is the account left open until new settlements are made?—Yes. But the bulk of their money is paid to them immediately they weigh their opium in.

13635. We were told that a few cases were known in which the final adjustment of the account for one year had been refused unless the cultivator agreed to make a settlement for the ensuing year: has there ever been such a case in your experience?—No.

13636. With regard to the opinion you have already expressed with reference to a public notification, do you [illegible]

13637. You did not seem to take that view before?—No. But as a legal step there is no objection to it.

[illegible]

13640 Of course that gives the officer the power of fixing an extortionate fine or extortionate interest?—Yes.

13641 At the same time it is a very liberal agreement up to that point, is it not?—Yes

13642 If he does not carry out the agreement he is still [illegible] is only if [illegible] se interest [illegible]

[illegible]

it does not follow that every application is accepted. We send these applications to the Collector for enquiry as to whether the man is able to give security or not, whether his holdings are secure, and whether we can trust him to repay the money. It is on the Collector's report whether a man can be trusted that we pay these advances.

13644. So that it would appear from your statement that the hesitation in the matter is not on the part of those who wish to borrow, but on the part of the department which is asked to lend?—Quite so

13645 Therefore we may infer that this agreement, which on the face of it is of an extremely arbitrary nature, in practice is never enforced and does not deter the agricultural class from making frequent applications to the [illegible]

13646 You have explained that the practical working of these loans, instead of being arbitrary, is really considerate to the cultivator?—It is very considerate indeed.

[illegible]

The witness withdrew.

Mr. KAILAS NATH SUKUL called in and examined.

13648. (*Mr. Haridas Veharidas*) Were you the private Secretary to the Maharaja of Bulrampore?—Yes.

13649 Were you in the employment of the Foreign Office?—I was for some time after leaving the Maharaja.

13650. Were you employed by Sir Edward Bradford, who is now the Commissioner of Police in London?—Yes

13651. Are you a Vaid?—I prosecuted my studies at the Medical College, Calcutta, and have read works on Hindu medicine also.

13652 Do you take opium?—I do

13653. How much?—About ten grains per day—5 grains twice a day. I used to take more

13654. When?—Some ten years ago.

13655. How long have you been in the habit of taking opium?—Thirty-two years.

13656. How much were you taking before?—About 20 grains.

13657. And you reduced it to ten grains?—Yes

13658. What was the cause?—Old age and weakness I could not bear the re-action it produced.

13659. What is your age?—Sixty-five.

13660. Have you tried to reduce your present amount of ten grains?—I tried to reduce it, but I do not keep my health. It weakens me.

[illegible]

13662. Are you still sick?—I am not so sick now, but still I am weak. I never got dysentery and diarrhœa after I commenced opium

13663 (*Sir William Roberts*) Have you taken opium for fifteen years?—No, for about thirty-two years. I commenced taking it when I was thirty-three years of age, and I am sixty-five now.

13664 What is your weight?—I do not know what it is now, three or four years ago I weighed myself at the railway station.

13665. I suppose you would weigh somewhere about 15 or 16 stone?—I think I weighed about 2 maunds and three seers—about 166 pounds

13666 Are you thinner than you used to be?—No, I am much stouter I was very thin before I took opium. I had dysentery and diarrhœa. [illegible]

13667. You lessened the dose of opium?—Yes

13668. You are still taking it?—Yes I take ten grains every day—five grains twice a day

13669 Do you feel pretty comfortable?—I do, but I can do nothing if the time goes by when I ought to take my dose I become sick immediately

13670 At what time do you take your second dose in the evening?—I take my first dose at 8 in the morning, and take my second dose at half-past 7 or 8 in the evening

13671. When does this feeling of weakness and being ill at ease begin?—Just after the time when I ought to take my dose

13672. Until 8 o'clock in the evening you feel pretty well?—Yes

13673 But if you go beyond 8 o'clock in the evening without taking your dose you feel poorly?—Yes

13674 (*Mr. Wilson*) For persons who are not ill and who are not weak and who are not sixty-five years of age, do you think it is a good habit to take opium?—I would never advise. It is only beneficial to weak and sickly people.

The witness withdrew.

Mr. THAKUR MAHABIR PRASAD NARAYAN SINGH called in and examined (through an interpreter).

13675. (*Mr Fanshawe*) What is your position in life?—I am a zemindar of hundreds of villages covering a large area. Poppy is cultivated on my estate, and I have gained much personal experience on account of being interested in agricultural matters, and being Secretary and Founder of the Porter Agricultural Association, Paraon.

13676. In what pargana is your zemindari situated?—In the area of Parson, in the Allahabad and Banda districts.

The pargana comprises Arail, Sornon, Khairgah, Handia, Murzapur Chourhara.

13677. What is the result of your experience as to the use of opium by the people of your part of the country?—Opium is not used by all classes, nor is there any tribe or
94. caste that is especially addicted to its use. The use of opium is considered useful in cases of cold, and it is said that in such cases injury is caused when it is not procurable. But as the use of the drug is limited, it cannot be said to be injurious in general. Those who do not use opium think that its use is productive of bad effects on the moral and physical conditions of the people, but the people who hold these views are in the minority. From an examination of the general condition of the consumers, it is proved that the effect of opium on the morality or the physique of the people is not very bad. Natives of India in general do not like the prohibition of the cultivation of poppy, but on the contrary consider the suppression of its cultivation as injurious. There is no doubt that a limited class of people who favour a new order of things are desirous of making themselves famous by stopping the cultivation of the poppy. Very few persons, and especially very few cultivators, will be found in this neighbourhood who use opium for mere pleasure. They use it only for medicinal purposes as is shown by the fact that the area under poppy cultivation is decreasing.

13678. Will you tell us what the views of the people whom you know would be as regards the imposition of taxation in connection with the prohibition of poppy cultivation?—The people of India can on no account pay any cost incurred by the prohibition of poppy cultivation, because their income hardly suffices to meet even their necessary expenses. The burden of expenses is increasing every year, and poverty is on the increase. It would be an act of great cruelty to impose any tax consequent on the suppression of the poppy cultivation. Moreover what necessity is there for the prohibition of the cultivation of opium when it causes no harm?

13679. Have you any personal experience to give us as to the cultivation of poppy?—The area of poppy cultivation in pargana Arail is decreasing every year on account of the excessive labour of the cultivation and diminished production. From inquiries as well as from my own experience, I learn that the cultivation of opium involves great labour in comparison with the profits that it yields. The expenditure on cultivation of opium on my estate, inclusive of rents paid to zemindars, comes to Rs. 30-8 per bigha, while the income per bigha of the first class produce amounts from Rs. 40 to 50, and of average produce from Rs. 32 to 40. The net profits are therefore from Rs. 9-8 to 19-8 in the former case, and from Re. 1-8 to Rs. 9-8 in the latter. Besides this it is generally supposed that the cultivation of opium improves the productive power of the soil. The cultivation of opium is chiefly accounted for by the following advantages:—(1) The advance is paid to cultivators at a time when it is much needed, and thus obviates the necessity of borrowing: moreover, it bears no interest. (2) The price of the opium is paid to them in a lump sum, which enables them to pay up the whole of their rents at once and to save their grain produce for their requirements.

13680. How would the cultivators and landowners be affected if the cultivation of the poppy were prohibited?—If the cultivation of opium is prohibited, the cultivators will be subjected to much loss, and the zemindars will find it difficult to collect their rents. The quantity of corn produced by the cultivators, which suffices for their necessary expenses, will have to be sold for payment of their rent, and much suffering will be caused. The zemindars and cultivators in general of my neighbourhood see no harm in the cultivation of poppy, and are in favour of it.

The witness withdrew.

(*Mr. Dane.*) With your Lordship's permission, I should like to make a statement in regard to the question asked of Babu Ishan Chandra Roy in cross-examination by Mr. Wilson. A list of witnesses proposed by the Government of the North-West Provinces for examination by the Royal Commission was submitted by that Government to the Government of India on the 22nd of December 1893. The list contained the names of about 125 witnesses, among them being several Commissioned Medical Officers and Assistant Surgeons and a few independent medical practitioners, including Hakims and Vaids. The time allotted by the Commission for the enquiry in the North-West Provinces necessitated reduction of this list, and it was accordingly revised and considerably reduced and, among others, the name of Babu Ishan Chandra Roy was omitted. Two Assistant Surgeons attached to Benares and one to Allahabad and two Hakims and one Vaid were also omitted from the Benares portion of the Provincial List. It was thought that the medical evidence of Drs. Hall, McConaghey and Cameron, and of the two independent practitioners, Drs. Lazarus and Banerji, was enough for one place and that, considering the limited number of witnesses tendered for examination, the list as thus framed was sufficiently representative of the best medical opinion obtainable in this part of India. Many of the witnesses omitted from the Provincial List originally submitted to the Government of India hold, what I may describe as, *pro* opium views. A number of Bengali medical practitioners were, I may add, examined by the Commission in Calcutta.

Adjourned to to-morrow at Lucknow.

At Lucknow.

FORTY-SECOND DAY.

Wednesday, 10th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

Mr. F. B. MULOCK called in and examined.

13681. (*Chairman.*) Will you state your position in the
94. Civil Service of the Indian Government?—I am Deputy Commissioner of Lucknow, District Officer.

13682. Have you any particulars to give us with reference to the consumption of opium at Lucknow?—Opium is consumed by all classes in Lucknow to a greater extent than elsewhere in the United Provinces. In 1891-92 the consumption amounted to 7·1 seers per 1,000 of population, as compared with six seers per 1,000 in Benares and 4·5 in Cawnpore.

13683 Have you any statistics which will show whether [illegible]

[illegible] I have by me.

1364. What is the result of your observation as to the effects of opium?—I have never noticed any evil effects [illegible]

[illegible] important branch is a confirmed opium-eater and smoker, yet he has the clearest head, and is the most energetic and indefatigable worker in it.

[illegible]

[illegible] cause of crime Natives of India, with very few exceptions, [illegible]

13686. Are you aware that exception has been taken to the condition imposed upon licensed retailers that they shall guarantee the sale of a minimum quantity of opium?— [illegible]

[illegible] opium at the treasury has increased from 2 maunds 20 seers, disposed of in October and November 1892, to 5 maunds 20 seers in the corresponding months of this year, the reason being that there alone can the public secure good opium, whilst illicit opium is now largely dealt in by the retail dealers. I would strongly recommend that the old system be reverted to, so as to protect both the public and Government.

[illegible] no other suggestion to offer

13688. What has been the result of your observation as to the mode in which the opium shops have been conducted, and the behaviour of the people who frequent those places?—Down to the year 1890-91, three opium-smoking shops were licensed by Government in the city of Lucknow. I repeatedly visited them, and was struck by the order and quiet prevailing, even before the greater number of those present had begun to smoke On one occasion I counted 186 opium-smokers on the premises of one shop. It was early in the night, and smoking had just begun. I noticed no noise [illegible]

13689. You say "smokers:" they were smokers of what?—Smokers of *chandu*.

13690. (*Sir William Roberts.*) Not *madak*?—*Madak* to a very small extent. *Madak* is very little used: it is not a favourite form.

13691. (*Chairman.*) Has the withdrawal of the license to smoke opium in the retail shops led to smoking at other places less under the control of the Government?—Last year these three licensed opium smoking shops were closed, and the result has been that there are at present 62 known smoking dens in the city alone, where opium is illicitly dealt in. The police, under the law, are powerless to interfere, as it is necessary to prove the sale of the drug, and those [illegible]

[illegible] mises of the three licensed dealers were under effectual police supervision and control, and none but Government opium was sold. The license-holders contracted to take a [illegible]

[illegible] opium.

13692 It has been proposed that the use of opium [illegible]

[illegible] measures.

[illegible]

[illegible] under poppy cultivation in the Lucknow District varies, but I would instance the year 1890-91 when it was 10,447 acres out of a total district cultivated area of 317,943 acres. In that year cultivators received Rs. 3,67,863 from Government as the price of their opium The total revenue [illegible]

[illegible] gives it the great advantage of being independent of the fluctuations of market rates In a year when corn is plentiful and therefore cheap, the cultivator may get no more for his crop than when the harvest is bad and prices are high, but not so with opium for the more he can produce the more he realizes, the price per seer remaining unaltered. Another great advantage possessed by poppy over other forms of cultivation lies in the fact that the whole labour strength of the cultivator's family, including women and young children, can find employment in tending the crop and harvesting the produce.

13694 You have dealt with the question as regards the cultivator, what have you to say with reference to the interests of the zemindar?—The demand of Government revenue was fixed at settlement on the supposition that the agricultural community would be at liberty to grow all classes of crops including poppy to which, in common with a few selected crops, such as tobacco, sugarcane and vegetables, the Settlement Officer attaches special importance in fixing the [illegible]

[illegible] both the agricultural classes, no less than the consumers, would in the strongest manner resent any interference with their liberties in this respect, and no one who has given the subject any thought can fail to realize the grave political consequences that would inevitably result from the prohibition of the use of opium.

13695. Has it at all come to your knowledge that it has been necessary to resort to some sort of pressure from time

The pargana comprises Arail, Soraon, Khairgah, Handia, Murzapur Chourhara.

13677. What is the result of your experience as to the use of opium by the people of your part of the country?—Opium is not used by all classes, nor is there any tribe or caste that is especially addicted to its use. The use of opium is considered useful in cases of cold, and it is said that in such cases injury is caused when it is not procurable. But as the use of the drug is limited, it cannot be said to be injurious in general. Those who do not use opium think that its use is productive of bad effects on the moral and physical conditions of the people, but the people who hold these views are in the minority. From an examination of the general condition of the consumers, it is proved that the effect of opium on the morality or the physique of the people is not very bad. Natives of India in general do not like the prohibition of the cultivation of poppy, but on the contrary consider the suppression of its cultivation as injurious. There is no doubt that a limited class of people who favour a new order of things are desirous of making themselves famous by stopping the cultivation of the poppy. Very few persons, and especially very few cultivators, will be found in this neighbourhood who use opium for mere pleasure. They use it only for medicinal purposes as is shown by the fact that the area under poppy cultivation is decreasing.

13678. Will you tell us what the views of the people whom you know would be as regards the imposition of taxation in connection with the prohibition of poppy cultivation?—The people of India can on no account pay any cost incurred by the prohibition of poppy cultivation, because their income hardly suffices to meet even their necessary expenses. The burden of expenses is increasing every year, and poverty is on the increase. It would be an act of great cruelty to impose any tax consequent on the suppression of the poppy cultivation. Moreover what necessity is there for the prohibition of the cultivation of opium when it causes no harm?

13679. Have you any personal experience to give us as to the cultivation of poppy?—The area of poppy cultivation in pargana Arail is decreasing every year on account of the excessive labour of the cultivation and diminished production. From inquiries as well as from my own experience, I learn that the cultivation of opium involves great labour in comparison with the pofits that it yields. The expenditure on cultivation of opium on my estate, inclusive of rents paid to zemindars, comes to Rs. 30-8 per bigha, while the income per bigha of the first class produce amounts from Rs. 40 to 50, and of average produce from Rs. 32 to 40. The net profits are therefore from Rs. 9-8 to 19-8 in the former case, and from Re. 1-8 to Rs. 9-8 in the latter. Besides this it is generally supposed that the cultivation of opium improves the productive power of the soil. The cultivation of opium is chiefly accounted for by the following advantages:—(1) The advance is paid to cultivators at a time when it is much needed, and thus obviates the necessity of borrowing: moreover, it bears no interest. (2) The price of the opium is paid to them in a lump sum, which enables them to pay up the whole of their rents at once and to save their grain produce for their requirements.

13680. How would the cultivators and landowners be affected if the cultivation of the poppy were prohibited?—If the cultivation of opium is prohibited, the cultivators will be subjected to much loss, and the zemindars will find it difficult to collect their rents. The quantity of corn produced by the cultivators, which suffices for their necessary expenses, will have to be sold for payment of their rent, and much suffering will be caused. The zemindars and cultivators in general of my neighbourhood see no harm in the cultivation of poppy, and are in favour of it.

The witness withdrew.

(*Mr. Dane.*) With your Lordship's permission, I should like to make a statement in regard to the question asked of Babu Ishan Chandra Roy in cross-examination by Mr. Wilson. A list of witnesses proposed by the Government of the North-West Provinces for examination by the Royal Commission was submitted by that Government to the Government of India on the 22nd of December 1893. The list contained the names of about 125 witnesses, among them being several Commissioned Medical Officers and Assistant Surgeons and a few independent medical practitioners, including Hakims and Vaids. The time allotted by the Commission for the enquiry in the North-West Provinces necessitated reduction of this list, and it was accordingly revised and considerably reduced and, among others, the name of Babu Ishan Chandra Roy was omitted. Two Assistant Surgeons attached to Benares and one to Allahabad and two Hakims and one Vaid were also omitted from the Benares portion of the Provincial List. It was thought that the medical evidence of Drs. Hall, McConaghey and Cameron, and of the two independent practitioners, Drs. Lazarus and Banerji, was enough for one place and that, considering the limited number of witnesses tendered for examination, the list as thus framed was sufficiently representative of the best medical opinion obtainable in this part of India. Many of the witnesses omitted from the Provincial List originally submitted to the Government of India hold, what I may describe as, *pro* opium views. A number of Bengali medical practitioners were, I may add, examined by the Commission in Calcutta.

Adjourned to to-morrow at Lucknow.

At Lucknow.

FORTY-SECOND DAY.

Wednesday, 10th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Mr. F. B. MULOCK called in and examined.

13681. (*Chairman.*) Will you state your position in the Civil Service of the Indian Government?—I am Deputy Commissioner of Lucknow, District Officer.

13682. Have you any particulars to give us with re- [...]

Opium is consumed by all classes in Lucknow to a greater extent than elsewhere in the United Provinces. In 1891-92 the consumption amounted to 7·1 seers per 1,000 of population, as compared with six seers per 1,000 in Benares and 4·5 in Cawnpore.

1364 What is the result of your observation as to the effects of opium?—I have never noticed any evil effects

13685 What have you to say as to the effects of opium upon conduct?—Those who eat opium are amongst the quietest and best behaved members of the community,

equivalent to a strong cup of coffee To this extent, and no more, do the majority of opium-eaters consume the drug

13686 Are you aware that exception has been taken to the condition imposed upon licensed retailers that they

amount sold in the district, the retail sale of Government

whilst illicit opium is now largely dealt in by the retail dealers. I would strongly recommend that the old system be reverted to, so as to protect both the public and Government.

13687. Do you find it impossible to suggest any means by which the sale of illicit opium by retail dealers could be ... you no other ... ggled I have

13688 What has been the result of your observation as to the mode in which the opium shops have been conducted, and the behaviour of the people who frequent those places?—Down to the year 1890-91, three opium-smoking shops were licensed by Government in the city of Lucknow. I repeatedly visited them, and was struck by the order and

13689. You say "smokers" they were smokers of what?—Smokers of *chandu*.

13690 (*Sir William Roberts*) Not *madak*?—*Madak* to a very small extent. *Madak* is very little used it is not a favourite form.

and the result has been that there are at present 62 known smoking dens in the city alone, where opium is illicitly dealt in. The police, under the law, are powerless to interfere,

has been to greatly increase the habit of opium-smoking and also to facilitate enormously the consumption of illicit opium.

13692 It has been proposed that the use of opium

whilst it would resent in the strongest manner the imposition of fiscal burdens to meet the cost of prohibitive measures.

13693. Can you give us any information as to the extent of the poppy cultivation in the Lucknow District, and

of the district is Rs 7,15,686, and the total rental dema[nd] paid by all classes of tenants to their landlords is, in roun[d]

gives it the great advantage of being independent of the

An- forms ength young children, can find employment in tending the crop and harvesting the produce

13694 You have dealt with the question as regards the cultivator, what have you to say with reference to the interests of the zemindar?—The demand of Government revenue was fixed at settlement on the supposition that the agricultural community would be at liberty to grow all classes of crops including poppy to which, in common with a few selected crops, such as tobacco, sugarcane and vegetables, the Settlement Officer attaches special importance in fixing the

both the agricultural classes, no less than the consumers,

tion of the use of opium.

13695 Has it at all come to your knowledge that it has been necessary to resort to some sort of pressure from time

to time in order to keep up the area under poppy cultivation?—None whatever.

13696. As far as you know the cultivation of the poppy is willingly undertaken by the cultivators?—Yes. They would cultivate more if advances were forthcoming.

13697. Do you think you have reason to be wholly satisfied with the conduct in all respects of the subordinate officials in the Opium Department; do you feel that there is ground for the belief that in your district these officials are open to the criticisms which were passed upon them in the report of the Opium Commission published in 1883?—I am in camp for four months every year; I go round the district visiting the villages; I am accessible to everybody, and in constant contact with the cultivators. I am at present Settlement Officer of the district, revising the settlement; and I have never heard of a complaint against them.

13698. You do not think they are open to the charge of taking small perquisites?—Every native government servant is open to the charge of taking small perquisites; but I have not heard complaints against them.

13699. It has not been carried so far as to induce the cultivators to make complaints to you of such mal-practices?—No.

13700. I suppose you are familiar with the points of difference in the administration of the Behar opium agency, as compared with the Benares opium agency?—No, I cannot say that I am.

13701. Your attention has not been called to the observations of the Opium Commission on that point?—No.

13702. (*Mr. Pease.*) You mention that the head clerk in the most important branch of your office is an opium-eater and smoker: can you tell us what the amount of his consumption is?—No, I cannot. He takes a small amount, I know, such as is usual amongst the majority of opium-eaters and smokers. He is my head treasury clerk.

13703. Does he smoke in his own house or does he go to a club or a den to smoke?—That I do not know.

13704. But you know he is an opium-smoker?—Yes.

13705. What is the character of the persons who frequent these opium dens; you say on one occasion you counted 186?—They are all sorts and conditions of people. A great many of them are servants.

13706. We have been informed at various places that they are of the very lowest class of the population?—I dare say there are some of the lowest people in these smoking dens.

13707. You mention that there are now 62 known smoking dens; were there any before the prohibition was put forth in connection with licensed premises?—None that we could find out.

13708. You believe that the whole of these 62 new places have been established since?—Such is my information.

13709. Have you succeeded in any prosecutions for the illicit dealing in opium: you said that there are 62 clubs where opium is illicitly dealt in. Do you state that as a fact?—I state that as a fact. They do not buy opium from me.

13710. You state that there has been a large increase from the treasury from 2 maunds 20 seers to 5 maunds 20 seers. Is not that purchased for these clubs?—They cannot buy, they are not licensed dealers.

13711. This is retail sale from the treasury?—Yes.

13712. The retail sale by the Government has largely increased: is not that caused by the smokers leaving the licensed dens and smoking in clubs?—I do not think so.

13713. What do you think this large increase in the retail purchase from the treasury has been for?—By those who consume. There are customers who actually eat opium.

13714. It is not for smoking?—No.

13715. How do you account for the increase of sale from the Government retail shop?—Because they get good opium there.

13716. Do you not think they got good opium before October and November?—Yes, they got the same opium.

13717. You say, "The retail sale of Government opium at the treasury has increased from 2 maunds 20 seers, disposed of in October and November 1892, to 5 maunds 20 seers in the corresponding months of this year:" how do you account for that very large increase of retail sale?—By the fact that since the 1st of October last the condition was omitted from all retail licenses. The licensed holder was bound to consume a minimum of Government opium. That has been omitted, and the aggregate sale has fallen off by 2 maunds 20 seers, owing to the displacement *pro tanto* of Government opium that was formerly sold by these retail licensed holders. It is displacement by the illicit drug. On the other hand, the sale at the Government retail shop has increased. I infer from that that here alone they can get the good drug,—the best opium.

13718. The consumers have not the same confidence they used to have in the quality of the drug sold by the licensed vendors?—I am certain they have not.

13719. You are of course aware that the land which is occupied by opium is frequently the homestead, and that that is most richly manured?—Yes.

13720. Does not that account to a very large extent for the fact that it is paying so large a proportion of the district rental?—To some extent I suppose it does.

13721. Are the lands here under the land settlement arrangement, whereby the land is divided into three classes?—Yes.

13722. Can you tell me the number of rupees given for each class of land?—It varies for each village. I have not the totals for the district.

13723. I think we were told it varies from Rs. 4 to Rs. 8?—The settlement rates average for the inner circle of homestead lands about Rs. 8; for the next, the concentric circle, about R6, and for the outlying land Rs. 2 or Rs. 3.

13724. Therefore every acre of opium-growing land is equal to $2\frac{1}{2}$ acres of the outer circle land?—It is also grown in the second class land to some extent; it is not all grown in the home lands.

13725. We have been told by various witnesses that tobacco, sugarcane and potatoes are as profitable crops as opium: if that were so there would be no justifiable claim for reduction on the part of the tenants as against the landlord?—I do not agree with that view. Opium, owing to the steadiness of the price, has a great advantage over every other crop. The cultivator is absolutely certain of his income. It is not so with sugarcane, or with any other crop that I know, subject to market rates.

13726. Do you think at the present time the prices paid by the Government for poppy enable the cultivator to make a considerably greater profit out of that cultivation than out of any other?—Possibly a shade better. I do not think it is that so much as the fixed certainty of income. That is the great advantage.

13727. (*Chairman.*) And cash at a convenient moment?—Yes; that is the great thing.

13728. (*Mr. Wilson.*) With reference to the question of the minimum amount of sale to which you have referred, what was the duration of the licenses that used to be issued?—One year only, beginning the 1st of October.

13729. Therefore the whole of the licenses which were renewed this year or which were granted this year came into force on the 1st of October?—Yes.

13730. And they all expire at the same time?—They all expire the last day of September.

13731. You say that there has been a falling off of 2 maunds and 27 seers in the sale of Government opium in two months: can you tell us what the total sale was,—2 maunds 27 seers may be a large or a small proportion of the total?—The district sale of opium for the year is about 135 maunds.

13732. Roughly speaking, it is 12 maunds a month?—Yes.

13733. You refer to the amount of increase at the treasury; that is just 3 maunds, is it not?—Yes.

13734. So that while there is a falling off of 2 maunds 27 seers on the whole district of what remains to be sold, there has been an increase of 3 maunds from the Government store?—Yes.

13735. Do I understand that as far as you are aware there were no unlicensed smoking dens as long as the free licensed ones existed in the city?—Practically none. They were not brought to my notice, although the police had instructions to report anything of the sort. Now the police have brought them to my notice frequently.

13736. In Calcutta even while the licensed smoking shops were permitted there were still a large number of unlicensed shops?—There were not a large number here. There may have been a few, but nothing approaching the extent to which they are carried on now.

13737. I do not understand why the refusal of permission to smoke upon the premises could bring into operation so

... against 3?—Now they can ... own *chandu* ... oke anywhere. ... them the same ... the extent that ... *chandu* merely ... shop is closed, ... ne else opens a

to the public

13739. The same is *the case* still?—But we do not license the shops; we have closed them

13740 I can understand that the smoking saloon is ... of *chandu* is not prohibited?— ... ict None

... We went very fully into this matter ... d there it was perfectly clear that the sale of *chandu* was still permissible.

(*Mr Fanshawe.*) The orders differ in different provinces.

... (*Mr Wilson*) In Calcutta we were all agreed

13742 (*Sir James Lyall*) You say that ... that you have ... ell *chandu* now, ... buying opium ... ouse for himself ... it?—That is so

... You have instituted a comparison between the

places?—Yes

13744 They are not places that would accommodate the same number of smokers as the three places formerly licensed?—That is so Nobody would dare to open a place on a large scale

...?—Yes

... hop and sell ... e to prosecution?—Yes

... a licensed vendor and purchase a

13748 There cannot be any such thing as the ... ing of *chandu* in Lucknow?—No, not at present

... of poppy cultivation, ... n of the ... sioner, is ... s ... whole of

... of a small patch of poppy paying the ... the proceeds

... is it not the case that the Opium ... es refuse a license to the cultivator?—Sometimes, if the stocks of opium are very heavy. I have no accurate information upon that point.

13751 Supposing that to be so, is any compensation given or any allowance made?—Not that I know of, but it is to a very small extent that happens

13755. We had it in evidence that in one year the reduction of area amounted to 10 per cent I do not know whether that was in the Lucknow district or not Do you know of any case in which compensation has been given?—I do not

13756 Or any case in which an allowance has been made by the zemindar for the refusal of permission to cultivate opium?—I do not.

... part of the country

13758 Mr. Cadell referred to this smoking as distin- ... ld you agree ... comparatively ... was because ... as a mistake that we should license them anyhow.

tion with it.

13760 Supposing that there were any abuses such as the Chairman has referred to in connection with the Opium ... that complaints were made to

... that the villagers had

rule

13763 Would the ryots sufficiently understand the distinction between the Opium Department and your own functions, so that they would be likely to make much complaint to you?—They understand the distinction They ... I am not an opium officer For that reason ... him if anything ... with the Department ... anything

... er to Mr Wilson ... grading vice are ... it is essentially a ... t is a form of the opium habit, which is practised by low and degraded people?—I mean the latter inference

13765. Then you do not mean that it is essentially degrading and pernicious?—*Per se* no

13767 Do you ever sell *chandu* and *madak* from the treasury?—No

13768 How many treasuries are there in the North-Western Provinces and Oudh in which you retail opium?—There are as many treasuries as there are districts

13769. At the head-quarters of each district?—Yes.

13770 Do you think that system works well, or do you think there is any risk of corrupting the Government officials by the sale of opium?—No

13771. I suppose the sales are conducted by subordinate officials?—The treasurer does not actually retail opium himself His other duties do not permit of his being always in the retail shop It is done through assistants of his.

13772 May I take it from you generally that for the ... the North-Western

13848. Have not the Opium Department extended their operations much into your part of the country ?—In some places, but not in Bhinga. There is very little opium cultivation there.

13849. I suppose you were born after the Mutiny ?—I was born before the Mutiny. I was very young at the time, but of course I have heard about it.

13850. Before the Annexation I believe opium cultivation was free in Oudh ?—Yes, quite free.

13851. Do you think there was any difference when it was free ; do you think it was more or less consumed than it is now ?—I think it is much less consumed now ; its use is much on the decrease.

13852. (*Mr. Wilson.*) Will you tell us why you select polygamy and concubinage, and say that they must disappear from India before anything can be done with opium ?—Because the use of opium is the outcome of polygamy and concubinage, and the polygamous races are the chief consumers of the drug.

13853. I think you said before the Annexation the cultivation of opium was quite free.—Yes.

13854. Now it is prohibited in certain districts ?—Yes. There was no restriction at all before, but now there is greater restriction.

13855. Do you know when it was prohibited in these districts ?—It was before the Mutiny, I think. I was very young then.

13856. I thought you might know from history ?—No, I do not know. I have only heard it from others.

13857. Is the part of the country with which you are best acquainted very malarious ?—Not very malarious ; but it is malarious in comparison with Lucknow or Fyzabad.

13858. Is Bhinga malarious ?—Yes, Bhinga lies north of Bahraich, bordering on the Nepal territory.

13859. And that is much more malarious than this district ?—Yes.

13860. Are you aware that, although that district is much more malarious, the consumption of opium for each one of the population is ten times as great in the district of Lucknow ?—This district includes the town of Lucknow which is inhabited chiefly by Mahomedans who use opium more than Hindus.

13861. Do you think that is the only reason ?—Yes. Besides it is used chiefly as a medicine in malarious villages, while in large towns like Lucknow it is taken habitually.

13862. Are you aware that in the district to which you particularly refer, and which you say is malarious, there is a smaller consumption of opium than in any of the other districts with the exception of, perhaps, eight or ten ?—I do not know. I have only heard this from you.

13863. You say that the number of people who take opium to excess is very small. Do you think a large number take it in moderation ?—I think among the martial races a very large number take it.

13864. Is there a martial race in Bahraich ?—There are some Rajputs and Mahomedans.

13865. You have spoken of alcohol doing much more harm : would you be in favour of prohibition of alcohol ?—We have very little to do with alcohol : we orthodox Hindus do not touch it.

13866. Would you be in favour of prohibiting it ?—We require opium, but we do not require alcohol ; so I think it would be better to prohibit alcohol than to prohibit opium.

13867. (*Sir James Lyall.*) Is it not the case that in the towns the consumption of opium, probably the whole, appears on the Government records, but in the country a great deal of it is illicitly kept back by the cultivators ?—Exactly so.

13868. And so it does not appear on the papers ?—No.

13869. Your district borders on the Nepal Terai ?—Yes.

13870. Is there free cultivation of opium in Nepal ?—I do not know.

13871. A great deal of opium is produced in Nepal, is there not ?—Yes ; but I have no personal experience : I have only heard it.

13872. Have you heard that it is smuggled into your district ?—Yes, I have heard that it is smuggled.

13873. That also would not appear on the papers ?—I think a greater quantity is smuggled than bought in our part of the country. Half of one of my villages is in the British territory and the other half in the Nepal territory ; so they can easily not only get opium, but also alcohol from Nepal, where it is much cheaper.

13874. The whole border there is a country of forest ?—Yes, all forest.

13875. And it would be very difficult to stop smuggling along there ?—It would be quite impossible, unless they have more police and detectives.

13876. (*Chairman.*) I gather that you desire to say that opium is extensively used by what you call the martial races : I presume it is chiefly taken by the Mahomedans in moderation, and therefore in your opinion without doing them very much harm ?—Yes, it is taken by Rajputs, Sikhs, Jats and Mahomedans.

13877. You also desire to say that just as advocates for abstinence in England recognize that prohibition of the liquor traffic can only be entertained where public opinion has declared itself to be in favour of such prohibition, so it must be in India, and you would say in India that it would be impolitic for Government to prohibit the use of opium universally unless we have an assurance that the public opinion of India is in favour of such a measure ?—Exactly so. And I think it would be very impolitic if not dangerous to interfere with the use of opium, taking the political and social state of the country into consideration. When, for instance, Cow Protection and Anti-cow Protection Societies are fast multiplying in the land, and the mischievous are busy in sowing the seeds of discontent amongst Her Majesty's subjects, it would be highly impolitic, if not dangerous, to move in the matter in any way.

13878. Have you taken any interest in the proceedings of what is called the National Indian Congress ?—No.

The witness withdrew.

BRIGADE-SURGEON-LIEUTENANT-COLONEL W. R. HOOPER called in and examined.

13879. (*Sir William Roberts.*) I believe you are Civil Surgeon in Lucknow and Superintendent of the Lucknow Lunatic Asylum ?—Yes.

13880. What opportunities have you had of studying the opium question ?—As Civil Surgeon at Azamgarh and Benares in the North-Western Provinces and at Lucknow, in Oudh, also as Superintendent of Jails at Azamgarh, Allahabad and Benares, for periods amounting in all to 29 years, I have had considerable experience of the habits of the people of the districts named.

13881. What is your impression as to the prevalence of the opium habit in the Lucknow district ?—I believe that about 50 per cent. of the Mahomedan population of the Lucknow District, and about 20 per cent. in the other districts named habitually use opium, whilst about 10 per cent. of the Hindu population of the Lucknow District and probably 5 per cent. in the other districts are addicted to the habit. Where malarial diseases are unusually prevalent and also during the rainy season, the percentage of both Mahomedans and Hindus using opium is higher.

13882. What is your opinion as to the effects of the moderate consumption of opium ?—The effects of a moderate consumption of opium are not in my opinion prejudicial to the moral and physical condition of the people.

13883. Would restrictive measures affecting the sale and use of opium be popular ?—I believe that any restrictive measures affecting the sale and use of opium would be strongly resented by the people, and would create great discontent ; and that the people would also strongly resent the infliction of the cost of prohibitive measures in whole or in part.

13884. What is your view of the habit from a medical point of view ?—From a medical point of view I regard opium as a remedy which nothing could replace. It is a blessing and a necessity to vast numbers, and especially so for those located in malarious tracts. As a remedy it is held in the highest estimation by the people, and its use undoubtedly saves many lives when taken in the early stage of cholera, for bowel complaints, malarial fever, spasmodic affections, rheumatism, and other painful diseases, for which it is used both internally and externally.

[illegible] use of alcohol [illegible] under privation, cold and damp

13887. What have you to say with regard to the use of opium in malarial districts?—In malarial tracts of country opium is largely used, and I believe acts as a prophylactic and febrifuge, acting as a moderate amount of alcohol does its stimulating effects enabling the system to resist the action of malarial poison and of chill and wet

13888 You do not quite express the opinion that opium acts in the same way as quinine as a protective against malarial fever?—One of its alkaloids certainly does

13889 Which?—Narcotine Twenty years ago I was one to whom experiments with narcotine were entrusted. I found it act not quite so well as quinine, but it was a very good substitute.

13890 Is it your impression that Bengal opium, which contains such a large proportion of narcotine, has in some degree the same power as narcotine itself?—I think so

[illegible] protective influence

13892 How long ago is it since you were in the Benares district?—I left in 1891.

13893. Had you heard any popular opinion with reference to the usefulness of opium in malarious districts much earlier in your career?—Yes, many years ago. I first went to Benares in 1864.

13894. You knew of that popular impression or opinion as early as 1864,—you are quite clear upon that point?—Yes, quite clear.

13895 I suppose you regard the opium habit as a risky habit,—the same as the alcohol habit?—Yes, certainly, to some extent.

13896 Therefore if anybody in good health asked you whether he should begin the opium habit, I presume you would not undertake to advise him to do so?—Certainly not

13897 Is it for the reason I have expressed, namely, that it is a risky habit?—Yes

13898 But supposing you were asked by a person going to a malarial district whether he might use opium in case he found quinine ineffective, or he had not a supply, or whether he might join it with quinine, what would be your answer?—I should advise it under those circumstances

13899 (*Mr Wilson*) Which are the most malarial districts of which you have had experience?—Benares and Azamgarh.

13900. Would you call them decidedly malarious?—The south portion of the Benares district is decidedly so—the rice growing district; and a good deal of the Azamgarh district is decidedly malarious.

13901. *Much more so than this district?*—Much more.

13902 You are probably aware that the consumption of opium is much larger in this district than either of the two districts you have mentioned?—Yes. I think it is entirely on account of the large population of the city here. It has become the custom for a long time to use opium.

13903. Can you give us any reason why it is notally prevalent here?—I think the force of example has a great deal to do with it.

13904. Whose example?—The example of the Mahomedans who use it freely. It is practised here more as a vice than elsewhere. I think in malarious districts the people resort to it as a remedy and protective. Here it is more a vice, such as the consumption of alcohol in large cities in Europe.

13905 Speaking generally, do you approve of the present regulations of the Government with reference to the restrictions on the sale of opium?—I have never gone into the question of restrictions of sale.

13906 You are aware of course that there is not free *trade in opium?*—Yes

13907. And that the price at which it is issued by Government in India differs very widely in different districts?—Yes.

13908. Are you aware that in some of the most malarious districts the price is the highest?—No, I was not aware of it.

13909 From your point of view with regard to its great value in malarious districts, you would be rather sorry to learn that perhaps?—I should, certainly.

13910 With reference to the dietetic use, I take it that under certain circumstances you would recommend your European patients probably to take a little alcohol in some of its various forms?—Certainly.

13911. Would you advise opium for daily dietetic use?—No.

13912 Why?—It would have different effects from alcohol, it would not act in the same way.

13913 I think I understood you to imply that the daily use of opium was frequently beneficial do you personally advise it to your patients?—No, not without some distinct reason.

13914 Disease?—I said that the use of opium was beneficial to people resident in malarial tracts of country, but not generally

13915 Did you, when you were resident in those malarious districts, advise the daily dietetic use of opium to your European patients?—No Europeans are not under the same conditions as the natives who reside in the country they would not require it

13916 (*Chairman*) They presumably took alcohol?—Yes, they took alcohol as a habit, certainly.

13917. (*Mr Wilson*) Do you advise it to your patients who are natives of India for daily dietetic use?—Not without some distinct reason

[illegible]

13919 I should like to put it to you generally,—from your knowledge of the country and of the medical service in India, and the medical facilities, would it be possible to meet the demand for opium on the part of the people of the country for these medical and *quasi-medical* purposes by any system of Government dispensaries or of Government doctors?—I think it might.

13920 Could you form any idea of the cost of such a system?—No, I have not considered the question.

13921. Would the present staff be anything like adequate to the wants?—It might be distributed through the Tahsildars, where no dispensaries exist. I do not think the dispensaries are sufficient.

13922. That is exactly the point I put to you. You do not consider that the dispensaries are sufficient?—Not at present.

13923. They would have to be either very largely increased, or you would have to make use of the agency of people like Tahsildars?—Yes.

[illegible] poses?—Probably not.

13925. (*Mr. Haridas Veharidas*) Perhaps you know that Magistrates issue licenses for selling poisonous drugs such as arsenic, etc.?—Yes.

13926 *Should they be entrusted with this work of selling opium?*—They might be.

13927. (*Sir James Lyall*) If you entrusted Tahsildars or dispensary officials, Hospital Assistants and [illegible] of people which you have at dispensaries, with the [illegible] of selling opium, you would supply them with the [illegible] tell them to sell it and account to you for all the [illegible] they took?—Yes.

13928. Would not there be the greatest [illegible] one of them would take a larger price, [illegible] profit?—Certainly there would be that danger

13929. In the same way if you entrusted the business to native druggists and other people on the same terms, namely, that they were to take the opium and sell it at a certain price, and account to you for the proceeds, they might do the same thing, might they not?—Yes.

13930. If you said to your Assistant Surgeons and Hospital Assistants that they were only to give opium to those people who required it for medical purposes, do you think they could be entrusted to give it only to such persons, supposing they were making a profit out of the sale?—All of them could not be so trusted.

13931. Would it not be likely to demoralize the whole establishment?—It might.

13932. (*Chairman.*) When you expressed the belief that about 50 per cent. of the Mahomedan population of the Lucknow district habitually use opium, you meant, I presume, 50 per cent. of the adult male population?—Yes.

13933. (*Mr. Wilson.*) When I was asking you about malaria, I had not these figures before me. Are you aware that in the Azamgarh district, which you said was malarious, the consumption of opium (that is Government opium) is only 26 tolas per thousand of the population, whereas here it is 594, which is nearly 23 times as great: or to put it in another way, the malarious district of Azamgarh is one of the lowest in the whole of the N.-W. Provinces and Oudh, are you aware of that?—Probably the drainage has been very considerably improved since I was Civil Surgeon there. I was there in 1861 and 1862,—30 years ago.

13934. Do you think they would then leave off taking it?—They might not feel the same necessity for it.

13935. (*Sir James Lyall.*) Is it not a fact that in the Azamgarh district the poppy is extensively cultivated, and that it is notorious in those districts where the poppy is extensively cultivated, it is impossible to prevent the opium consumers drawing their supply from the cultivators?—That is so.

The witness withdrew.

The Honourable MAHARAJA PRATAP NARAIN SINGH called in and examined (through an interpreter).

13936. (*Sir James Lyall.*) I believe you are Talukdar of Ajudhia, and one of the leading talukdars of Oudh?—Yes.

13937. To what extent is opium used in the part of the country with which you are acquainted?—The use of opium is not confined to any sect or community, but generally speaking the Mahomedans and Khatriyas of the United Provinces are more in the habit of taking opium than other people. As to the extent of the use of opium in different districts, I can say nothing with any degree of positiveness, but people living in cities and towns are generally more given to the use of opium than villagers. For instance, amongst the residents, and particularly Mahomedans, of Lucknow, Fyzabad and Ajudhia, this habit is more prevalant. Very few belonging to the lower classes are found in this habit.

13938. Has the use of opium any effect upon morals?—I cannot endorse the opinion that the use of opium, and opium alone, uncombined with other known causes of demoralization, can have any effect on the moral condition of the people.

13939. What is the physical effect of it?—The very excessive consumption produces a certain amount of lassitude. As to the effect produced by opium on the physical condition of the people using it, I would say that a young man with good food will not feel any injury, but it will bring on weakness when he is 50 years of age.

13940. Are there any signs of an increased tendency towards the use of opium for non-medical purposes?—Taking the cities of Lucknow and Fyzabad as exceptions, there does not, to my thinking, exist any growing tendency towards the use of opium for non-medical purposes.

13941. What is your opinion as to the policy of prohibiting the use of opium or imposing direct or indirect taxation to meet a loss of revenue consequent thereon?—Any imposition of direct or indirect taxation to meet the cost of introducing the prohibitive steps is sure to be a most unpopular measure.

13942. Are the people in a position to bear extra taxes?—They are unable to bear the cost of taxation.

13943. Are there any other general remarks you would like to express?—The interest bound up with opium as far as the landed classes are concerned are to my mind large. We cannot overlook the advantages which the present system secures to the needy cultivators by way of advances made in a time when they are most in need of money to pay off their rents due to the talukdars and zemindars. These advances secure to the zemindars the realisation of rents without much difficulty, and as a matter of consequence, the Government revenue is as well safeguarded. The money thus advanced by the Government for the cultivation of opium after benefiting the cultivators and zemindars and at the same time securing the stated revenue returns to the State treasury. It is noteworthy that this advantage is not afforded by any other crop. Besides this, the present system secures a ready sale of their entire produce at a fixed price. If the advance system is abolished, then the only means that will be left to the cultivators to raise money will be to borrow from banias at an exorbitant rate of interest. These transactions in most cases terminate in the utter ruin of the cultivators, ending finally in their absconding from the villages. It is to be remembered that if the present system is done away with, for which I would say there are no justifiable grounds at all, the alternative left will be to open free the cultivation of poppy and the manufacture of opium to private individuals, and in that case it is evident that the remedy will prove worse than the disease, and the result would be the increase of cultivation, production and consumption. It may find an easy access into places where it would otherwise have obtained no access at all. The restriction, coupled with the high rates of retail prices, serves without the least shadow of doubt to restrict consumption within reasonable bounds. If the absurd theory of total abolition of poppy cultivation be accepted for a moment, it is plain enough that the opium-eaters in no way will give up their life-long habits or using opium without adopting the use of alcohol or other intoxicating liquors, a state of things far worse than the present one. The financial considerations are not the least important factors in the solution of the problem.

13944. Further taxation of any kind being out of question, how is the loss sustained in consequence of the abolition of the opium monopoly to be made up?—In short the present system must be continued, as it checks consumption by restricting cultivation and at the same time it secures to Government a steady revenue. A careful consideration of the matter will convince any man supporting the abolition theory of the utility, efficacy and advantage of the monopoly system. I wish to add that, according to law, no cultivator can be prohibited from cultivating any crop that he thinks proper, and the highest degree of assessment on the land has been mostly on poppy cultivation. If the cultivation were stopped, there is no article which can be substituted for it to replace the deficiency.

13945. (*Chairman.*) And bear the same rate of assessment?—There is no cereal crop that could bear the same rate of assessment. Two necessities will arise; the first will be an alteration of the law, and the second will be a reason of assessment and a reduction of the revenue.

13946. (*Sir James Lyall.*) Is poppy much cultivated on your estate?—Yes, a considerable amount.

13947. The people get licenses, do they not, from the opium agent?—Yes.

13948. Do you remember the time before the Annexation?—I do not remember it: I was only two years old.

13949 You would not require any new law I think, because the present opium law prohibits cultivation without a license?—That is correct, but if the whole arrangements are to be altered, it will perhaps be necessary to make some changes in the law.

13950. Have you heard what was the state of poppy cultivation in the olden time?—As far as I have heard, the cultivation was general. There was no issuing of licenses.

13951. Do you think that the moderate use of opium is at all general among the country people now?—In my opinion the use of opium by cultivators in villages is very small. It is generally understood that cultivators keep back some of the opium.

13952. If they do so, do you know what they do with it?—If they keep it back, they must keep it back for the purpose of eating; but in my opinion it is not a common practice.

13953. What are the class of people who cultivate opium in your part of the country?—Cultivation is generally

confined to men of the lower castes, such as Koeris, Kaharis, Ahirs, and a few people of higher castes I have seen Kshatryas and Brahmins cultivate also

13954 Is that because women of the lower castes work in the fields?—The cultivation is generally confined to those classes who are in the habit of working with their own hands

13955 Do you mean also women and children?—Among the lower classes women and children also assist

13956. Would a man of the higher class think it anything disgraceful to cultivate opium?—They do not consider it in any way beneath their dignity to cultivate opium, as shown by the fact that some of them do it. But the [illegible]

13957 (Mr. Wilson) Do you know that those who have [illegible]

13958 (Mr. Mowbray) Are you aware that when the [illegible] the Government [illegible] slightest reason to [illegible] on the part of the Government to place a heavy burden on the tax-payer of England for the purpose indicated?—I am aware of that

[illegible]

were made, that the loss to Government would be compensated for, and that the zemindar and ryots were also compensated, still, even then, in my opinion, great difficulties would be experienced.

13961 (Mr Wilson) Do you understand that if Lord Kimberley was right [illegible] the opinion he expressed [illegible] posed or not

13962 Are you aware that the cultivation of the poppy has been prohibited either in whole or in part in a considerable portion of the North-West Provinces and Oudh?—I have not heard of that.

13963 Do you think that licenses are granted throughout the whole North-West Provinces and Oudh?—In my opinion throughout almost the whole of the Provinces, that is the case.

13964 Is Ajudhia a town in the district of Fyzabad?—Yes

13965 You say that "taking the cities of Lucknow and Fyzabad as exceptions, there does not, to my thinking, [illegible] tendency towards the use of opium for [illegible] that

13966 [illegible]

13967 Are you aware that the cultivation of the poppy in Oudh in the year 1890-91 was 25 per cent. greater than it was last year?—I have not seen those figures. I have had no opportunity

13968 (Mr. Fanshawe) Are you also aware that one of the reasons for the increase in the sale of Government opium, *as shown by the figures, is believed to be that the illicit* opium has largely been stopped?—That certainly is so

13969 [illegible]

13970 Was that by an error?—The classification is made with severity.

13971 I assume that you are exceedingly interested in seeing that all the cultivators on your property receive justice under a public department will you tell us whether, on the whole, looking at the fact that any large department [illegible]

13972 You have alluded to the advantage to the cultivators growing poppy having advances in cash at periods when they would not otherwise be in possession of ready-money May we assume that when the cultivator obtains the advantage of an advance from Government on his poppy, he generally escapes the necessity of borrowing from the *banias* at an exorbitant rate?—That is the case.

The witness withdrew.

MUNSHI NEWAL KISHORE, C.I.E., called in and examined (through an interpreter).

13973 (*Sir James Lyall*) I think you are an Honorary Magistrate?—Yes.

13974 And a Zemindar?—Yes

13975 You are a member of the Municipal Board, Lucknow?—Yes

13976 You are Fellow of the Allahabad University, and proprietor of the *Newal Kishore Press*?—Yes

13977 [illegible]

13978 What information have you to give us as to the prevalence of the opium habit in parts of India with which [illegible]

have been seen to be lazy [illegible] chiefly due to the dryness and [illegible] people are in distress and [illegible] ing things, such as milk [illegible] classes these evils are [illegible] to be busy with their [illegible] who do not use opium at all.

13979. Will you tell [illegible] As far as my [illegible] a general rule [illegible] gradually [illegible] rise to any [illegible] opium among [illegible]

well-to-do, is attributable chiefly to their luxurious propensities. The people of the damp tracts of the country, where diseases like fever and the like are common, consider and use opium as a safe remedy for the preservation of their health, and they have been seen to be successful in their experiment, if they use it in small doses. At the lowest computation, twenty-five per cent. of the operatives of my Press, about 700 in number, are opium-eaters, but as they eat in moderate doses, they are not in any way giddy or indolent, but work more actively when they use it. Their moral character is also satisfactory.

13980. *What is your idea as to the disposition of the people towards the policy of prohibiting the use of opium and the cultivation of the poppy and towards bearing the cost of such a measure?* - The inquiries I have had occasion to make on this point at Lucknow and other places allow me to say that there is no willingness on the part of the people to the adoption of prohibitive measures against the use of opium, and when they have no inclination to it they cannot be expected to bear the cost of the measures, whether in whole or in part. They already make loud complaints against the levy of income and municipal taxes, which have raised the cost of their daily requirements. They cannot then be expected to bear the cost of such measures, much less to make up the loss that is likely to be caused to Government in the revenue.

13981. *What are the interests involved in the cultivation of opium?*—They are to my mind the following: (1) the payment of rent by tenants; (2) payment of revenue to the Government by the zemindar; (3) cultivators' gains; (4) necessity for alteration or revision of the settlement between the Government and the zemindars and between the zemindars and the tenants. The advantage which the cultivators derive from opium cultivation may be briefly described as follows:—The cultivation of poppy from which opium is derived is commenced in October, and the crop ends in April. The rent for the *kharif* corp becomes due in October. This they are able to pay from the advances made to them by Government for the cultivation of opium at the rate of Rs. 4 or Rs. 5 per bigha, and are thereby saved from the exorbitant interest which they would have to pay in case of borrowing money from the bankers: the grain produce is left to them quite free from all charges on account of rent, etc., to enable them to live on during the winter. The crop ends in April, when they are paid for their opium produce after deducting two annas in the rupee. This enables them to pay off the rent for the *rabi* crop in respect of other produce, and they are again saved from the risk of paying interest to their bankers. Besides these advantages, they have another source of income from the opium cultivation. The produce of poppy seed, which is not less than twenty seers per one seer, and is sold at least at the rate of Rs. 3 per maund, brings to them again a net profit equal to ¼th of the value of opium. If the cultivation of opium be absolutely abolished, an increase in the cultivation of grain crop is sure to result, and this is likely to lower the price of grain. During the last few years the revenue was enhanced, it will be observed, by the settlement authorities on a calculation of the total income of the land at the prices then current. There were large exports of grain from India in those days to other countries, in consequence of which the prices had highly risen, and the value given to the produce by the settlement officers was based on those rates. In 1892-93 there have been little or no exports of grain, and consequently the agricultural and commercial class have both suffered alike by the fall in prices. If the areas on which opium is now cultivated be added to those used for grain cultivation, an increase in the produce of grain followed by a fall in price is certain. The average area under opium cultivation in the North-Western Provinces and Oudh is about three lakhs of acres. This circumstance will involve the landlords in great difficulty to pay the existing Government demands, which are based on the high prices of grain of the previous years, and the Government will, in the eyes of justice, be compelled to adopt measures for the reduction of its revenue demand in addition to the loss that is likely to be caused to it by the abolition of opium cultivation under the head of land revenue. Apart from this, the poverty of the agricultural classes will certainly rise to its summit when they, at the present moment, are quite fatigued to bear the burden of taxation which has its ultimate effect upon them. These evils will finally give rise to other difficulties of a political nature, when distress will force the people to adopt criminal measures to support themselves.

13982. *Have you been concerned in various social movements?*—Yes, I have.

13983. *Of what kind?*—I am Vice-President of the Bhargava Sabha of Agra the objects of the society are to improve the social and educational conditions of the people.

13984. *(Mr. Wilson.) Of what race or religion are most of the workmen connected with your printing works?*—A great proportion of them are Mahomedans, say three-fourths.

13985. *Is there any difference with regard to the consumption of opium between the Mahomedans and the non-Mahomedans?*—Amongst the operatives of all kinds, the proportion of consumers is larger among Mahomedans than among other religions.

13986. *Have you any figures as to the export of grain, so as to compare 1892-93 with other years?*—I have not the figures with me, but I am in the habit of talking to persons acquainted with the subject, and I can say confidently that there has been a decrease in the export, and that grain is about one-third cheaper than it was before.

13987. *Do you do much work in paper-making, or printing, or book-binding, or work of any kind for the Government of India?*—I do; but the work I do for Government is not more than one-sixteenth of the total work turned out at my place, which goes as far as Bokhara and Persia. The work of the Educational Department, which is an important one, is not given to me, or very little of it. The bulk of it goes to the American Mission.

The witness withdrew.

The Reverend T. J. SCOTT, D.D. called in and examined.

13988. *(Mr. Wilson.) Are you Principal of the Bareilly Theological Seminary?*—I am.

13989. *With what body are you connected?*—The American Methodist Episcopal Church.

13990. *Will you tell us what classes, races, or castes you have had experience amongst?*—The Hindus and Mahomedans of Rohilkhand and Oudh. The castes would, of course, include the common castes of the Hindu, from the Brahmin down to the sweepers and lower castes. All these come under one's observation.

13991. *During how many years have you had those opportunities?*—Over thirty-one years

13992. *Have you had any special or general opportunities?*—The general opportunities of a missionary moving constantly among the people, and familiar with their habits.

13993. *Will you tell us if you have any knowledge as to the age at which the habit of taking opium is generally acquired?*—It is given very commonly to children for a certain number of years. How much that would affect their acquiring the habit I am not prepared to say, but the giving it to children for certain reasons is very common up to the age of three or four perhaps. Then my observation would lead me to say that the habit is acquired in the vigour of manhood, when it is perhaps taken for certain reasons. Then in old age it is taken, I believe with the idea that it supports declining strength. These are the three periods. It is often taken in connection with sickness at any time of life. It is commenced in the medical use, and then perhaps it is not broken off afterwards.

13994. *What is the principal motive inducing people to take opium?*—It may be given to children to quiet them while the labourers are attending to their duties. In early manhood the object is to increase and strengthen virility—the sexual impulse. That has been told me by medical men in the country years ago. I could give the names of some who have called attention to it. Then, as I have said, it is taken as a medicine, and the habit formed has not been broken off; and in old age it is sometimes recommended to support strength in declining years.

13995. *Is there a general tendency to increase the dose?*—I have no doubt of it—not invariably.

13996. *Can you give us your view of the results of the habit, physically, mentally, and morally?*—My observation is that physically, many become wrecks, and mentally those who have come under my observation as students or catechists have become dull in their faculties, rendered less vigorous and active, and they have acquired a habit of prevarication; they attempt to conceal the habit, and it leads to falsehood and mendacity. It is in that direction that I should chiefly see it as a moral evil. It does not

seem to make people fight like drink, but it certainly leads to habits of trickery and mendacity.

[illegible]

hal and bowel troubles

13998 You have not studied medicine specially?—Not specially.

13999 That is your general impression?—Yes, and as a matter of fact, I have known opium administered for those complaints, but never for malaria I have known the profession give it for bowel complaints.

14000. Have you heard whether or not it is specially useful in malarious districts?—I have never heard of it

14001. Or believed by the people to be useful?—I have not heard of it spoken of in this way, though for other diseases I have.

14002. Is it necessary, or believed to be necessary, to enable working people to go through their daily toil?—I never heard of it

14003. Is it looked upon as disgraceful?—As I have heard of drinking, so opium is looked upon as disreputable Of course not universally so, but that is the common opinion amongst the natives

[illegible]

matter in a technical way.

14005. Is it in your opinion desirable to prohibit the sale of opium in this country except for medical purposes?—Ultimately.

14006. Will you explain that?—The immediate attempt to do it would, I think, be accompanied with very grave difficulties, rendering it almost impossible, but I think it could be done in time

[illegible]

14008. Do you think that the public opinion of this part of the country would favour the adoption of any more restrictive or even prohibitive measures?—I think it would favour restrictive measures, perhaps not prohibitive measures

[illegible]

rised medical shops and centres, where it could be within the reach of those who must have it, hospitals, perhaps recognised Drug Stores and medicine shops, which are numerous enough.

[illegible]

the people

14012. Will you tell us if you consider poppy cultivation generally popular?—Popular in the sense of a thing that people desire, I do not think it is That is not my observation.

14013 Do you think it is more profitable to the people than other crops?—It is more profitable than some other crops, because it is sown on good lands, but there are other things that would be quite as profitable.

14014. Have you any knowledge whether pressure is ever [illegible]

in fact, I think that the whole matter of giving advances of money, taking it under Government observation in a special way, guarantees to the opium cultivator something that he does not get in any other cultivation That of itself I would not call a pressure, but it is a form of inducement, a form of loaning money to the cultivators. With regard to individual persons, I am not prepared to give names—I do not know that I am at liberty to do it; but [illegible]

then in order to keep the area up, perhaps they seek new lands I have heard and known instances of that kind.

14015. The point is whether, when cultivators desire to abandon the cultivation, any undue persuasion, any pressure approaching to compulsion, is used, especially by the lower officials?—I do not know it as a fact

14016. Can you tell us how poppy compares with other crops in regard to labour and irrigation?—It is one of the most laborious crops, requiring abundant manuring, watering, and weeding. Tobacco is somewhat the same Sugarcane would perhaps rank in profit with it. They must be cultivated on the best lands, so must the poppy

14017 Have you any knowledge as to part of the crop being illicitly retained by the cultivator?—I often hear of this.

14018. Have you any observations to make with regard to your native catechists and preachers?—If any of our native workers, catechists and preachers, become demoralized in any way, we know of it. I have noticed several instances, which I can recall, in which some of our men have become wrecks from the use of opium, and I have observed the same thing amongst non-Christians Dealing with our preachers and catechists, of course, a case of that kind would be very prominent in my mind I have known of several cases of wreck from the use of opium.

[illegible]

cut them off

14020 (*Sir William Roberts.*) Do you regard the habitual [illegible]

14021. Is that your attitude in regard to all intoxicants?—All intoxicants

14022 You would not include tobacco, of course?—Personally I do The medicinal use of opium and spirits we admit.

[illegible]

as a medicine.

14024 Is that the attitude generally taken by the body to which you belong?—It is

14025. With regard to alcohol, opium, and tobacco?—*It is.*

14026. That they are vices?—Yes, of course if you put the question as to the test of membership, it is not held in regard to tobacco, while it would be in regard to opium.

14 27. (*Sir James Lyall*) Opium and alcohol?—It would be

[illegible]

them up.

14029 It is mentioned in a history [illegible] Akbar, written about the middle of the [illegible]

14030. You say that the [illegible] opium cultivation in your [illegible]—That is my fear.

14031. Do you know [illegible] the times of native rule [illegible]

14032. Do you suppose that if it was now made free and the Government connection withdrawn, the cultivation would fall off or increase?—My opinion is that it would fall off. I do not think that it would cease by any means. It would fall off in time I think.

14033. With such a profit upon it as is now obtainable in Calcutta or Bombay, you think it would fall off?—I have given my opinion that it would. I have no statistics on which to found it. I have not studied the matter in any technical sense in that way.

14034. If Government only gives Rs. 5 a seer for it, and at that rate the opium officers say they could largely increase their cultivation to-morrow if they wanted to do so, and in Calcutta or Bombay that same opium will sell for three times as much, what would you say?—I base my opinion upon an impression that I have received all over the country that the Government connection with it, and the making of advances render it popular, giving a sort of guarantee, a kind of certainty that it would not have if it were left to the cultivators themselves. Without that I do not think it would be so popular as it now is. It would not have the same advantages, Government being in a sense a money-lender. Without that advantage, I think it would fall off—that is my point.

14035. (*Mr. Fanshawe.*) Your experience has been in the North-West Provinces and Oudh?—Yes, chiefly in Rohilkhand.

14036. You have spoken of students taking opium, is that common amongst them?—I do not know that it is common, but in my experience I have detected it.

14037. In occasional cases?—In two cases that I know the students became wrecks. I could not be positive that they began it in the school. They came to me as adults to study theology.

14038. You would not say that the practice is at all common amongst students of that class?—I think not among Christian students.

14039. You have also referred to what may be called the aphrodisiac use of opium: is that common?—I hear it. My attention was first directed to it by a member of the medical service. I then heard it afterwards, and occasionally asked about it, and I find it does seem to be a common use.

14040. Would that be amongst cultivators or amongst the higher classes?—Perhaps amongst city people more than in villages—amongst the higher class people.

14041. I understood you to say that your experience has been that the medical use often merges into the non-medical use?—I think that is so. I have known cases where they began it as a remedy, and then the habit was formed, and they were not able to shake it off.

14042. Do you think that the cultivators as you know them—there are 550,000 who cultivate the poppy in the Benares agency—are not perfectly aware that they are free to grow such crops as they like?—I think they are aware that they are free to grow crops as they like.

14043. The advances you think are a distinct encouragement to them to cultivate poppy, but you have no knowledge of compulsion?—I think they know they are free.

14044. (*Mr. Haridas Veharidas.*) Is opium expressly prohibited by the Hindu and Mahomedan religions as alcohol is?—I could not answer that distinctly, but the general idea of intoxicants being forbidden, I do know. Mahomedans, if they include it as an intoxicant, would think it forbidden.

14045. You know that alcohol is expressly prohibited?—Yes.

14046. While opium is not expressly prohibited?—That is why Mahomedans use it so much more readily.

14047. (*Chairman.*) I believe you go a great deal amongst the people?—That has been my life in India.

14048. In the opium growing districts?—Formerly the city, where I was, was the head-quarters of the division of the Opium Department, so that I suppose the district was a good opium growing district. I cannot say whether Rohilkhand is considered so or not.

14049. You remarked that the action of the Government in connection with the manufacture and sale of opium, the advances which they made, and the other incidents of the Government monopoly, tended to make the crops popular?—For the reason that the getting the money in hand is always with the native a great consideration. Government takes the place, so to speak, of a money-lender, and the assured hard cash in hand gives the people a sort of guarantee, and they are more likely to be successful.

14050. You use the word popular: does that represent your view of the way in which it is regarded by the cultivators?—Yes.

14051. Looking at the question of opium from the moral point of view, would you favour a policy tending ultimately and gradually towards the prohibition of the use of opium for other than medical purposes?—Certainly.

14052. Would you desire to see a similar policy pursued for the same moral purposes with regard to alcohol?—I would.

14053. Is there anything further you desire to add?—Of course, I see very grave difficulties connected with the revenue question, difficulties which must be faced. If asked how the want could be met, I have thought of one thing, which would be a great economical advantage in the country. I refer to the rich money-lender. If there be an increased stamp on the lending of money over a certain amount, there would be an increase of revenue, and a repression of the excessive taxation which is ruining the people of India. The money-lender is the bane of India.

14054. (*Sir James Lyall.*) Does not the money-lender always pass on the cost of the stamp to the borrower in this country?—That I do not know, but as a simple fact there is a growing tendency in recent years for certain money-lending classes to get the common people in their clutch, and then they pile up interest upon interest until the people are oppressed. I would check that by putting a higher and a heavier stamp upon money-lending beyond a certain amount.

The witness withdrew.

Adjourned to to-morrow at 11.

At the Darus Shafa, Lucknow.

FORTY-THIRD DAY.

Thursday, the 11th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K C B (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL G C I E, K C S I
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K C I.E.
SIR WILLIAM ROBERTS, M.D.
MR R G C. MOWBRAY, M.P.

MR. A. U FANSHAWE.
" ARTHUR PEASE
" HARIDAS VEHARIDAS DESAI.
" H J. WILSON, M.P.

MR. J PRESCOTT HEWETT, C I E, *Secretary.*

SIR JOHN TYLER, C.I E, called in and examined.

14055 (*Chairman*) I believe you hold the office of Inspector General of Prisons for the North-Western Provinces and Oudh?—Yes

14056 You have had an experience of thirty-one years in public appointments in India?—In this province

14057. Has your service been largely connected with prison administration?—As Civil Surgeon for ten years, then I have been in the jails for the last twenty-one years

14058 We shall be glad to have the impressions you have formed as to the effects of the use of opium upon the population of these provinces?—I am of opinion that the con- [illegible]

14059 What is your impression as to the view which [illegible]

possibly lawlessness.

14060 As a medical man, have you made considerable use of opium as a remedy?—As a medical man I have prescribed opium for over thirty-two years with the most satisfactory

14061 [illegible]

14062 As regards the effect of taking opium upon those whose lot it is to labour, what is your experience?—In regard to the relation of opium to labour, I do not feel the least hesitation in asserting that it does not interfere in any way with a man's capacity for work, so long as it is not abused, and this sometimes happens

14063 Summing up the results of your long experience, does it not come to this, that while opium taken to excess may be productive of great evils, and in that respect compares with alcohol or any other stimulant, yet when the consumption is moderate in amount and judiciously regulated, it is practically innocuous?— Yes, perfectly harmless

14064 (*Mr. Wilson*) [illegible]

14065 When a man, who is in the habit of taking moderate doses of opium becomes a prisoner, is the opium stopped?—Unless it is found subsequently that his health is suffering, all opium is stopped, but if it is found afterwards that he needs it, it is given to him.

14066 You have referred to the fact that there is some unsettlement of the minds of persons in connection with the appointment of this Commission?—Yes.

14067. I presume you see such newspapers as the *Pioneer* and the *Englishman*?—I do not refer to the newspapers, but to my own personal knowledge. I mix with the natives perhaps more freely than most officials.

14068. I ask whether you are in the habit of seeing these papers?—Yes, I see the newspapers, but what I have stated is not dependent upon them.

14069. Is it or is it not a fact that these Anglo-Indian newspapers have, since the appointment of this Commission, been drawing constant attention to the probable increase of expenses, as they suppose, and the danger of the unsettlement of peace?—That is not a fact. I have not depended upon that: I have been stating what I know from my experience, travelling about and mixing with the natives.

14070. I am not impugning your evidence, but I am asking whether it is not extremely likely that the effect of this persistent writing in these newspapers has been this unsettlement of the minds of these persons?—I should think not, but I seldom see a paper.

14071. (*Mr. Mowbray.*) With your experience of the country, may I ask whether you think it would be practically possible to prohibit the use of opium for all but medical purposes, and to make an adequate provision for medical use?—Certainly not.

14072. If it were decided to allow opium only for medical use, do you think that native practitioners could be safely trusted with the power of recommending or refusing the use of opium for medical purposes?—Most certainly not.

14073. Are you of opinion that the existing number of practitioners practising medicine according to the European methods in this country would be adequate to provide for every person who might require opium medically, obtaining a medical prescription authorising him to use it?—It is not sufficient.

14074. If the present number of Government medical men were largely increased in order to give such opportunities, would that in itself cause a considerable increase in the expenditure of this country?—Certainly.

14975. You have told us that any prohibitive measure involving an addition, however trivial, to existing taxation would create discontent. I should like to ask whether prohibitive measures, even if they did not involve an increase in taxation, would create discontent?—Most certainly. The people would object to having their habits and customs interfered with. To them opium is like alcohol or smoking to us. If it were interfered with, it would be productive of a great deal of dissatisfaction.

14076. It is a matter of custom, apart from the question of taxation?—Quite.

14077. (*Mr. Haridas Veharidas.*) You know that Magistrates give licenses to persons to sell poisonous drugs, such as arsenic and verdigris?—No.

14078. Do you think they should be allowed to sell opium also?—Certainly not; opium is not a poison if it is not taken in excess.

14079. Certain persons are allowed to sell poisonous things, and if they are allowed to sell opium, it will be safer, because it is not a poison?—It is not considered a poison by the natives, and the same restrictions should not be used towards it.

14080. (*Mr. Fanshawe.*) Are the class of natives with whom you are in the habit of mixing, and to whose opinions you have referred, likely to be readers of the English newspapers or not?—I mix mostly amongst the poor. When I was at Agra I used to mix with the best in the land, and I was Consulting Physician to the late Maharaja Scindia, and to the Maharajas of Dholpur, Patiala, and Bhartpur: but in the last five or six years my work has been amongst poor people.

14081. Would they be likely to be readers of the English newspapers, or not?—No.

14082. (*Sir James Lyall.*) Is it necessary for a native druggist who sells arsenic to have a license?—I think the sale of all preparations like arsenic should be under a license.

14083. I am not sure whether they are?—No; you can buy arsenic in the bazar

14084. I suppose the difficulty of entrusting a native druggist with the right to sell opium for medical purposes as compared with arsenic would be that for arsenic there is no demand, whereas for opium there is a very large demand?—There is a large consumption of opium; there is no consumption of arsenic, except for special purposes.

14085. If you give a native druggist the right to sell opium for medical purposes, you will have no security that he will not sell it for any other purpose?—That is so.

14086. (*Sir William Roberts.*) With regard to opium as a febrifuge in malarious districts: you have been in India for thirty-one years, and you said that it is well-known as a remedy in the malarious districts. Do you mean a popular remedy?—Yes.

14087. How long have you been aware of that belief?—I have been practising in this province over thirty-one years.

14088. And you found this belief existing when you came?—Yes. It still exists.

14089. You are speaking from your own actual knowledge and experience?—Yes.

14090. You are speaking of what the natives have told you?—What they have told me and what I have prescribed myself.

14091. Have you much belief in opium as a prophylactic against malarious conditions?—In certain cases I think it is the only thing.

14092. It is not equal to quinine, I presume?—I should say in certain cases of malarial fever it is superior to quinine.

14093. You distinguish between malarial conditions, some being of one kind and some of another?—Quite so.

14094. You think that some are best met by opium and some by quinine?—Yes.

14095. Do you recognise that opium has a double action, namely, as a therapeutic agent, an anodyne, and hypnotic, and an action as a restorer and comforter?—Yes.

14096. I suppose you found those two effects overlapping and interpenetrating each other in India?—Very frequently.

14097. Have you observed in your experience that the reaction of the natives in this country, or many of them, in regard to the restorative and comforting effect of opium, is different from the effect in our own country among English people?—It is quite different, because here those addicted to it, taking it as a restorative and comforting agent, are men not accustomed to alcohol.

14098. At any rate you recognise the fact as a permanent fact in your mind that there is a difference either of constitution or of climate?—The climate and the constitution of the natives of India are different from those of Europeans.

14099. So that, speaking broadly, the reaction towards opium as a restorative and comforter is different?—It is more favourable.

14100. (*Mr. Pease.*) I think you stated that you did not consider opium a poison. Of course we consider it in England a poison. Do you wish to qualify your statement?—It is a poisonous drug, but in the way in which it is used it is not a poison. It is like alcohol as used by us. You might classify alcohol amongst the list of poisons.

14101. A few grains would prove fatal to a person unhabituated to the drug?—Yes, but I know a man who takes 48 grains at a dose.

14102. When we were in Burma we had evidence in regard to jails. Surgeon-Major Dantra said (and I wish to ask whether it agrees with your experience): "In jails for years I have invariably stopped giving opium to all prisoners immediately they are admitted into the prison, and no doubt they have left off food for two or three days, have got diarrhœa, and complaints of pains and aches all over the body, etc. But these symptoms soon pass off, and they do not feel any the worse for leaving it off." Then the question was asked whether he was referring to those who were moderate consumers, and he said, "perceptible diarrhœa is apparent in even moderate consumers, but they do not leave off their food. I have to keep them on very light work." I should like to know how far his experience agrees with yours?—When a person is admitted we do not give opium to him; we treat him as if he is ill in the hospital; if we find that his health does not improve and that opium is absolutely necessary, we do not withhold it.

14103. You say that it has been frequently found that those who have been habituated to the taking of opium have their health breaking down for the want of it in jail, and you have had to send them to the hospital?—Yes, several cases. My experience in charge of large jails has extended over twenty-one years, and I have had cases of prisoners addicted to opium from Rajputana prisons—Rajputana prisoners are sent to us, and they go into hospital. If I get a man cured well and good, but if nothing short of giving him opium is necessary, we give him opium rather than see him die.

14104. Is it frequently the case that those habituated to opium have to go into the hospital as the result of stopping the drug?—On first admission a good number go into hospital.

14105. (*Mr. Wilson.*) Will you tell us the districts of these provinces that you consider the most malarious?—Aligarh, Bulandshahr and Meerut.

The witness withdrew.

MAJOR-GENERAL SIR ROBERT LOW, K.C.B., called in and examined.

14106. (*Chairman.*) You are a Major-General, and hold the important military command of the Oudh district?—Yes.

14107. Can you inform us as to the races from among whom the native troops under your command are recruited?—They are Hindustani, both Hindus and Mahomedans, living in the North-West Provinces

14108 As a rule are these men opium-eaters?—No

14109 I presume there are exceptions in almost every regiment?—Yes.

14110 What is the highest number of opium eaters reported in any one regiment under your command?—Twenty.

14111. And the lowest?—Two, that is in the Goorkha Regiment

14112 Is there any regiment in which none are reported?—There is one

14113 Among those reported to you as being opium-eaters, how many are reported to be consumers in excess?—In one regiment two men are reported as consuming in excess

14114 In other cases?—The men use it in moderation.

14115 Have you any men under your command who have been consumers of opium for an extended term of years?—In one regiment the Officer Commanding reports that there is one man who has used opium for thirty years

14116 In your personal service in the army have you had considerable experience with Sikh troops?—Yes

14117. Would you give us the result?—During my service [illegible]

[illegible]

would get it surreptitiously

14119. They would object to such a rule being imposed?—Certainly.

14120 Have you had occasion to recognize that there was any connection between opium and crime?—There is no connection between opium and crime to my knowledge.

14121. Looking at the habits of the native soldier, how [illegible]

[illegible]

14123 (*Mr. Pease*) You say that Sikh troops take small quantities: can you give us any idea of what the quantity is?—I cannot remember the exact quantity

14124 Do they take it as poppy water?—In the form of small pills.

14125 Were they, at any time when you were with them, [illegible]

[illegible] the regimental bazar

14127. Therefore they were never without it, and you had no opportunity of seeing the effect on the troops of being without it?—I have known occasions when they have been two or three days without it—not prolonged periods

14128 What was the effect?—None that I could see

14129 Had you a servant who had taken opium for a considerable period, and became stupid and useless for the want of it?—Yes

[illegible]

it, then he became perfectly useless, and we had to send many miles to get some.

14131 (*Mr Wilson.*) You have told Mr Pease that these soldiers obtained opium from the bazar?—Yes

14132. That would be in times of peace?—And in time of war

14133 In active service is it not supplied?—Not to my knowledge In the Bengal Cavalry the regimental bazar [illegible]

[illegible]

14135. And the men buy them?—Yes

[illegible]

14137 (*Mr Mowbray*) Have you been on active service with Sikh regiments?—Yes.

14138 And you never found them fail for want of opium?—No

14139. I presume that of all things which can be carried, opium is almost the most portable?—Certainly.

14140 Do Sikhs take tobacco?—Never.

14141 (*Mr Fanshawe.*) You have mentioned one case of the excessive use of opium, am I right in concluding that the fact that in your long service you have only known one such case would justify the belief that such cases are very uncommon?—That is the only case I have seen.

14142. (*Sir James Lyall*) I believe that the natives of [illegible]

[illegible]

in arriving at the numbers

[illegible]

14145 That would be likely to have a demoralizing effect?—So far that they would be telling, so to speak, a daily lie.

The witness withdrew.

COLONEL A. W JAMIESON, 7th Bengal Infantry called in and examined

14146. (*Chairman*) I believe you have had a long Indian service?—I have been twenty-eight years in India.

14147 What is the number of men in your regiments who use opium in moderation?—At the present moment twelve, Col. A. W. Jamieson

14148. Have you any case of [illegible] ?—No case.

14149. Have you known the use of opium to be productive of [illegible] results, physically or morally, among the soldiers under your command ?—No.

14150. Can you give us any instance in your experience of a class or caste in which the use of opium has been beneficial to the people ?—I have not been in active service, but I have been in conditions which are very similar. In Burma and [illegible] famine operations in [illegible] or other regiments—not in my present regiment. So far as I know there have been no injurious effects.

14151. Have you ever known any [illegible] where [illegible], when the use of opium has been found beneficial ?—Yes. Two years ago [illegible] my regiment was employed in the Chin Hills on the Burma frontier, [illegible] and [illegible] of opium [illegible]. The [illegible] found they could not [illegible] with [illegible] of opium [illegible].

14152. The opium taken by the [illegible] regiment under your command under [illegible] circumstances ?—At a small outpost in the Chin Hills there was one man [illegible] and it had to be provided for him [illegible].

14153. You have referred to the Jat Company; were many other Companies users of opium ?—No.

14154. How did you stand the [illegible] ?—[illegible]. There is very little taken by Rajputs.

14155. Is yours a Rajput regiment ?—Yes.

14156. Though recruited from the [illegible], the number of men who take opium is small ?—Yes, [illegible].

14157. It has been proposed that the use of opium should be forbidden except for medical purposes. How do you think that such a proposal would be regarded by the native troops ?—No, well, I think any interference of that kind would create discontent amongst the men. They would [illegible] and would [illegible] what it was that [illegible], they never know what [illegible] to when any change is brought about in India, and I think it would act injuriously.

14158. You think it would be undesirable to take such a step ?—Yes.

14159. [illegible] by Indian public opinion ?—Yes, if you mean by Indian native opinion.

14160. Mr. Pease. I understand that your experience amongst the Jats in the Chin Hills was that these men were accustomed to take opium and could not do their work without it ?—Yes.

14161. Do you know whether there were greater [illegible] amongst them, those who did not take opium ?—No. I cannot [illegible]. The Jats have left my [illegible]; there has been a reorganisation and they have been transferred to other regiments. I cannot get sufficient evidence on the Jat question.

14162. It was not the case of men who had not been accustomed to opium, but required it under special circumstances ?—No.

14163. Do you say that the Rajputs do not take opium ?—As a rule they do not.

14164. Mr. Wilson. Can you give me any idea of the average consumption per man daily of those under your command who do take opium ?—Yes, the average consumption is about [illegible].

14165. What is the number of men under your command ?—The total number is [illegible].

14166. Did I understand that the great majority of the men of your regiment are [illegible] ?—They are.

14167. We have had some evidence that that class of men are specially addicted to opium; that is not your experience ?—It is not.

14168. Sir James Lyall. Are they Rajputana Rajputs ?—[illegible] Rajputs of Oudh, and they are all young men.

14169. Mr. Mowbray. Do you think that in the case of men like those who are accustomed to taking opium there is any risk of their being incapacitated on active service if they fail to get their opium ?—Yes.

14170. Then I will ask you as a practical man would you rather run the risk of having your troops incapacitated from failure to get opium, or run the risk of having the troops [illegible] from having their opium prohibited ?—I should certainly object to their being [illegible].

14171. Do you think there would be serious risk of their being [illegible] if opium were prohibited ?—I think it would become a national question.

14172. Do you think that a greater risk than the risk of their becoming incapacitated owing to a failure of supply at any particular moment ?—Much greater.

14173. Mr. Haridas Veharidas. Supposing there is a vacancy in recruiting the ranks and two candidates appear equal in every other respect, but one taking opium and the other not, whom would you select for the vacancy ?—Such a thing does not occur. It is a question I never put to the men. I know from experience that a young soldier when he comes for enlistment is not in the habit of taking opium. Natives do not take opium at that age, except when it is given to them as very young children, medicinally. They are not likely to be confirmed opium-eaters.

14174. [illegible] you came to know that one took opium and the other not, and you had to employ one of them, whom would you choose ?—I cannot imagine a case of the kind. I should not bother myself in any case. I take a recruit as I see him, if he is physically fit for the ranks and looks likely to turn out a good soldier that is all I want.

14175. You would not like to employ a confirmed opium-eater ?—I cannot imagine the case.

14176. Mr. Fanshawe. Do you think that the recruitment amongst the Jats or Sikhs would be affected if it were known that the use of opium was prohibited ?—Most decidedly. I have served in a Sikh regiment.

SUBADAR-MAJOR [illegible] SINGH BAHADUR, [illegible] Bengal Infantry, called in and examined.

14177. Sir James Lyall. How long have you been a Native Officer, and with what troops have you served ?—I have been a native officer for the last nineteen years. I have had experience of Brahmins, Rajputs, Sikhs, Jats and Hindustani Muhammadans. My regiment is now composed of Rajputs, but all the previously-named classes have at various times been represented in the regiment, and I am therefore able to give evidence as to their customs and habits from personal observation.

14178. Outside the native army, what experience have you had ?—Apart from my knowledge of the native army, I am able to give evidence regarding opium and its use from the point of view of a zemindar, as my brother and I between us hold a large zemindari in Oudh and pay Government a land tax of nearly Rs. 4,000 per annum. I am thus able to speak regarding the effect of opium on my tenantry which consists of over 300 men.

14179. You are a Rajput yourself ?—Yes.

14180. What district do you come from ?—Unao.

14181. What doses of opium do soldiers in the native army generally take ?—Small doses, in moderation; as regards the native army, all Sikhs, most Jats and most Rajputs of Rajputana Proper are in the habit of daily consuming opium in quantities varying from 2 masha to 12 masha.

14182. Is there any difference in the manner of opium consumption between Rajputs of Oudh and the North-Western Provinces and those of Rajputana ?—Rajputana Rajputs take it more than those of the North-Western Provinces do; they also take it, but not in such large numbers, or in such quantities as the former.

14183. In your regiment what number of men take opium regularly ?—In my regiment I find, from careful enquiries that the number of men who take opium regularly does not exceed twelve out of a total strength of 880 men; of these only one man can be said to take it in excess; the rest take it in moderation. By a moderate consumer I mean to say a man who consumes from 2 to 4 masha per diem (96 masha = 1 chhitak); but after some years' practice a man can take as much as 12 masha, and even more, without apparent harm. I have never known a case in my service of a man's military efficiency or discipline being affected by excessive use of opium.

14184. What has been your observation as to the effect of taking opium on men when on service ?—In Burma it was observed that the men who took opium were remarkably free of disease; the marching powers of the men were greatly improved by a moderate dose of opium, and in a fever-stricken country, such as Upper Burma, the moderate use of opium seemed to keep the men in health, and several men who were in no way regular opium-eaters, took it occasionally for the sake of their health.

14185. How many men do you mean ?—I would say about 8 or 10 per cent. who are not regular opium-eaters. They took it as a rule when they found they were getting a

little tired If they saw any of those who were regular opium-eaters taking it they would ask them to let them have a little to make them a little fresh for some time, so as to be able to do their work.

14186 Was there any difference in the price of opium in Burma as compared with the price in Oudh ?—Yes, in Burma the price was Re 1 per tola, and in Lucknow it is Re 1 for 5 tolas

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children
mot e s' milk in the cold and rainy seasons, to prevent chills diarrhœa, and coughs

14188 I have heard it said that poor people give their children up to abo t t oo years old opium to keep them quiet, to prevent their crying ?—That I cannot say

14189 It is not the custom in Oudh ?—No the thing being dear the poor people will not get it to give their children to make them quiet.

14190 As you have said, opium is a great deal used as a domestic medicine ? Yes

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14192 Have you any reason to give why Sikhs particularly take opium ?—Rajputs all smoke tobacco, Sikhs by their religion are forbidden to ... they take opium instead Jats and Western Rajputs smoke tobacco and also take opium, the latter very largely it is with them a custom which has existed from hundreds of years I am quite sure that if orders were issued by Government ... it would cause ... especially in ... s' own at first ... discontent on the part of the sepoys.

14193 You are a zemindar in Oudh ?—Yes

14194 I suppose you have seen a good deal of the cultivation of the poppy in Oudh ?—I have The cultivation of the poppy is purely voluntary but Government assists those willing to cultivate with small advances, which are a great boon to small cultivators who may have got into difficulties through bad crops Some of my cultivators have been benefited in this way

14195 Do you think that if the consumption of opium were stopped in any way people who now use opium would take to other intoxicants ?—Yes Most men want some sort of stimulant sometimes If they were prevented from getting opium many would begin to smoke *ganja*, and to drink country liquor, which does men much harm

14196. You think country liquor worse than opium ?—I think so

14197. I suppose the Rajputs of Oudh do not drink country liquors ?—No, they do not drink any.

14198 If a Rajput of Oudh were to drink, would he lose caste with his regiment ?—Of course if he were to take it openly he would lose caste but if given as medical treatment he would not.

14199 Are the Rajputs of Oudh both Hindu and Mahomedan ?—Most of them are Hindus.

14200 Is there any difference between the Hindus and Mahomedans in the matter of taking opium ?—None whatever

14201 Both take it to a small extent ?—To a small extent

14202 You are speaking of country people ? Yes

14203 In towns I suppose the Mahomedans take it a good deal do they not ?—They do take it a good deal in the towns

14204 (*Mr. Haridas Veharidas*) When you fill up a vacancy you select your candidate and produce him before the Colonel for final sanction Do you make yourself certain before you take the candidate to the Colonel that he takes opium or not ?—I have never done this

14205 You take him as he is ?—Yes, as long as I see that he is well made and strong enough not too old and medically fit He then goes before the commanding officer I never put the question whether he takes opium or will take it

14206 If you come to know by chance that he was in the habit of taking opium would you select him in preference to one who did not take opium ?—I generally go by the strength and by the make I never mind anything about opium

14207 If you knew that he took opium, would you not mind it ? I would not mind it at all.

14208 (*Mr. Wilson*) What part of the country do the Jats come from ? The neighbourhood of Delhi

14209 Colonel Jameson told us something about a Jat soldier who rather failed in his duty and he said that opium was got for him can you tell us any more about that ?—I cannot The regiment was scattered in several places I was in a separate post altogether

14210 You say that most men want some sort of stimulant ?—Yes.

14211 Are there not a great many people in India of some races or religions who do not take any stimulants ?—Very few

14212 Some ?—A few only

14213 Which races ?—A few in every race

14214 Alcohol is forbidden by the religion of most of them ? Yes it is

14215 Then what do they take instead ?—They take *ganja* and *bhang*

14216 (*Mr Pease*) Can you give any explanation why the Rajputs of Oudh take less opium than the Rajputs in the Western districts ?—I cannot

14217 Do you take any stimulant yourself ?—No, I simply smoke tobacco

14218 (*Sir William Roberts*) You mention that opium is given to infants do you know if it is mixed sometimes with their mothers milk ?—Yes

14219 Have you heard or known of accidental poisoning in consequence of that practice ?—I have neither known nor heard of it

14220 Do they give opium in such cases in the liquid or solid form ?—I think in the liquid form

14221 (*Chairman*) I understand from your evidence that while the troops recruited from the Rajputs from Oudh are forbidden by their religion from the use of alcohol there is no similar restrictions as regards opium ?—None

14222 I take it to be your evidence that if the use of opium were prohibited it would be a probable cause of discontent in the army ?—Undoubtedly

The witness withdrew

SURGEON-MAJOR J ANDERSON, M.B. called in and examined

14223 (*Chairman*) I believe you are Civil Surgeon of Bareilly and Superintendent of the District Jail and of the Lunatic Asylum at Bareilly ?—Yes.

14224. What has been the length of your service in India ?—Over fifteen years

14225 What has been your experience as to the habits of the population of these provinces with reference to the use of opium ?—In the parts of these provinces over which ... form the bulk of ... the crude form, ... *th*... ... lyms and ... castes Among ... n is confined to ... whose rules do ... d some of the lower castes, such as Kahars and Chamars acquire the habit, especially in large cities I have never known a ... opium eater Bengalis and Marathas use it to a small extent. It is very common among the Sikhs, but as a rule they take it in moderation I should say that about 4 per cent of the poor and 10 per cent. of the well-to-do classes take the drug

14226 What is the effect of opium-eating as regards the conduct of those who revert to the practice ?—I have always found opium-eaters a particularly well behaved and law abiding class When taken in moderation it produces no appreciable injury either to the body or the mind I have treated thousands of natives who habitually take opium, and cannot recollect more than one or two who were ruined by the drug In my experience it does not in any way

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lower the moral tone, [illegible] does it develop a propensity to gambling or romancing. When taken to excess it [illegible] [illegible] it produces [illegible] loss of appetite gives [illegible] [illegible] life. [illegible] The habit of opium [illegible] We all know [illegible] [illegible] I have [illegible] [illegible] [illegible]

14227. [illegible] [illegible] Yes.

14228. [illegible] [illegible] Yes.

14229. [illegible] [illegible]

14230. [illegible] [illegible]

14231. [illegible] [illegible]

14232. (*Sir William Roberts.*) [illegible] It [illegible] diarrhoea, dysentery, [illegible] diabetes, [illegible] and the early stages of [illegible] In my [illegible] [illegible] and I [illegible] [illegible] It [illegible] millions of people [illegible] the reach of skilled medical aid, and [illegible] opium, a remedy which all know [illegible] [illegible]

14233. What about the use of opium as a febrifuge?—Opium is largely used as a febrifuge in [illegible] I do not consider it comparable to quinine as a prophylactic against malaria. It, however, [illegible] liability to chills and thus diminishes the risks of attacks of ague. Narcotine, one of the alkaloids of opium, is sometimes used in fever cases, but I have no experience as to its efficacy or otherwise.

14234. (*Chairman.*) Would you give us the particulars of your service?—The above evidence is based on an experience of fifteen years in this country, during which I have held civil medical charge of nine districts in these provinces, with eleven jails and two lunatic asylums. I also served through the Second Afghan Campaign. I have a large practice among the native community, and come in contact with all castes and classes daily.

14235. (*Sir William Roberts.*) Have you ever seen opium habit, even in excess, produce any organic disease?—There is no morbid condition that I know of that I could associate with the excessive use of opium.

14236. Any special organic change?—No.

14237. Nevertheless the opium habit carried to excess practically does shorten life?—It does in my opinion.

14238. In what way would you express it?—In the first place, it [illegible] the man's stomach; it shuts up the secretions of the liver to a certain extent; and starting with that I think it produces various deteriorating effects [illegible] generally.

14239. Have you yourself had medical charge of a man [illegible] opium in excess, and in that way [illegible] within a measurable distance of death?—I have.

14240. What [illegible] [illegible]

14241. Do you mean [illegible] symptoms, vomiting, or want of appetite?—Want of appetite and loss of digestive power.

14242. [illegible] [illegible] [illegible] [illegible] [illegible] death.

14243. [illegible] diarrhoea?—Yes.

14244. [illegible] generally?—[illegible]

14245. [illegible] diarrhoea [illegible]?—I do not think I have [illegible], but it might occur.

14246. [illegible] opium [illegible] do not show that the [illegible] life?—I am. [illegible]

14247. [illegible] [illegible] [illegible] life?—Most [illegible]

14248. [illegible] taking the entire account, there is a profit [illegible]?—Undoubtedly.

14249. What is the number of persons in the lunatic asylum?—About [illegible] the average.

14250. (*Mr. Pease.*) You [illegible] referring to persons [illegible] health [illegible] do it [illegible]

14251. Would [illegible] persons in health to commence [illegible]?—I am sure it [illegible] does a great deal of [illegible]

14252. Why [illegible] possible?—Not an ordinary [illegible] on the person.

14253. Have you ever [illegible] in health to commence [illegible]?—I do not think I have.

14254. (*Mr. Wilson.*) You [illegible] the habit of eating opium [illegible] Khattris and other high castes [illegible] Sahukar-Maim, who was [illegible] who do not take alcohol [illegible]?—I do not know. He is probably a better authority on the subject than I am.

14255. You have referred to the statistics of asylums: can you explain in what way in these statistics the causes of insanity would be stated: what evidence is given as to why he has been brought into that condition?—There is a regular statement of his case filled up by the authorities of the district from which he comes.

14256. What is the authority?—It is signed by the Magistrate and filled in either by him or his subordinates.

14257. The complete schedule?—Yes.

14258. Describing the whole thing?—Yes; the family history and everything.

14259. It is obvious that the Magistrate could not know himself, and often the subordinates of the Magistrate could not; would they get information from the relatives or from the police?—From the relatives, as a rule; sometimes from the relatives through the police.

14260. You said you thought the use of opium was a great preventive of insanity?—I say so.

14261. In what way?—I think there is a great deal of suffering and misery in this country which is allayed by opium, and which, if unallayed, would most likely lead to insanity or suicide.

14262. When you say that for persons who have not sufficient food, you can imagine nothing more soothing or satisfying than a small opium pill, I suppose you are alluding to a special case of emergency, or some special circumstances?—I am alluding, for instance, to a man who has not enough dinner to eat going to bed and taking a small opium pill.

14263. Do you mean a man who day by day has not enough dinner to eat?—Yes.

14265 And is that your view as to his habitual condition of existence?—I can fairly express my view by saying that if I had not enough dinner to eat myself, I would take a small opium pill on going to bed

14266 Because you would hope to have a good dinner the next day?—Sufficient unto the day is the evil thereof.

14268 You said you were aware of the statistics as to longevity?—I know it does not vitiate a man's policy in a Life Assurance Company to take opium his premium is not increased in any way

14269 Can you refer me to the statistics which you had in your mind in reply to the question of Sir William Roberts?—That is my general impression

14271 Can you tell me where I can find those statistics?—I cannot.

14272 (*Mr Mowbray*) With regard to opium and food, do you mean that if a man takes a pice worth of opium on the top of a small dinner, it would do him more good than if he spent the additional pice in increasing his amount of rice?—I did not fix myself to a pice. He can get a small opium pill for a fractional part of a pice

14273 And that would do him more good than the amount of rice he could purchase with that fractional sum of money?—I should make it up in that way myself

14274 Do you think there is greater risk of people who take opium going to excess than there is of people who take alcohol going to excess?—I do not think the risk is great

14276. In the cases you mention perhaps harm would be done, because the man has not good food to eat, and not eaten sufficient food to satisfy his appetite, would it not do him any harm otherwise?—The want of food will do him harm.

14277. But not the opium?—I do not think it would do him as much harm as going hungry to bed.

14278 Eventually it would be an injurious thing?—I do not think it is a good thing if taken in excess.

14279 In this point it would be injurious because he does not get nourishing food?—Yes, if he took too much

14280. (*Mr Fanshawe*) You stated that opium is used largely with benefit by men who have fatiguing work to do?—Yes

14281 I understand you to refer to men who are not habitual users, and to be speaking of an occasional use for special cases of fatigue?—Yes

14282 Are those cases within your own experience?—I know that Kahars and people of that kind often take it

14283 Perhaps you will kindly state what class you mean by Kahars?—Dhuli bearers and palki bearers

14284 Have you any experience of the use of opium amongst the cultivating class?—Not much

14285 (*Sir William Roberts*) In answer to Mr Pease you said that you never recommended any body in health to commence the opium habit, although you believed that on the whole in India it does more good than harm?—Yes.

14286 But I presume you never have been asked that question?—I never have

14287 It is scarcely a question that would be submitted to a medical man?—I do not think so

14288 Any more than a young man would be likely to ask a medical man whether he should begin to smoke tobacco?—Just so

14289 That is the sense in which you answered the question?—Yes

14290 You regard it rather as a social than as a medical question?—Yes

14292 In the same way that the alcohol habit does?—Yes

14293. Therefore you would scarcely as a medical man feel justified in recommending a man who had never tried the opium habit to begin a habit which you knew was a risky habit, and might lead to disastrous excess?—I should not

14294 Does that present your view?—That exactly presents my view.

14295 (*Mr. Wilson*,) We have had it over and over again in evidence that injurious effects do result from the habitual

point. My position is that opium in moderation does not do harm

drug in excess

14297 But you do think that the man who is trying to exist on a very few annas a week would do wisely to spend a portion of that in opium?—I should do it myself.

The witness withdrew.

SURGEON-MAJOR D F. BARRY, M.D, called in and examined.

14298. (*Chairman*) You are a Civil Surgeon of Sitapur and Superintendent of the Sitapur District Jail?—Yes.

14299 What has been the extent of your service in India?—I have had over 14 years' service in India

14300 In what parts have you served?—For about 10 years I served with Native troops of all arms and of all the castes that go to form the Native Army of Bengal I have served in the Punjab, North-Western Provinces, Oudh, Bengal and Assam.

14301 What has been your experience of the effects of the

14302 Will you name the regiments with which you have

14303. More recently you have had experience in the Civil Department? During the last four years I have been employed altogether in the Civil Department, and as Civil Surgeon have been brought into close contact with the lower classes, more particularly the destitute and the criminal. During that period I can recollect something like three cases in which opium was obliged to be exhibited in hospital in larger doses than usual to bring about a certain result owing to the previous opium habit being marked. A dozen cases would probably total my experience in the matter of those who consume opium in excess coming to hospital for treatment for symptoms arising from its abuse.

14304. What has been your experience as regards the use of opium as a domestic medicine in this country?—My own experience, and the inquiries I have made to confirm my observations, tend to prove that the use of opium as a common domestic medicine is practically universal, and that it is also used non-medicinally for its primarily stimulant properties, much more generally than is believed. With regard to the former, I may mention that I once made inquiries from the staff of my principal hospital, and each and every member of the staff without hesitation declared that opium was in common use in their families as a domestic medicine. There was an exception—a Brahman—who said that his wife was with her people so that he could not answer. Castes were pretty well represented, as Sikhs, Christians, Brahmans, Mahomedans, Kayasths, Ahirs, Kahars and sweepers had at least one representative. I may add that the hospital water-carrier, a Mahomeden, is a confirmed opium-eater, and is my smartest and best servant. I made the same inquiry from my jail staff, and with practically the same result.

14305. Do you consider that the moderate use of opium is extending?—I am of opinion that the moderate use of opium is widespread; that Sikhs, Rajputs, and next to them Mahomedans, are those amongst whom the habit most prevails, and that it is in more common use as a medicine amongst cultivators and as a stimulant amongst the inhabitants of towns. I think that its use is not confined to any one caste or to a number of castes only.

14306. What is the effect of opium so far as your experience enables you to judge on the moral and physical health of the people?—With regard to the effect on the moral and physical health of the people I am firmly of opinion that its moderate use can be safely disregarded. I certainly have not observed any moral or physical deterioration from the use of the drug in moderation. I have only to instance the case of the Sikhs, the most stalwart race in India, and certainly one of the most, if not the most, manly and upright.

14307. What is your opinion as to the connection of opium with crime?—As far as regards its connection with crime I may state that under the directions of the Inspector-General of Prisons I caused to be examined the records of my jail (a first class one) for the last five years; and the number of declared opium-eaters was so small when compared with the total admissions, something like 5,500, as really not to be worthy of notice. From my jail experience I am also convinced that as a rule the habit can be suddenly stopped without any real danger to health, and that the moderate habit can be checked suddenly without much more inconvenience to the individual than stopping his pipe would be to a tobacco-smoker. In my jail I simply take no notice of opium-eaters, and I may add that I have never yet discovered a case of opium smuggling in the jail, although of course other contraband articles are frequently found.

14308. What would you say as to the disposition of the people to accept the prohibition of opium?—As regards the disposition of the people with reference to the use of opium for non-medicinal purposes I can only say that, owing to what may be termed the extravagant attitude assumed often by us towards the consumption of opium, it is a matter of difficulty to find out the real disposition of the people. I believe that really it is not only tolerant, but even friendly. I mean of course to opium used in moderation.

14309. What do you say as to the willingness of the people to bear the cost of prohibitive measures?—With regard to their willingness to bear the cost wholly or partially of prohibitive measures I am of opinion, and I doubt if there are many officials that will disagree with me, that the people of India have not the least desire to pay a pice of the cost of prohibitive measures, and that any attempt to impose such cost on them would be a dangerous and useless experiment. In fact decided interference with the consumption might be resented a good deal more actively than people at home seem to dream of.

14310. How would you compare the moderate use of opium with tobacco or alcohol?—I believe that the moderate use of opium is not harmful to the economy, and that it can be compared with the moderate use of tobacco or of alcohol. In my mind the question arises as to whether opium may not be the better behaved drug. It is quite possible that its stimulant properties are as valuable to the native of India as the moderate use of alcohol is to the European in India, and that a certain amount of stimulant is necessary to the dweller in the plains few medical officers will deny; and I am of opinion that the moderate use of opium may just give that fillip necessary to the constitution broken down by the heat, monotony and hard work of Indian life, be it of native or of European.

14311. (*Sir William Roberts.*) What has been your experience with regard to the medical question?—With regard to the special medical reasons calling for remark in connection with the consumption of opium, no one practising in India can fail to be struck with the predominance of diseases in which active pain is a prevailing symptom, such diseases as vesical calculi, renal calculi, abdominal colic, painful diarrhœa, dysentery, muscular pains accompanying malarial fevers, cholera, painful diseases of the eye, and a host of others. Now, taking the statistics of my own district I find that last year about 50 per cent. of the inhabitants within a circle with a five miles radius from the sadar were treated in the dispensary, and that about 10 per cent. of the whole population of the district were treated in the different dispensaries. Taking for granted that 50 per cent. represented all the sick of the circle above alluded to (and this is far from being the case), it follows that 40 per cent. of the sick of the whole district received no European treatment at all, something like 44,000 cases of disease. It is very probable, if not certain, that the great majority of diseases from which these 44,000 case suffered were diseases in which the exhibition of opium would, at all events, give relief to pain and suffering; it therefore seems a very serious step, and not one to be treated lightly, to propose to restrict the use of opium, to place out of reach of the enormous mass of sufferers in India the one drug on which they can rely; the one drug which is their solace; the one drug which enables them to bear the terrible burthen of Indian life, at all events with patience; the drug which the French have long ago named the *Dieu donné.*

14312. Have you any confidence in opium as a pure febrifuge?—I do not put much confidence in opium as a pure febrifuge. Of course in my experience as a medical officer in charge of troops I was supplied with a large quantity of quinine, as much as I wanted. As Civil Surgeons, we are more or less restricted by our funds with regard to the purchase of English drugs. We cannot always distribute drugs in the large quantity that we wish. My experience is not as large as that of the last witness as a Civil Surgeon. In the many complications of malarial fevers—and one or more complications most frequently occur—it is a most valuable drug. I have long been of opinion that in malarial districts and tracts the number of deaths which occur in the months of November, December or January returned to us under the generic title of "fevers" are really due to pneumonia occurring in constitutions broken down by the malarial poison. Civil Surgeons are also mortuary registrars of their districts. Now in this class of cases opium would be most valuable. In the often excruciating pains accompanying malarial fever, in the bowel disorders of malarial poisoning, opium would not only very often be necessary, but might be essential. Where quinine is not known, and it is to be remembered that only a very small percentage of cases resort to European treatment, opium must be regarded as of value, of such value as to call for particular notice in the inquiry.

14313. I see that you distinguish the use of opium as a therapeutic agent as an anodyne and hypnotic, and its use as a restorative and comforter?—Yes.

14314. The distinction is very clear in your mind, I presume?—Yes.

14315. So far as the second action of opium is concerned, that is, as comforter and restorative, the use of it in the case of a healthy man is scarcely a medical concern any more than the use of tobacco?—Exactly. I place it in the same class.

14316. So that it would be useless to ask you, as a medical man, if a native of India should begin the opium habit. You have never been asked such a question, I suppose?—Never.

14317. Any more, probably, than you have been asked "shall I begin to smoke"? or "shall I begin to drink"?—No.

14318. It is more a social than a medical question?—Exactly.

badly say?—I should say: no; just as if a man asked me whether he should commence drinking—to a man who had been previously n bstainer—I should say don't

14320 With regard to the use of opium in the second sense as a restorative or comforter I think you distinguish between the natives of India and Europeans?—Certainly

[illegible] that point?— [illegible] terrible [illegible] [illegible] great number [illegible] terrible conditions

14322 Your view is that the differences are differences of circumstances rather than of constitutional susceptibility?—Circumstances have modified the individual nature, changed the economy.

14323 They have induced constitutional changes?—Yes

14324 So that, as a matter of fact you recognise constitutional differences in the susceptibility to the restorative effects of opium in India and in England?—Certainly

14325. (*Mr Wilson.*) Do you agree with Dr Anderson as to the use of opium as an *economical* diet *for the poor*?—I do, certainly

[illegible]

and running over a variety of habits of life and articles of food, and you told me what to eat, drink, and avoid and then came to opium, what would you say?—I should say, don't do anything of the kind

14327 *Not even in a malarious district?*—*Not even in a* malarious district. Perhaps I may modify my answer. You ask me the question as a European. I am distinguishing clearly between the European and the native constitution

14328 For a European you would not recommend it?—*No, I would not recommend him to take it. The conditions* are changed

14329 Suppose a native of India were to come to you for general advice as a doctor?—That is quite a different thing

14330 I do not mean suffering from disease but coming for advice as to good and bad habits of diet and so on; would you advise him to take opium?—It would depend upon his position in life

14331 Will you explain?—If a man is incapable of filling his stomach, possibly for a couple of months in the year not getting one full meal, I should say that a small proportion of opium, which is very cheap would do him good It would tide him over the bad time. In the case of a man in prosperous circumstances, I should say, don't

14332 By a man who does not get a good meal for a couple *of months you mean an extremely poor man?*—Yes, and there are many

14333. A fairly well-to-do native of India who consulted you in that way you would not advise to begin the habit?—No because he can change his life and his climate The other cannot, he is bound by a ban

14334. In reference to the matter of jails we have had it in evidence two or three times that on account of the small bulk that opium occupies it is most easily smuggled into the jails is that contrary to your experience?—Yes my own experience has extended only 4 years but I have had a number of prisoners searched before me, and I have asked my jailor the same question He is a man who is opposed to the use of opium, or professes to be so, and he says he has found [illegible] I have found [illegible], but never opium I suppose it does take place

14335 You say that the people of India have not the least desire to pay a pice for the cost of prohibitive measures; for what tax or purpose do they desire to pay money?—I was asked a question and I have given a plain answer

14336 Do you know anything for which people are willing to pay any more than they can help paying?—Of course, we are always anxious to pay no taxes. We are burdened heavily enough

14337. (*Mr Mowbray*) We have been told that opium is a risky habit, and some say that there is a great distinction in that respect between opium and alcohol. I should like to know whether in your opinion there is more risk of a person who takes opium going to excess than a person who takes alcohol?—That is a large question

14338 So far as statistics go, and so far as your experience goes, would you say that there are a larger number of people who consume opium in excess, and thereby ruin themselves than there are among people who take alcohol?—Certainly not the number of people who take alcohol in excess is very much larger, I am firmly convinced, than those who take opium in excess

14339 (*Mr Fanshawe*) I understand the general tenor of your evidence to be that the common use of opium is a moderate use?—Yes

14340 (*Sir James Lyall*) You said that last year about 50 per cent of the inhabitants within a radius of 5 miles from the sadar were treated in the dispensary I suppose you work out that 50 per cent by applying the number of attendances to the total population of the circle?—That is *what we look upon as the dispensary population, a 5-mile* radius from the dispensary itself

14341 Would not that a good deal exaggerate the percentage of attendance, because if a man, as must often be the case, attends a great many times in the year, he will come in each time?—No, those are fresh cases

14342 Care is taken to count a man only once?—Certainly I should be sorry to think it was otherwise. The dispensary practice is under my own eye.

14343 Would it not cause a great deal of trouble [illegible] Native attends *at the door of the dispensary*, [illegible] entered by the Assistant Surgeon or the Hospital [illegible] But the name may be Mehala, and there may [illegible] hundred Mehalas, or several thousand, in that [illegible]

14344 Would it not be likely that the man [illegible] *again in another two months, and be entered* [illegible] might be, but he would not be entered [illegible] continued, if he appeared every day. If he [illegible] visits, and then came as a patient a [illegible] wards his name would rightly be entered [illegible] case

14345 That would to a certain [illegible] percentage?—I do not think it is [illegible]

14346 Fifty per cent. of the [illegible] than I should have expected to [illegible] sary?—Take the case of regiments [illegible] a good deal of experience You [illegible] 2, [illegible] admissions in a regiment [illegible] men return again and again, [illegible]

14347 You mention the [illegible] to opium the name of *Dia*[illegible]

14348 Have you ever [illegible] attributed a Divine [illegible] only lately, since the [illegible]

The witness withdrew.

Mr. F W Brownrigg called in and examined.

14349 (*Sir James Lyall*) You are the Settlement Officer for the district of Sultanpur in Oudh?—Yes

14350 Will you give us any facts as to the consumption of licit opium?—Roughly speaking the consumption of licit opium is highest in the Meerut division, and in the following districts —Agra, Muttra, Moradabad, Cawnpore, Allahabad, Hamirpur, Jhansi, [illegible] *Benares* and [illegible] now that is to say in those districts where its cultivation is prohibited, or where there is a large urban population, or where the [illegible] population is proportionately large It is noteworthy that Cawnpore the most active centre of industry in the united provinces, the Manchester of Northern India, shows the highest average consumption of all The use of opium is also common in malarial tracts, such as the

Dún, or [illegible]

[illegible]

W. igg. 894. 14352. What do you say as to opium-smoking?—Opium-smoking, which I understand is of comparatively modern growth in this part of India, is popularly esteemed vicious. Its effect on the Hindustani is probably somewhat different to its effect on the Chinamen. The latter has had much longer experience. To the Hindustani opium-smoking is usually harmful, but it is at present confined to a very small portion of the population, and has never been a serious evil in these provinces.

14353. We have been told that *chandu* and *madak*-smoking shops have recently been closed. What is your opinion of the policy of that step?—I was much averse to the closing of the *chandu* and *madak*-smoking shops, and officially deprecated such a step at the time; and I still think it was a mistake to drive this vice into private houses. I cannot see where the particular offensiveness of the opium-smoking shop in India came in. While acting as Commissioner of Excise in 1889, in company with a leading member of the Government Secretariat, I paid a surprise visit one night to the so-called "opium den" which Mr. Caine had shortly before denounced in no measured terms, and we could discover nothing objectionable in connection with it. It was a quiet, orderly, well-managed establishment.

14354. What is your experience of the effects of using opium in the rural districts?—Since I joined the service, twelve years ago, I have been stationed in every division in the North-Western Provinces and Oudh, and have been in charge of excise administration in different districts for several years. Since 1888 I have been employed chiefly in settlement work, which has taken me from village to village day after day amongst the people. Nowhere have I come across any such indications of moral or physical deterioration as would justify me in considering that the use of opium in these provinces is productive of evil results. Instances of excess are rarely met with, and under no circumstances can it be honestly asserted that there is any prominent or patent abuse of this drug.

14355. Would you compare the use of opium with the use of beer or alcoholic beverages in England?—Speaking for the part of India with which I am acquainted, the ordinary use of opium is viewed much in the same light as the drinking of beer is in England. Relatively speaking its effects are individually and collectively much less serious and apparent.

14356. It has been proposed, as you are aware, to put a very close restriction on the use of opium by the people of India: what do you say as to the policy of what may be described as prohibitive measures?—I cannot help regarding it as a most dangerous policy to think of tampering with long established custom in a country like India. If I remember aright the hardship caused by increasing the price of opium has been considered one of the predisposing factors in the ill-feeling which led up to the disturbances of 1857-58 in Oudh. Such action is known to have led to bloodshed elsewhere. Only quite recently symptoms of serious disaffection have shown themselves in the eastern districts of these provinces, and I considered it absolutely essential to the maintenance of peace and good government to avoid all semblance of innovation or interference with the liberty of the subject, which in the minds of an unthinking and ignorant proletariat might so easily lend itself to unintentional or malevolent misconstruction.

14357. In your district of Sultanpur can you tell us whether the cultivation of the poppy has of late increased or diminished?—There has been a decided tendency to decrease in the area under cultivation which has gradually fallen from 8,597 acres in 1885-86 to 5,851 in 1892-93, the lowest figure yet touched in recent years. The outturn for some time past has been poor, and profits have accordingly fallen off. This along with other causes has served to discourage cultivation.

14358. May I take it from you that when the cultivator finds that the cultivation of the poppy is less advantageous than the cultivation of other crops, there is less disposition to cultivate, and that in point of fact the area rapidly diminishes?—Never rapidly.

14359. Gradually?—It has a tendency to diminish.

14360. May we infer that the people do not consider themselves to be under an obligation to cultivate unless they think it will be for their advantage to do so?—They are certainly under no obligation.

14361. They do not continue the cultivation from the belief that the Government has a power to compel them to do so?—Certainly not.

14362. Can you give us any figures showing to what extent cultivators are assisted by advances received from the Government in the payment of their rents?—The following data are compiled from the figures for the past five years:—

(1) Average amount of opium brought in by cultivators, 1,119 maunds.
(2) Average area under cultivation, 7,284 acres.
(3) Average payment made by advances, Rs. 43,760.
(4) Average payment made at weighments, Rs. 1,42,410.
(5) Average payment made when accounts are being finally settled, Rs. 32,132.
(6) Total average payment to cultivators, Rs. 2,18,302.

The average poppy-growing area with each cultivator, in the united provinces is stated to be 13 biswas, or $\frac{13}{35}$ths of an acre. In this district the average holding of the poppy cultivator is even less. The average number of cultivators during the past five years is 20,033. This would indicate payments of a little more than Rs. 10 per head. The cultivated area of the district is in round figures, according to the returns of 1299 Fasli, 609,300 acres.

14363. Why do you not take the English year?—Because the Fasli year extends through two English years, from the 1st July to the 30th June. All our revenue figures are compiled from settlements the Fasli year. The area under poppy, therefore, is only about 1·2 per cent. of the total cultivation, and the payment actually made by Government for opium handed in at the weighments (which, it should be noted, is only a portion of the profits realised by the cultivator) represents in money value nearly one-sixth of the total revenue demand, cesses included, of the whole district. The relation which the poppy crop bears to the revenue demand may be still further illustrated from the figures of two Courts of Wards' estates situated in this district. I have had them collated for the past five years. The *Kurwar* estate on an average has 170 acres under poppy cultivation. Its revenue demand is roughly speaking Rs. 40,000 (exclusive of cesses). The poppy crop, therefore, valued at Rs. 50 per acre, is worth about one-fifth of the amount paid to Government by the estate. Similarly in the *Rampur* estate I would calculate the value of the crop as one-sixth of the revenue demand. To go down to a lower unit still. Only a few days ago in course of inspection I came across a village with a large colony of Muraos, the chief poppy cultivators in this district, in which about 50 acres were devoted to a poppy crop, worth, I should say—for the land was exceptionally good—almost as much as the whole revenue demand at present fixed on this property. *There is no doubt that with the exception of tobacco the* poppy crop is the most valuable grown. Were its cultivation prohibited the consequences to landlords and tenants would certainly be serious. The land now let for poppy-growing as a rule fetches higher rents than much of the similarly situated land in the district. This, however, is fortuitous. The bulk of the poppy cultivation here is in the hands of Muraos, and by virtue of their caste and industry they usually pay higher rent than other cultivators do. Whether they would still be able to do so if poppy-growing were stopped is another question. Personally I am inclined to think they would find it difficult. The ground now devoted to poppy would for the most part have to grow wheat, a crop in many respects not nearly so valuable. In the two estates above mentioned three-fifths of the poppy cultivation is in the hands of Muraos. Ahirs and Brahmans are the only other castes who cultivate to any appreciable extent. Cane would rarely take the place of poppy in this district. Indeed, in Pargana Jagdispur, now a large poppy-growing tract, the growth of cane is interdicted. Moreover, *profits from cane* cultivation in this district compare unfavourably with those derived from poppy-growing. The existence of the present system *of poppy cultivation* enormously facilitates the payment of rent, and *ergo* of revenue too. In some village, most of the tenants keep a little of such land as a rent-paying crop. If a cereal were to be grown instead, the landlord would of course reap the benefit of straw in manorial dues, of which he is now deprived; but this would not go far towards compensating him for the security he now possesses that his rent will be paid up punctually, and the inevitable tahsili dun duly met.

14364. (*Chairman.*) Why do Muraos pay higher rent than other cultivators?—They are more industrious. They are like the Kooris and Kachis; they are mostly garden cultivators.

14365. Is the higher rent a rent paid for a better description of land?—The land is generally the best in the whole village.

14366. (*Mr. Pease.*) You said there had been a considerable decrease in your district; was that voluntary, or because the ryot found it more profitable to grow other crops?—Perfectly voluntary as far as I am aware.

14367. It was not because the licenses were withheld?—Certainly not.

14368 (*Mr. Wilson*) We do not all quite understand these arrangements You are *Settlement Officer; are you in* any way connected with the Opium Department?—No; not in the least

[illegible]

come under my immediate notice, but it certainly is not my department

[illegible]

14372. With regard *to the last phrase you used, may* I ask the meaning of "tahsili dun," is dun the same as the English word?—Yes, the tahsili dun is the Chuprassi sent from the sub-divisional head-quarters of the district to collect the revenue

14373. Then it really means the inevitable revenue demand?—Yes, the tax-gatherer.

[illegible] Cawn- [illegible] we have [illegible] which it [illegible] est and [illegible] figures before me for the whole provinces

14375 Can you give them?—I have not got them here

14376 Have you known of any action in connection with an increase in the price of opium leading to bloodshed?—I said that on the strength of Mr Driberg's evidence which I read as reported in the *Pioneer*

14377. You are aware that that has since been refuted?—I am not aware of it.

[illegible] ceived as much money for their opium as they ought to have received, and in some instances, having been paid too much, when the accounts came to be settled they had been called on to refund the excess paid to them

14379 Was there a feeling that they had not been paid enough, do you mean that the price professedly paid by the Government was inadequate, or that there had been some deductions which they thought improper?—I must [illegible] They are paid [illegible] *hich cannot* be [illegible] if it has been [illegible] to be afterwards, [illegible] the accounts are [illegible] what has already [illegible] much That is w[illegible] that would be rare

14380 Am I right in believing that the consistence of the individual cultivator's opium is not so ascertained, but the consistence of the opium from a particular village or district?—That is a question which concerns the Opium Department only on which I have not such information as to enable me to give an answer.

14381. It is impossible to compare the cultivated area in a particular year which you specify with the average cultivation for the past five years?—I will give figures* showing the number of cultivators for each year and the area under cultivation for each year

14382 You have said that the Ahirs and Brahmins are the only other class who cultivate to any extent: have I rightly understood that the Brahmins do not do the more laborious *work, and that the women of their families do not do any* work?—No

14383 They employ hired labor?—Yes

14384 (*Mr Mowbray*) With regard to the figures at Cawnpore, are they the figures of the town or district?—The whole district.

[illegible]

poppy is grown [illegible] difficult to make any contrast

14387 Have they another advantage?—They have another compensating advantage

14388 *In the same tract of the country where poppy is* grown, some cultivators do not grow it at all, and have no other compensating advantage Have you been able to make a comparison in their case?—Not of the kind you suggest.

14389 [illegible] to be subst[illegible] would be [illegible] not?—Yes, [illegible]

[illegible] district?—Because [illegible] which people would ordinarily cultivate after giving up poppy

[illegible]

14392 The question would depend largely on the [illegible] market?—Yes

14393 Therefore in this district, wheat would be the [illegible] valuable crop, in the local circumstances, to take the place of poppy?—In my opinion

14394 Would that wheat be for export [illegible] Sultanpur district We are not on the line [illegible] We are so far untouched by railway communi[illegible]

14395 *Is it the case* that in fixing the amoun[illegible] ment revenue you look directly to the ren[illegible] guished from the class of soil?—The orders [illegible] now are that the assessment should be [illegible] declared rents

14396 The rents no doubt are [illegible] the soil to some extent?—Certainly.

14397. The fact that poppy [illegible] into account in fixing the Govern[illegible] taken indirectly into accoun[illegible] tions; it is a factor which [illegible] sion as to what the assessment [illegible]

14398 If the cultivation [illegible] consequences to landlord[illegible] I should like to know [illegible] measure, compensation [illegible] sation ought to be pai[illegible] amount of *reduction* [illegible] lords.

14399. Am I [illegible] of poppy would [illegible] class of tenants [illegible]

14[illegible] [illegible]

* Note —The following figures were subsequently furnished by the witness —

	In the Sultanpur District for				
	1888 89.	1889-90	1890-91.	1891 92.	1892-93.
Number of poppy cultivators	20 0.5	22,608	21,659	19,772	16,[illegible]
Cultivated area of the district in acres		616,035	[illegible]8,229	609,[illegible]	[illegible]

Average number of poppy cultivators during the past five years . . . . [illegible]

Average area of the district under cultivation (in acres) during the past five years . . . . [illegible]

strictly prohibited. It is a mere caste prejudice. They will not live in tiled houses, and they will not make masonry-wells.

14402. You say that the Mahomedan is, generally speaking, an abler man than a Hindu: do you mean a Mahomedan Rajput is abler than a Hindu Rajput?—I was thinking solely of pure Mahomedans.—Mahomedans of true extraction.

14403. But even such Mahomedans are not better cultivators, are they?—I was not thinking of cultivation at all. I was merely giving an opinion of the two, as Mahomedans are such large consumers of opium.

14404. (*Mr. Wilson.*) I do not quite understand the question of settlement. Is the settlement finished or is it revised from time to time?—A temporary settlement in the provinces and Oudh lasts usually for 30 years and it is revised at the end of 30 years if necessary.

14405. Is the 30 years constantly running out in different places?—Constantly: it is running out from district to district, from year to year.

14406. And as it runs out in the various districts it is your duty to readjust it?—To revise it if ordered.

14407. Where you find that poppy has gone out of cultivation, do you make a reduction?—So far as I have yet done settlement work I have made no reduction in a case of that kind.

14408. You have given us figures showing a falling off during the last eight years, amounting to about one-third?—Yes.

14409. You have said that the money comes in at a convenient time of the year for the payment of the land revenue: is that another way of saying that the land revenue has been fixed at such a time as would be convenient for poppy payments?—For the payment of rent, not for the payment of land revenue. That is an entirely different thing.

14410. Is it another way of saying that the time for the payment of rent is fixed at the time when money will be coming in?—It is right to say that they happen to come about the same time. I would not on any account be prepared to say that one was fixed merely to accommodate the other.

14411. Is it a pure coincidence?—So far as I am aware, it is merely an accidental coincidence.

14412. It seems natural that the landlord should try to get the rent at a time when he knows the tenant will be in possession of ready money?—Most natural.

The Honourable Sri Ram Rai Bahadur, M.A., B.L., called in and examined.

14413. (*Chairman.*) I believe you are a member of the Lieutenant-Governor's Council, Honorary Magistrate, Government Pleader of Oudh, and Public Prosecutor in the Court of the Judicial Commissioner of Oudh?—Yes, and I may also add that I am a member of the Talukdars' Association, called the British Indian Association of Oudh, of which the Maharaja of Ajudhia who gave evidence yesterday is President.

14414. Can you give us your impression of the effects of taking opium upon those who use it?—A moderate use of opium does in no way affect the moral and physical condition of the consumers. On the contrary it acts as a check to several diseases originating from bowel complaints and rheumatism. But when it is used in excessive quantities—and what is there under the sun the excess of which does not lead to pernicious results—it does affect the *physical* and *intellectual* condition of the consumers, but in no way, so far as my experience goes, does it lead to moral degradation. From my experience as the Public Prosecutor in the High Court of the Province of Oudh extending over ten years I can assert that not a single case came under my notice in which the consumption of opium has directly or indirectly led to the commission of crime.

14415. What is the rule with Mahomedans as to the consumption of opium?—Among the Mahomedans the consumption of opium is not religiously prohibited. Any prohibitive measure would be inflicting a great hardship on them and would open the door to a very large consumption of alcohol—which is by no means desirable.

14416. What do you say as to opium-smoking?—Opium-smoking is a thing which, in my opinion, should be prohibited. Not only should licensed opium-smoking shops be closed, but prohibitive measures should be introduced to stop opium-smoking in private places as well.

14417. Turning to the ancient literature of the subject, how is opium regarded by the old writers?—It is regarded as a thing which is considered as a panacea for all evils: there is a verse from a celebrated writer Amir Khusro of Delhi, which says that "opium is the mother of recovery; though it is an ailment it is a panacea for all evils".

14418. As regards the disposition of the people to bear additional taxation, we have heard from many witnesses, and I suppose you would confirm it, that they would not like to bear such additional taxation in order to provide for the loss of revenue from the cessation of the sale of opium?—No.

14419. With regard to the arrangements under what is called the Bengal monopoly system, would you confirm what has been told us by others that the advances are a help to the cultivators to pay their rents?—They are. These advances are made at the very best time, *i.e.* in September and October and in April and May, periods when the tenants have to pay their rents, so that there is not the trouble of borrowing money from the village money-lenders, which would cost them 50 or even 100 per cent. interest.

14420. You have a large body of tenants; what is their opinion as to the policy of prohibition of the cultivation of poppy?—I have examined these tenants as a landlord—altogether about 2 ... and I had the opportunity of putting the question to about ..., and all of them expressed the opinion that it should not be prohibited, that it was advantageous to them.

144.. (*Mr. Pease.*) Have any of your tenants voluntarily given up the produce of the poppy?—When the produce was not good they gave it up only on that ground—and not that other crops would prove more profitable. Two years ago there was a hailstorm and the result was that the fields on which poppy was grown were destroyed and the next year many of them gave it up.

14422. (*Mr Wilson.*) Is the city of Lucknow notorious for its opium-eating and smoking population?—Yes, especially the Mahomedans.

14423. How do you account for that?—This has been going on from the time of the Mahomedan King, since the place was under native rule, and the cultivation of opium was as free as it could be. Sometimes it happens especially among the richer portion of the Mahomedans, that they commence taking opium for other purposes than as a medicine.

14424. What other purposes?—For prolonging sexual pleasure.

14425. You say that it is not religiously prohibited?—No, it is not, because it is not considered as a stimulant, as nasha.

14426. You have referred to English sentimentalists. I suppose you know that the persons whom you so call are really anxious that India should not have to bear more taxation?—The question is whether that is practicable.

14427. (*Mr. Mowbray.*) Have any of your ryots who have given up poppy cultivation in a bad season taken to it again?—Yes, next year.

14428. You say that in your opinion prohibitive measures should be introduced to stop opium-smoking in private places, would you extend that to private houses?—I would, because, in my opinion opium-smoking is very injurious to health and to the moral condition. That is not only my opinion but it is the opinion of all friends whom I have consulted.

14429. Do you think it would be possible to pass a law that nobody should be allowed to smoke opium in his own house?—It would be possible to pass the law, but the question is how the law would be put into force. I have not thought out what prohibitive measures should be adopted, or in what way they should be enforced.

14430. You recognize that it would be a very delicate matter?—Of course.

14431. Without having exactly considered the difficulties, you are of opinion that if it could be done it should be done?—Yes.

14432. Can you compare the condition of those cultivators who have grown poppy and those who grow poppy?—Those who grow poppy are very punctual in the payment of their rents—at least we have greater facility in realizing our

rent from them than from those who do not cultivate poppy.

14433. Have you recourse to the law to recover your rents from the other cultivators?—Sometimes I have.

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14435 From that you conclude that the poppy cultivators are in a better condition than those who do not grow poppy?—Because they have not to pay any interest for their money.

14436 Is there any difference between the conditions of the two?—Yes, generally the tenants who grow poppy appear to be more comfortable in their circumstances than those who do not.

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what they say. I have not personal experience, but that is what I have been told by the cultivators and those with whom I have conversed on the subject.

14439 From that we may take it that the medical and the non-medical use of opium are very closely allied?—So it appears.

14440 As regards Mahomedans, it is understood that, as a practical rule of life, they are not forbidden to use opium?—Yes.

14441. (*The Maharaja of Darbhunga.*) In case the cultivation of opium is prohibited altogether, do you think that the landlords ought, according to strict equity, to get some sort of compensation?—I think they should, because the settlement is made on the understanding that there shall be no restriction whatever with regard to the crops to be grown on these fields, and it will in some way affect the rent rolls of those villages in which poppy is grown.

14442 Are the rents settled by the Settlement Officer according to the crops grown, or what?—In a certain measure

tions taken into consideration in making the settlement.

14444. Do you think that the prohibition of the cultivation of the poppy will be a hardship?—Yes.

14445. On the landlords as well as the tenants?—Yes.

14446. What is the price per seer now paid to the ryot?—In my district it averages from Rs. 3½ to 6.

14447. When were these prices last fixed?—I put the question only for the last three years, and for that period this has been the average price I cannot give the exact date when it was fixed.

14448 If it is moved that for the last 7 or 10 years
time
there
ghout
all India?—I think the price should be increased

14449. (*Mr Pease*) *Do you think the ryots prefer growing poppy at the present prices to any other crop?*—Yes, because in the case of poppy they can be sure of a quick return as the Government is the purchaser. In other cases they cannot be sure of a sale in the market, and the prices may fall They cannot expect a sure return in case of other crops as they can in the case of the poppy.

14450. Taking all considerations into account they prefer poppy to other crops at present prices?—Yes.

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ne ryots
The agent cannot get it from Government agent It is a private understanding between the agent and the ryots that they will pay the money to him as soon as they get it from the Government.

14452 You say the agent takes them to the factory and receives the money from them there?—When they go to the factory at stated periods to realize the money from the Government, the agent accompanies them, and he realizes the money from them there.

The witness withdrew.

Babu GOKUL CHAND called in and examined.

14453. (*Sir James Lyall*) I believe you are a Pleader and Chairman of the Municipal Board, Fyzabad, and Honorary Magistrate?—Yes.

question is based on my personal experience.

14455. Have you had any personal experience of opium-eating?—I do not eat, drink, or smoke opium, nor does any member of my family do it

14456 What is your experience as to the opium habit

physically or morally. Opium-eaters are generally sober and quiet, and, as such, are less capable of committing crime than those who use liquor.

14457. You say that people enjoy good health, good appetite, and energy by the moderate use of opium do you mean in spite of the moderate use of the drug?—I have seen persons who take a very small quantity every day, and I see them enjoying good health and a good appetite

14458 Do you mean that it does not interfere, or that it actually gives them good health which is *your opinion*?—I think it does give them good health.

14459. It improves their health?—Yes.

14460 You say that opium-consumers who cannot afford to get good diet generally become very lean and pale · do you mean that of excessive opium-consumers or of any particular class of people, such as underfed people?—Of course excessive consumers.

class not like the total or partial prohibition of this crop

14463. What is your opinion of the habit of opium-smoking?—I am against the licensed shops of *chandu* and *madak*. If these shops be not completely closed on account of some financial difficulty their number should on no account be increased. I would not allow any new shop for the sale *chandu* or *madak* in any town, village or locality w

such shop has ever existed. Any prohibitive measure in this respect will, I am sure, be hailed by every well-wisher of India.

14464. At present in this part of the country all the shops for the sale of *chandu* and *madak* have been closed I think?—Yes, I have heard that.

14465. It is said that since the closing of the shops for the sale of *madak* and *chandu* and the saloons in which the people used to smoke, a great number of small private saloons have been opened in which people eat and smoke together?—That is the case.

14466. Do you think on the whole that if that cannot be stopped, it is better than keeping open the public shops?—I think it is better.

14467. At any rate I suppose Government is not responsible for them?—Government of course is not responsible any more than it is responsible for those who indulge in liquors in their private houses.

14468. (*Maharaja of Darbhanga.*) You say you have been in the Settlement Department for some time; you will therefore naturally be able to help us a great deal with regard to the question of rents. One witness told us that the rents are fixed to a certain extent according to the crops on the land on which poppy is grown, that they are assessed at a slightly higher rate than the lands on which crops that yield less are grown: is that the case?—Yes.

14469. Supposing a ryot refuses to pay this enhanced rent, what procedure is taken by the Government?—The landlord of course will give the land to somebody else. The poppy crop is generally grown on first class land.

14470. A witness told us that rent is to a certain extent fixed according to the crops on the land?—In my opinion it is fixed according to the condition of the land, whether it is goind, or majar or pailo.

14471. It is not fixed according to the crops?—First class poppy crops are generally grown on first class land. It comes to the same thing whether it is taken according to the crops or according to the conditions of the land; both are considered,—the crop and the quality of the land.

14472. Do you think it a fair system for the land to be assessed higher because poppy is cultivated in it?—No.

14473. As regards the rates at which the ryots are paid, may I ask what were the rates ten years ago?—I do not know; I have ascertained that they are now from Rs. 4 to Rs. 6.

14474. You do not know when they were last fixed?—No.

14475. What is the staple food-crop of these parts?—Wheat and rice.

14476. Has there been any rise in the price of those staple crops in the last ten years?—Yes.

14477. Can you give us an approximate idea of the rise?—About 15 per cent.

14478. Has there been a similar rise in wages?—Yes.

14479. Do you not think that there ought to be a similar rise in the price of opium paid by the Government?—Yes.

14480. You are clear on that point?—Yes.

14481. (*Mr. Pease.*) You say that cultivation requires less labour than any other similar crop?—Yes.

14482. What crops are you comparing it with?—Gram and wheat.

14483. Do you mean to say that it takes less labour than wheat?—That is what I have ascertained from my tenants.

14484. (*Mr. Wilson.*) I think you said that you considered the moderate use of opium to be positively beneficial?—I cannot say that exactly; but I have seen persons using small quantities of opium, and they enjoy good health and appetite; they do not lose their energy, and they are not idle like those who indulge in the excessive use.

14485. Did you not state that you thought it was actually beneficial?—It is said that those who take a little quantity after forty years of age are helped in their health—it is said by those who are more experienced than I am.

14486. (*Mr. Mowbray.*) Have you seen people reduced to poverty by taking opium?—No, I don't think the opium traffic has anything to do with the poverty of India. There may be very few of the whole lot of opium-consumers who spend almost all their earnings in purchase of opium. There are scores of Mahomedan families in Lucknow and Fyzabad, every member of which, including infants, use opium, and yet I have not seen any such family demoralized or become poor simply because of its eating opium.

14487. (*Mr. Fanshawe.*) You have spoken of the moderate use and also of the excessive use of opium: in your experience is the excessive use exceptional or not?—It is.

14488. (*Sir James Lyall.*) You were appealed to by the Maharaja as a Settlement expert witness. There has certainly been some difference in the evidence given to us as to whether the crop was taken into account in assessing the land value, or whether it was only the class of land: I wish to know whether this is not the case, that revenue is mainly assessed on the class of land, but, inasmuch as we are not quite certain whether the classification of land is correct, the Settlement Officer, in considering the classification and assessment, also looks to the return of the crops, and if he sees that a village has a great deal of poppy in it, though the area returned as first class land may be rather small, he would probably conclude that the area is really larger, and would assess something higher on that village?—Yes.

The witness withdrew.

CHAUDHRI MUHAMMAD AZIM called in and examined (through an interpreter).

14489. (*Sir James Lyall.*) I believe you are a Talukdar of the Hardoi District and Honorary Magistrate?—Yes.

14490. How far does the use of opium extend in your country?—It is not confined to any particular race or district. It is used by men of different races in all districts It is consumed more extensively in cities and towns than in villages. The use of opium affects the moral condition of the people, but only when used in large quantities; but it is not so injurious if good diet is taken.

14491. What do people in India think of the habit of using opium?—The use of opium in large quantities is deprecated by the people of India, but its use in small quantities is looked upon as beneficial.

14492. What is the disposition of the people of India in respect to bearing any part of the cost in case of a loss of revenue?—The people of India will not, in my opinion, be willing to bear, in whole or in part, the cost of prohibitive measures.

14493. What is your opinion about poppy cultivation and the degree to which it is a source of profit?—Poppy is largely cultivated. The present system of its cultivation is a source of great profit to the cultivators, and the zamindars can easily recover their rents from the cultivators.

14495. What is the size of your estate?—I pay Rs. 80,000 revenue.

14496. How many villages have you?—77.

14496. To what race do you belong?—I am a Syad.

14497. Is poppy cultivated on your estate?—Yes.

14598. Do the cultivators like it?—It is beneficial to the cultivators.

14499. We have heard of pressure being used by Government officials to prevent the cultivators giving up the cultivation?—There is no pressure.

14500. It is not wanted perhaps?—No.

14501. They do it of their own free will?—Of their own free will.

14502. Will you tell us how much poppy is grown on your estates?—I cannot give the exact amount, but it is cultivated in most of my villages.

14503. Is there as much grown now as there was ten years ago?—It fluctuates from year to year.

14504. Is there as much grown now as there was ten years ago?—It is not less—if anything greater. It has somewhat increased.

14505. With which province of India are you acquainted?—Oudh.

14506. Any others?—I have heard of other provinces, but I only know Oudh.

14507. Then when you speak of the people of India you mean Oudh?—Oudh and other British Provinces.

The witness withdrew.

Adjourned till to-morrow at 10-30.

At the Darus Shafa, Lucknow.

FORTY-FOURTH DAY.

Friday, the 12th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

BAHADUR,	MR. A. U. FANSHAWE. " ARTHUR PEASE. " HARIDAS VEHARIDAS DESAI. " H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. GANGA PRASAD VARMA called in and examined.

14508. (*Mr. Pease.*) Will you tell us what your position is in Lucknow?—I am a journalist, proprietor of two weekly newspapers, and Editor; also a member of the Municipal Board.

14509. What opportunities have you of knowing the views of the people of Lucknow?—As a journalist and a member of the Municipal Board, I have to mix with all sorts of people.

14510. What is your view as to the proportion of the Mahomedan population who consume opium?—In my opinion 50 per cent of the Mahomedan population of the city consume opium.

14511. And of these what proportion are smokers?—25 per cent.

14512. Have you observed what have been the effect of the habit upon them?—In my opinion it has physically deteriorated them, and it has resulted in moral depravity.

14513. Have any of the wealthier members of the community suffered much through the habit?—They have lost much of their property, and have become lazy.

14514. Do you know several cases of that character?—Yes, I have given five cases in my statement, and I can give more.

14515. What is your view as to the effects of the opium habit upon morality?—Opium eaters are known to be the worst sort of men; they are regarded as a lot of immoral men.

14516. Is the fact that a man is an opium smoker in moderation a reproach?—Yes, when he is called "*aphimi*" he is regarded as a low person.

14517. Is it applied to persons who take opium in moderation, in small quantities?—I know personally very few cases of moderate consumers.

14518. You mean that persons who take in small quantities gradually increase the dose?—Yes, after five or six years they generally become confirmed smokers and eaters of opium.

these men, depicting the opium-eater as immoral, physical cowards and morally depraved.

14520. Are these modern books?—They are old books, but they are printed in large numbers every year.

14522. Will you give us your view as to the effect of closing *chandu* shops?—As to *chandu* smoking I wish to point out that the closing of shops has done us no good. The Government has closed the dens, but *chandu* is still sold. I am told women of ill-fame have opened shops in their private houses from which they supply *chandu* to their friends, and their houses have become a resort of persons of bad character. It is difficult for high officers to get clue of these houses, as it is a well-known fact that like proo-

14523. What is your view as to the course that the Government ought to pursue?—In my opinion it would be a blessing to my city if the Government stops the sale of opium and strictly orders that none but those who require opium for medical purposes shall have it.

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of opium-eaters only the day before yesterday, and not less than 50 of them agreed with me in expression of opinion.

14526. What is your religion?—I am a Hindoo.

14527. Are you connected with the Missionaries in any way?—In no way at all.

14528. Do you know any of the Missionaries?—I know in my trade concerns, the Rev. Mr Craven, who is now in America.

14529. Do you know Mr Evans?—Yes, personally as a temperance man.

14530. Do you agree with his temperance views?—Yes. And I promote those views as far as lies in my power.

14531. You do not agree with his religious opinion?—No, and I also differ from some of his political opinions.

14532. So that you are not under his influence?—In no way.

14533. (*Mr Mowbray.*) You have told us that in your opinion 50 per cent of the Mahomedan population of the city consume opium?—Yes.

14534. I see in your printed paper that you say in regard to the pecuniary status of opium-eaters that the highest of them are insolvent?—Yes.

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14536. I think you told us that you do not know of such a case as a moderate use of opium : you say it is impossible to use opium moderately ?—Yes.

14537. It always proceeds to excess ?—Yes.

14538. Do you consider that in all cases it leads to excess ?—Almost in all cases.

14539. You are in favour of prohibiting the sale of opium except for medicinal purposes ?—Yes.

14540. You say in your printed statement that many guardians under the advice of foolish quacks give opium to their children : what do you mean by foolish quacks ?—Those who are not licensed doctors. Hakims who have not read much of medicine books.

14541. What do you mean by licensed doctors ?—Doctors who have passed a medical examination.

14542. Is there any register of what I may call medical practitioners amongst the Hakims and Kabirajes ?—I do not think so.

14543. Then it would be open to anybody who did not agree with any particular Hakim or Kabiraj to call him a foolish quack ?—It is only a matter of opinion.

14544 In your judgment would it be safe to entrust the powers of recommending the use of opium for medicinal purposes to a class of persons of whom anybody might say that any number of them were foolish quacks ?—I do not think it would be right to entrust to such men. The Government will have to prepare a register of good men. It will have to get local opinion or the opinion of the city to ascertain who are physicians of good reputation in order that they may be entrusted with the work.

14545. You have told us of some places where you are told *chandu* is sold : can you of your own knowledge tell us of any places where *chandu* is sold in Lucknow now ?—I have heard of five or six places, and one was in my own neighbourhood just below my wall. I heard five or six *chandu* smokers used to come there every night and smoke with some women of ill-fame.

14546. Did you test it by going to the place ?—I heard it. I did not go personally, but *chandu* was smoked there.

14547. I am asking is *chandu* sold ?—I cannot give my own personal experience.

14548 You have made a very general statement that "the "assertion that abolition of opium traffic will result in a "general discontent and disaffection amongst the opium-"eating population is absurd." and you have told us that opium is consumed by 50 per cent. of the Mahomedan population of Lucknow. The population of Lucknow City is something over 2½ lakhs ?—Nearly 3 lakhs.

14549. I suppose the Mahomedan population is about half the city ?—Nearly half.

14550. And that will be something like a lakh and-a-half ?—Over a lakh.

14551. At any rate there will be something over half a lakh of opium-consumers ?—Yes.

14552. And I think when you went into detail as to the opinion which you represented, you told us that you had seen lately some hundreds of opium-smokers ?—Yes ; in this last week. I could not see women.

14553. I wanted to know whether you thought that some hundreds of people that you have spoken to personally were a fair representative of the bulk of the Mahomedan consumers of opium in this city ?—Yes, I do, since many of them were confirmed opium-eaters who move and mix with opium-eaters. They have expressed the opinion that they would regard the abolition of the opium traffic as a blessing, and they express not only their own personal opinion, but the opinion of those among whom they mix.

14554. (*Mr. Haridas Veharidas.*) Perhaps you know that there are persons who at the age of 30 or 40 years first commence taking opium ?—I do not personally know of such cases in Lucknow ; I believe they commence here at the age of 18 or 20, mostly for very bad purposes.

14555. Therefore you are in a position to say that they increase the dose which they commence at the beginning, and they never stick to that which they commence with ?—They do not if their financial status allows them.

14556. Do you apply this to Hindus also ?—No ; not to the Hindus. I know very few Hindus who are habitual consumers of opium, and their number will not be very large in this city.

14557. Am I right that at 30 or 40 years of age they do not increase the dose ?—I have no personal knowledge of Hindus who take to opium-eating in after-life.

14558. As you are a Hindu you will tell us whether opium is prohibited by the Hindu religion ?—I am not well versed in the Shastras, but I was talking to a Vaid who was versed in the Shastras, and he said the habitual use of opium is prohibited in the Shastras. That is only information that I have heard from a Vaid.

14559. That it is prohibited by the religious Shastras ?—Yes.

14560. Is opium prohibited by our religion ?—I have been told by another Pundit that in our religious Shastras there is no mention of such a thing as opium.

14561. Is mention made of alcohol ?—Yes.

14562. Is it prohibited ?—It is.

14563. You would not like a Hindu then to drink ?—No.

14564. Perhaps you would not object so much to a Hindu taking to opium as you would to drink ?—I would rather like the Hindu not to take any intoxicant, and if he requires stimulant, he should rather take to drink than to opium, and I have my own special reasons for this.

14565. Although alcohol is against our religion and is expressly mentioned, you would prefer it to opium ?—If he must take any stimulant, I should prefer he took alcohol of the two.

14566. He must obey the Shastras ?—Yes.

14567. Although opium is not expressly prohibited by our religion, you would prefer that a Hindu should take alcohol to opium ?—I am told there is no mention of opium in the Shastras. If Hindus are to take any stimulant and go against the Shastras, I should prefer that they take alcohol to opium, but I would prefer most that they should take nothing.

14568. (*Mr. Mowbray.*) You said you had a personal reason ?—Yes.

14569. (*Mr. Haridas Veharidas.*) It is your personal opinion, not the opinion of the Hindus generally ?—I have not consulted my friends on the point.

14570. Would you like to give your personal opinion ?—I think it reduces a man and makes him morally weak and a physical coward, and liquor does not bring about that result.

14571. Have you personal experience of this ?—Yes, of some Hindus.

14572. Then you know of Hindus who take alcohol ?—Yes.

14573. And they are not worse than those who take opium ?—No.

14574. Are they better ?—They are better than Mahomedan opium-eaters.

14575. (*Mr. Fanshawe.*) Would you kindly tell me whether you think that you are competent to express an opinion on behalf of the Mahomedan community generally ?—I do, since I mix with them, and I have a large number of Mahomedan friends.

14576. Do you think that this enables you to express an opinion on behalf of the whole Mahomedan community of Lucknow ?—In my own idea.

14577. With reference to these private places in which the smoking of *chandu* now goes on, do I understand you to say that these private places have entirely sprung up since the Government licensed smoking-houses were stopped ?—Yes.

14578. Am I right in understanding that you wish to attribute the ruin, of which you have spoken, among the Mahomedan section of the inhabitants of this town largely to the opium habit ?—Yes.

14579. Is it not the case that a number of the Mahomedan inhabitants who formerly found employment in connection with the Court and under the Oudh Kings, have lost that occupation and have not adapted themselves to the new conditions of life ?—A very large number of Mahomedans left Lucknow after the mutiny and found work at Calcutta and other places.

14580. Is it not the case that there is still a large number of Mahomedans connected with those who were employed in the service of the Oudh Kings, who have never adapted themselves to the new conditions of life ?—I think only in a very few cases.

14581. Do you not think that there is some large section of what you may call idle and thriftless people in this town ?—Yes, and many of them have become idle on account of opium-eating.

14582. You attribute it directly to opium-eating ?—Yes.

14583. And to nothing else ?—To nothing else.

14585 When were they originally published · you said they were old books ?—I cannot give the exact date.

14586. 10, 20 or 30 years ago ?—Since the introduction of the press there has been a large circulation of these books I do not know when they were first printed.

14587. You said they were old books : will you kindly tell us what you mean by old books ?—I think they were published as long as 25 or 30 years ago

14588. When you said they were old books, you had no *accurate information on the subject ?—No I had no information* as to the date of their publication

14589. Are you aware that for some time the sale of *madak* was prohibited in this province ?—I am not aware of that.

14591. Do you declare the number of subscribers for the Post Office privileged newspaper system ?—Yes

14592 Will you tell us the number you declared last quarter ?—Through the Post Office I sent about 300 of the *Advocate* and about 35 in exchange, and we sell about 150 in the city.

The numbers outside and 35 or or Lucknow we

14594 Which are not distributed through the post ?—Not through the post

14595 (*Sir James Lyall*) You said you are Editor of *the Advocate ?—Yes.*

14596. In October last a friend of mine in England handed me a copy of the *Advocate* for September the 8th, in which was published a letter sent to Mr. Hamid Ali Khan by Mr. Caine, M.P. May I ask you whether that letter was sent to you for publication by Mr. Hamid Ali Khan ?—We all belong to a Temperance Association, and that was a letter addressed to Mr Hamid Ali Khan in his

me for publication by the Temperance Society.

14597. Is Mr Hamid Ali Khan here to-day to give *evidence ?—Yes, he is here.*

14598 (*Chairman.*) You have just told us that you are a member and, I have no doubt, an able and influential member of a Temperance Association ?—Yes, I belong to that association.

14599. It is one of the objects of that Association, as you have explained to us, to stop the sale of opium for other than medical purposes ?—Yes.

14600. You say that such a step as that would be a blessing to your city ?—I think it would be a blessing

14601. Would you not make the same recommendation in respect of alcohol ?—Yes, I would

14602. You pointed out to us that the closing of shops where *chandu* was formerly smoked has done you no good ?—Yes.

14603. The reason being that the regulation has been practically evaded by the smoking of *chandu* at unlicensed places ?—Yes.

14604. As a remedy for the evil of *chandu*-smoking, you recommend that the Government should put a stop to the sale of *chandu* ?—Yes.

14605. I understand the Government is not a seller actually of *chandu* but a seller of opium, from which *chandu may be prepared, is that so ?—When I wrote this I* was under the impression that Government—

14606. I do not want information from other sources Supposing the Government were to prohibit the sale of ... I not ... occur ... regu- ... the ... the

14607 Your experience in the case of the closing of the shops which sold *chandu* shows you, does it not, how diffi-

the notice of Government officials that *chandu* is sold illicitly here, and if they can put a stop to the sale of *chandu* which is manufactured in the city—it must be manufactured by somebody in the city—if they can put a stop to that, they can keep the smoking of *chandu* under control.

14610 Is it not the case that the reform you wish to bring about is one which must come rather from working upon public opinion and bringing about an improvement in the moral condition of the people by preaching and by influences of that kind ?—Yes, but the Government can take away the temptations which are placed before the people.

a very personal by some preparation prepare opium into *chandu.*

14612. Your idea is that the making should be prohibited ?—Yes

14613 And that a man may not even take opium into his own house and boil it and make *chandu* ?—I think it would be difficult, and only some men would be able to do it *Men who can get chandu for one pice would not be* able to obtain it then.

14614 If they wanted to smoke, would not they club together as long as the sale was not stopped and get a little opium ? They could boil it and make it in their own house ?—That is the reason I ask the Government to put a stop to its manufacture Government can stop that. Two hundred or more men could combine together.

14616. Do you mean illicitly inside people's houses ?—As I have told you I have no clear conception how this *chandu* is sold in the city I do not know whether Government sells it or whether it is obtained from private houses, but there must be a manufactory somewhere

14617 (*Mr. Wilson*) I want to know whether you have any knowledge as to the practice in this city in reference to the sale of poisons ?—There are only two or three licensed shops in the city from which poisons can be had. One is at Chouk, and there is another in Amenabad.

14618 By whom are they licensed ?—By the Deputy Commissioner of the place under a certain Regulation or Act.

name, ... am further told that the Register is presented to the Collector once a month.

The witness withdrew.

PANDIT LAKSHMO PERSHAD called in and examined.

14620. (*Mr. Wilson.*) Are you a Brahmo missionary ?—I am. Brahmo missionary means missionary of the Brahmo Samaj—missionary of the Brahmo church.

14621. Have you heard the evidence which has just been given by Ganga Prasad Varma ?—Yes.

14622. Do you agree with what he has said as to the moral degradation caused by eating and smoking opium ?—Yes, I do.

14623. Do you also agree as to what he has said about the physical injury caused by smoking opium ?—Yes. I have a dispensary in my charge, and I have to visit poor patients generally in the country and in the town, and I have seen many diseases caused by opium, and I have treated them generally.

14624. Treated them medically ?—Yes.

14625. And it is your duty as a preacher to see these persons ?—Yes, the poor people who cannot get help otherwise.

14626. Have you had any personal experience in your own family ?—Yes.

14627. What was it ?—Of a child dying by opium.

14628. By whom was that administered ?—By my mother. He was my own brother, and my mother gave him a little opium to send him to sleep, and he died of it.

14629. She gave him too much I suppose ?—Not too much, I think. I do not know the exact quantity. My mother is living ; she told me all about it.

14630. Do you think that the use of opium as it is now distributed and sold by the Government is an advantage or disadvantage to this country ?—It is a disadvantage altogether.

14631. Would you be in favour of the prohibition of the sale of opium except for medical purposes ?—Yes, I am, although I do not think opium is even good for medical purposes.

14632. You do not think it is any good as a medicine ?—It may be in some cases, but not always. It is not a curative agent. It only stupifies a man and makes him unconscious of the disease, but the disease goes on increasing. I have seen cases of that.

14633. You would not object to its being sold for medical purposes to such persons as it was necessary ?—No.

14434. Would you think if there were some such prohibitory measure it would be desirable to make some exception and have some kind of register to permit the sale to those persons who have become so used to it that they may suffer seriously if suddenly deprived of its use ?—If medical men certify to that fact I would have no objection to it, but I hear that in jails here the criminals do not get opium, and they do not die ; they generally improve.

14635. You think it is a serious responsibility for the Government to sell opium in the way that is now the case ?—I do.

14636. (*Mr. Mowbray.*) Can you tell me the number of the Brahmo Samaj community in Lucknow ?—It may be about 20.

14637. I suppose you preach with a view to making converts among the other Hindus ?—Yes, Hindus, Mahomedans and Christians.

14638. How long have you been a missionary in Lucknow ?—This time I have been here for more than two years, and before that I was also here.

14639. As a missionary of the Brahmo Somaj ?—Yes ; I have been a missionary for ten years.

14640. In your absence I suppose there was another missionary of the Brahmo Samaj here after you went away and before you came back again ?—No ; some lay members of the Brahmo Samaj worked here.

14641. (*Mr. Haridas Veharidas.*) You are a Brahmo missionary, is it the same Samaj which exists in Calcutta ?—Yes; I am a missionary of the Brahmo Samaj.

14642. Is it a fact that they do not believe in caste ?—Yes.

14643. They eat and drink freely ?—Yes, but there may be some restrictions physically and morally.

14644. As far as caste goes there is no restriction at all ?—No.

14645. By religion they do not take objection to the use of alcohol ?—No.

14646. You do not believe in the Hindu religion so far as the prohibition of alcohol is concerned. Do you make any distinction between the use of alcohol and opium ?—No; I am against both.

14647. Equally ?—I think opium more dangerous than alcohol, because it reduces the physical powers more than alcohol does.

14648. (*Mr. Fanshawe.*) I understand that you are a resident of the Hardoi district in Oudh ?—Yes.

14649. (*Sir James Lyall.*) Are you aware that at present opium can only be sold by the few licensed shops ?—Yes.

14650. And at a price which is very much above cost price ?—Yes.

14651. And that it is very highly taxed ?—I do not know that; I have not a personal knowledge of it.

14652. The vendors have to pay a very high sum for their license ?—They may, but there are no restrictions ; any man can go and buy it.

14653. But it is very highly taxed, is it not ?—It may be, but I have no knowledge of it.

14654. Do not you know that licensed vendors pay a very high sum for their licenses ?—I have no personal knowledge.

14655. You are aware that before the British Government annexed Oudh the cultivation of opium was free ?—I do not know that ; I have so many missions to attend to.

14656. (*Chairman.*) You are equally opposed to opium and to alcohol ?—I am against both.

14657. You recommend that the sale of opium should be restricted, and that it should only be permitted for medical purposes ?—Yes.

14658. Would you recommend a similar restriction with regard to alcohol ?—Yes ; but it may be used as a medicine.

14659. (*Sir William Roberts.*) You have practised medicine ?—Yes.

14660. Are you qualified, have you any diploma ?—No.

14661. Then you are a physician of your own appointment ?—Yes.

14662. I think you said you had seen the use of opium produce diseases ?—Yes. I have cases before me, and if the Commission likes I will bring them in.

14663. Could you mention the diseases produced by opium ?—I have seen paralysis with my own eyes. I have seen violent colic, constipation and congestion of the brain. Besides that it vitiates the blood, and general derangement of the system is caused by it.

14664. You have seen a case of paralysis produced by opium ?—Yes ; there is a case here in Lucknow.

14665. That is a new discovery, I think ?—It may be ; I cannot say.

14666. Have you known opium-smokers ?—Yes, many but among the poor classes only. I have only a little time to go to the rich people.

14667. Had they any disease ?—Yes ; not everyone of them, but their blood is vitiated all round.

14668. How do you know ?—You can tell them by their appearance ; their faces show it.

14669. You can tell them by their appearance ?—Yes.

14670. (*Mr. Pease.*) Are you a doctor ?—I am not a passed doctor, but I am a doctor by birth, and I have also studied homœopathy, not allopathy.

14671. The members of your community are strongly opposed to alcohol, are they not, although it is not a matter of religion ?—Yes, they are.

14672. You gave us your own feeling in the matter : can you tell us what is the general feeling with regard to opium ?—They do not like it, they hate the opium-eaters generally. Only yesterday an opium-eater came to me and asked me for something that would put an end to his life—he was so tired of life. That was only yesterday morning.

14673. Is a person who is an opium-eater regarded in the same light as a person who is not ?—Not.

14674. In what respect do they differ ?—He is considered a very mean man.

14675. (*Mr. Wilson.*) I want to understand exactly the view that is held in regard to alcohol by the Brahmo Samaj community : do they permit the use of alcohol ?—Not at all, there is no permission or prohibition, but generally the

Brahmos hate all intoxicating drugs. Even tobacco is not taken by Brahmos generally, they hate it.

14676. They object to all intoxicating drugs?—Yes.

14677. And to alcohol?—Yes.

14678. And a few of them use tobacco?—A very few of them.

14679 Tobacco is not prohibited?—Nothing is prohibited openly, but generally when a man takes alcohol he is not allowed in the church.

if a ... uld it ... never seen a man who was an opium-eater in the Brahmo Samaj ... s in ... the ... they

14682. You also think that if they took opium they would not be allowed into the church?—Yes; I do.

The witness withdrew.

Mr. Hamid Ali Khan called in and examined.

14683. (*Mr Wilson.*) Are you a practising barrister?—Yes.

14684. In this city?—Yes, and Advocate of the Judicial Commissioner's Court, Oudh, and Advocate of the North-Western Provinces High Court

14685. Speaking generally, in the first instance, do you approve or disapprove of the use of opium?—I most emphatically disapprove of the use of opium.

14686. When did you, first begin to hear of persons advocating or justifying the use of opium?—When this Royal Commission arrived in India. I never heard of any person before advocating the use of opium.

14687. Is it your opinion that in the majority of cases opium is used for the purpose of lust?—Yes, I have called it longevity of the enjoyment of sexual intercourse. staying power is what I meant to convey by the expression

14688. Is it the case that people begin at first with small quantities and gradually increase it?—Yes, those who take it for its staying power.

14689. Speaking of the general use, do they take it in small

... ages of 35 and 50.

... that is what I call material evidence

14691. And if the Commision desired to do that, you would give them some help?—Yes; there are thousands of people I can give up my cases to-morrow and the day after, any amount of time, and shall be very pleased to do so. If there is any doubt about this, you can imprison me and put me in custody.

14692. Do you think it is very creditable to the British Government to be carrying on this business?—Most shameful.

14693 You think it is a cause of vice and misery to the people?—Decidedly.

14694. Is that your individual opinion, or do you think it is shared by a large number of the inhabitants of this city?—By almost every opium-eater in the city from Prince and Nawab down to the peasants. Everybody shares that opinion, even the opium-eaters themselves.

14695. Do you draw much distinction between smoking and eating?—Smoking perhaps is more injurious than eating, because the injury is of slow growth in the case of opium-eating

14696 Your evidence, however, mainly, refers to opium-eating?—Yes, so far as I have stated.

14697 (*Mr. Mowbray*) What is your age?—I believe it is 34; it appeared in the Abkari number.

14698 I suppose you have known people who consume opium all your life?—No; the best part of my life was spent in your country. I have seen them for the last nine years, since I returned to this place. I am a native of Amroha, in the district of Moradabad, and originally a resident of Delhi.

14699. You do not mean to suggest to us that the habit of opium-eating or of opium-smoking is a thing that has been introduced by the British Government?—Not introduced exactly. I do not think so.

14700. You are aware as a matter of fact that opium was grown here before the annexation of Oudh by the British?—Grown by the King?

14701. In the country?—Yes, it is grown like anything else.

14702. You told us that until this Commission landed you never heard anybody defend the use of opium?—Never, and perhaps I shall never again as soon as it is gone.

14703 Can you tell me whether you have heard people find fault with the use of opium?—Yes, everybody, even those who take opium

14704 How long does that go on, finding fault with the use of opium?—Ever since they took it. My personal experience is only confined to nine or ten years.

... use of opium

14706. And that you never heard of till this Commission arrived?—Never.

14707. Have you given a careful study to the opium question?—*In this manner: I am surrounded always by* opium eaters, if you call that a study; I call it a very careful study.

14708 You never came across any papers which had been read before Societies in England by Mr. Batten and Sir William Moore and others defending the use of opium?—There may be those in England who defend the use of alcohol as well.

14709. I did not ask about alcohol. I asked you whether you were aware of those papers?—No.

... very ... w any ... g into ... from

14711. You at any rate have studied one side of the question?—That may be your opinion.

14712 (*Mr. Haridas Veharidas*) Perhaps you will admit that the tendency of human nature is to take some stimulant—Yes, I quite agree.

14713. What is your religion?—I am a Mussalman.

14714 You will admit also that all persons are not like you, you will not take alcohol, that is a different thing, but there are many people who like to take some stimulant?—I suppose so.

14715. Then which would be more objectionable to take, opium or alcohol?—I do not know at all. I do not know what those people would say. I cannot antiscipate whether they would choose opium or alcohol.

14716. If two men come to you, one who takes alcohol and the other who takes opium, whom would you trust most?—As regards what?

14717. In any transaction, if you had to deal with one of these persons, whom would you prefer?—If he was not in a tipsy state I would trust the man who takes alcohol.

14718 And ... I do not th... head if he ... millions here ... very easy for you to see whether my statements are correct or one-sided.

... opium does not come under the head of ... taken by Mahomedans, because it is not ...

Mr. ...id Ali ...han. head of poison, and that is the only justification, but whether it comes under the head of alcohol or not it is for the learned to say. I am not learned in theology.

n. 1894. 14720. Opium is not expressly prohibited by the Mahomedan religion?—No; but if it falls under the head of alcohol, it is decidedly prohibited by our religion as much as alcohol.

14721. But you will admit as a lawyer that it is not expressly prohibited?—If it falls under the head of alcohol it is decidedly forbidden, but if, as the majority think, it does not fall under alcohol, it is for the theologians to decide, not for lawyers.

14722. But a Mahomedan would not have so much objection to taking opium, if he liked it, as he would to taking alcohol?—Quite so, if he is of opinion that it is not alcohol.

14723. (*Mr. Fanshawe.*) Do I understand you to mean that there is no such thing as a moderate use of opium among the Mahomedan community?—With those who take it for what I call staying power there is no such thing, but with children and those who take it for cold I believe there is such a thing as a moderate use, but their number is very limited, confining myself all this time to Lucknow City only.

14724. *Is it not the case that the consumption of opium is excessive, especially among certain classes of your own community in Lucknow?*—Yes; Mahomedans perhaps take it as a rule because they are fond of women.

14725. I understand that in Lucknow you have a class of idle and thriftless men who were connected with the old Court?—Yes; they live upon the Wasika, the interest of money lent by the Kings of Oudh.

14726. To the East India Company?—Yes; in the old days.

14727. Is it not the case that a class of that kind, disposed to vicious habits, would be likely to run to excess in some form of indulgence or other?—It would depend upon the class.

14728. I said a class of that kind: is it not probable that such a class would go to excess in some form of indulgence or other?—Yes; if he takes it not for cold but for those distinctions I have drawn.

14729. We have an idle and thriftless class disposed to vicious habits, and I ask whether it is not likely they would go to excess in some form of indulgence or other?—Yes. Decidedly.

14730. Then you do not attribute their present condition directly or entirely to the use of opium?—It would be so.

14731. They take to opium as they would to anything else, to any kind of intoxicant or luxury, in excess?—Yes. I believe so.

14732. You are aware that in Calcutta Mahomedans gave evidence of a very different character to much of yours?—I have not been following. I have been out a great deal lately.

14733. (*Sir James Lyall.*) What do you mean by "for cold:" you mean to avert chills?—"Naslah" is what I mean.

14734. Would it translate, "to avert chills"?—Not exactly "chills."

14735. To keep the system up?—People are affected here by disease called "Naslah," and it is translated, not strictly speaking, to very freely by "a cold." People generally suffer from it at the age of 40 upwards.

14736. It is taken as a sort of stimulant in fact?—No; as a medicine.

14737. But even alcohol can be taken as a medicine and stimulant when people are declining in strength?—So far as "Naslah" is concerned it is taken as a medicine, and not as a stimulant.

14738. You say it is shameful for the British Government to carry on this business. Do you think it would be right to revert to the old Oudh system of leaving the cultivation free?—No. Total prohibition: make it penal.

14739. *You think the present system is better than the old system?*—I have said that Government never dealt with it under the old system.

14740. Opium was much cheaper under the old system?—Yes, like everything else. Every article has gone up.

14741. But not like everything else, because other things are not taxed, opium is very heavily taxed?—That is no remedy; you might tax anything as much as you like.

14742. But it is a fact that opium is very heavily taxed, and has therefore gone up in price and is very much higher under the present system than it was under the old system—is not that an improvement to a certain extent?—No. There is no prohibition.

14743. Is it not an improvement?—No; I do not consider it an improvement, because *so long as it is freely used* it is no improvement whether you tax it heavily for your benefit or not.

14744. But opium shops are now few and far between, whereas *formerly opium could* be sold in any Banias shops?—Yes; but from these remarks I gather you refer to the days of Wajid Ali Shah, the last King of Oudh, because you cannot be referring to the reign of Mahomed Ali Shah, you must be referring to the last *King* and during his reign this stimulant was taken and other things also, but people have been reduced to poverty, and this indulgence cannot have any reference now.

14745. I am referring to a long time ago?—Then I beg to differ, the trade did not exist then.

14746. What did exist?—There was no opium or anything like opium at the time. Opium was not taken until the reign of Amjad Ali Shah.

14747. (*Sir William Roberts.*) How long was that?—Twelve years. It would bring us to 1836, 50 years ago.

14748. (*Sir James Lyall.*) Are you aware that in the time of the Emperor Akbar it is mentioned, that in the Province of Oudh, Allahabad and some other provinces *opium* was a staple crop?—Yes, I am aware of that.

14749. *Are you aware* that at least 50 years ago the Bengal Government tried to extend its monopoly of purchasing opium to the Province of Oudh and tried to do it by treaty with the Nawab of Oudh, and that the end of the attempt was that it was reported that the people of Oudh were so attached to their old custom of free cultivation and free *trade in opium* that it was impossible to get their consent to come under the Bengal monopoly?—I am not aware of the treaty.

14750. That was not a treaty: there was only an attempt to get a treaty?—I am not *aware of it, not* even of the attempt.

14751. You are a native of Delhi?—My forefathers lived there, but we moved from there at the beginning of this century to Amroha.

14752. You are not a native of Oudh?—One branch of my family lives here.

14753. *Are you competent* to state so positively as you have done what was the state of things 50 years ago in Oudh?—I know that the Government never dealt in it.

14754. You said there was no cultivation, no use of opium in those days, *in Oudh?—I never said completely no use*—that was never the case. I meant, comparatively speaking, there was no use of it, barring that reign to which I have already referred, because towards the end or middle of that reign there was a good deal of opium, and other stimulants also.

14755. Have you obtained that information from books, or how?—With regard to the denouncing of opium the book "*Afyoon Naman*" by Khalil denounces *it in the most* unmeasured terms and in verses which I think could not be equalled.

14756. When did Khalil live?—About 20 years ago; he died after the mutiny.

14757. Do you derive it from his poetry?—No; it has been denounced. I cannot remember the books.

14758. What authority have you for saying that 50 years ago, in the reign of the previous Nawabs of Oudh, there was little or no use of opium?—I cannot recollect the names of the books, but I can tell from the general state of the reigns of those Kings.

14759. I asked your friend Mr. Ganga Prasad Varma a question about a letter from Mr. Caine, M.P., to you, which appeared in the *Advocate* of September 8th last. I should like to read the last sentence of the letter and ask you a question about it?—Perhaps you are aware that both I and Mr. Caine were taken to task in the *Pall Mall Gazette* by an Anglo-Indian writer, or rather by a writer who called himself Anglo-Indian. That letter in the *Pall Mall* was sent to me by a friend in England where I resided for six years.

14760. The last paragraph says: "I should like you to get us up some really good evidence on the whole scope of this enquiry. We ought out of this Commission to get some really important reforms in the administrative department

other, must be reckoned by millions and millions?—I said, confining myself to Lucknow, "by thousands".

14775 You used the word "millions"?—I only used it as meaning an enormous number I confine myself, as I have always said, to Lucknow, because my experience is limited to Lucknow only.

Mr. Hamid Khan

12 Jan.

public opinion

14761. What do you understand by the phrase "we in England", did you understand the English people generally or Mr. Caine and his friends?—I would not be so uncharitable as not to include men of all shades of party and religion I have known the English character well during my six *years' stay there.*

14762. You think it meant all the English people?—I believe so. I would not be so uncharitable as to put a narrow construction upon it. I am always putting liberal construction upon words. It may be the drawback of my profession.

14763. There are two ways of looking at it. You would like to put a liberal construction on it, but some people in England perhaps would put a narrower construction on it?—They are quite welcome.

14764. Your impression is that England would be ready to bear the main burden of the loss of revenue which would result from the prohibition of the opium traffic?—Yes; I do.

14765. That would be a permanent burden, would it not?—It is not for any human being to say whether it would be permanent or not. I do not know what may occur in 20 or 50 years hence—it may be only temporary.

14766 If we had to pay two or three millions for 50 years, it would be a very serious thing, would it not?—Yes; it would I rely too much upon the justice, equity and good conscience of England.

it.

14768 I suppose this letter of Mr. Caine's was a circular letter?—I do not know.

14769 (*Chairman.*) You are in favour of the prohibition of the sale of opium for other than medical purposes?—*Quite so*

erence to ... omedan. ... on the present occasion I am ...

14771. The harm done by the use of opium is a harm done, is it not, by the individual consumer to himself?—To himself and to society by setting a bad example

14772. He does not do harm to society by acts of violence?—No. The poor fellow is deprived of all vitality to do acts of violence or harm to society

sitting there from evening to morning without knowing or having any idea of time or place or anything. I was told *that by my friend.*

14774 You have said in the course of your *evidence that* these people, who were consumers of opium in some form or

14780 You take an active part in its proceedings?—Yes, perhaps I am the only Mahomedan who first joined.

14781 You are competent to tell us what the Congress has done with regard to this matter of alcohol?—Yes, it has passed resolutions.

14782. Recommending a prohibitory policy?—Yes.

14783. Has it done the same with regard to opium?—No; I do not think so.

14784 If it has not done so, why do you suppose it has hesitated to take the same strong action with regard to opium as it has taken with regard to alcohol?—There are a great many things which the Congress has left undone in my individual opinion, and opium is one of these things

14785. Is it not the case that the action of the Congress in common with the action of all other democratic bodies is an action entirely dependent upon assumed public opinion?—Yes

14786 And it was confidently believed by the Congress that public opinion would support them in the resolutions they passed with regard to alcohol?—Yes

14787 And there was a doubt I presume as to the public mind with regard to opium, and that is the reason why the Congress has not dealt with it?—I do not draw that conclusion

14788 We may do so?—You are quite welcome.

14789 (Sir James Lyall) With regard to the letter I read, I see it says in another part "I shall be very grateful if you will call *your Committee at as early a date as possible* and get an expression of opinion on the various points of enquiry" What Committee was that?—I am not quite *sure* what Committee he was referring to; it may be the Congress Committee, or it may be the [illegible] Association Committee

14790. You are President of many Associations?—I am connected with 12 different bodies, not only political—social, moral, educational and so forth.

Witness withdrew.

His Honor Sir Charles Crosthwaite, K.C.S.I., called in and examined.

14791. (*Chairman.*) You are Lieutenant-Governor of the North-Western Provinces and Oudh?—Yes.

14792. You have had a long and varied service under the Government of India?—Yes, I have been 36 years in the service. I served in three Provinces.

14793. Has your service extended widely over parts of India?—Over three *Provinces*, *North-Western, Central Provinces* and Burma.

14794. I understand that you have been kind enough to come before us, not to enter into matters of detail, which can be more properly dealt with by Departmental officers, but to give us your general view of the question which is before us. I should like to ask you whether in your opinion the use of opium has been a cause of extensive moral and physical degradation among the people of India?—My belief it is not I have not made the matter a special particular enquiry. I can only speak as a man who has lived for 36 years among the people, and of my own observation, both in private life and as an officer, distinctly that it has not been a cause of general demoralization; I might even say ...

14795. I ... assumption ...

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the improvement of the moral and material condition of the people who are placed under your Government. I will ask you in the work which occupies your life, whether the evils done by opium are a principal or a subordinate subject in your contemplation, whether there are not a number of other evils, and a number of other matters which come before the Opium Reform in your contemplation ?—I would say that I do not take it into consideration at all in looking at the country generally and in thinking what I could do to benefit it ; I would not take the matter of opium into consideration as an appreciable evil which it was necessary to remedy.

14796. Can you at all compare in your mind the evils done by *opium in India with the evils which we have to acknowledge* are done by alcohol in England ? Which of the two do you think the greater evil in the country in which the custom obtains ?—I should say alcohol was incomparably the greater evil.

14797. In England than opium in India ?—Yes ; certainly.

14798. The Commission of which we are members has been appointed to advise Parliament on the opium question, and the proposal which is more particularly before us is a proposal to the effect that the use of opium shall be prohibited except for medicinal purposes. I will ask you whether you consider such a proposal as that is practicable ?—I think it is not. In judging of a proposal of that kind I think we must look to the agency that we must employ in the first place, and to the possibility of making that agency efficient without making it oppressive and tyrannical ; and considering the ease with which opium can be smuggled, my opinion is that we could not actually prohibit the use of opium except for medicinal purposes without a very large and oppressive force, and without an inquisition into the habits of the people, which would be very unpleasant to them and would make the Government, I think, exceedingly unpopular. Even as it is, I suppose every Magistrate has known many cases in which opium is used by people as a means of getting their enemies into trouble. It is so easy to put a small quantity of opium into a man's house and then go and lay information against him that he is in possession of opium. It is often used in that way, and if we were to extend the prohibition in the manner proposed, I conceive that there would be a great number of false cases of that kind, to say nothing of the oppression that the police would infallibly exercise.

14799. Then as to the possibility of having a reliable body of duly qualified medical men upon whose prescriptions the use of opium would depend, do you believe that such a body of competent medical people exists in this country, and is so widely distributed as to secure that everybody who really needs opium for his medical use would have the facility, which it would be desirable he should have of getting a certificate to that effect ; do you believe that there is a risk of people setting themselves up to be doctors for the purpose of giving this certificate who would really have no qualification whatever. How do you regard that point ?—I do not think *there* is *a qualified body* of men at present existing, and I think it will be very many years before the medical profession in India is so large as to furnish the country with a body of that kind. At present, in the large towns, like Allahabad, Cawnpore and Lucknow, there are a few qualified medical practitioners who are not in the Government service, but for the great mass of the people the only medical aid is that provided at Government hospitals and dispensaries, and those are scattered, three or four, or four or five in a district over very large areas, and not at all within reach of the mass of the population. I do not see *how it is possible to lay* down a rule that a person wanting opium should get his certificate from a qualified medical practitioner. Then, again, it is very difficult to say where you should draw the line. We have not attempted in India to prevent men practising without licenses, or from selling drugs, because we cannot interfere with the native system of practising medicine. Any native can set himself up as a doctor, either after the Mahomedan system, or after the Hindu system, and there can be no interference with him.

14800. It comes to this in short, does it not, that if such a rule as has been proposed were established under Government, it would be very difficult to enforce it adequately, and very difficult to prevent evasions ?—Yes, I do not see how it could be done.

14801. I suppose, in a general way, you are cognisant of the administration of the Opium Department ?—Yes, in a general way.

14802. It has been urged for our consideration that pressure is unduly exercised on the ryots to induce them to maintain or to extend the cultivation of the poppy, can you give us an opinion upon that ?—Yes, I think I can. I have been greatly engaged in settlement work, which has taken me amongst the villages, and I think that if any such influence had been exercised, I must have heard of it. I never heard any one complain, but as an illustration of how such an idea may have got abroad, I may mention that any person who is employed on Government work considers it more or less a sort of work which he must do. If you ask a man who is paid to carry a load for a Government officer, he would say that it was "begar," that is to say, it was compulsory work. If you ask one of these people in the villages why they sow opium they will often say they sow opium by order, they *have told me so themselves* quite lately. I say to them : "Why do you sow opium, is it your voluntary wish"? They say "*Hukm se*," by order. But if you enquire into the matter you will find it is merely an expression which they use, because it is work which they are doing for the Government. If you go on to ask them whether they would like the cultivation prohibited, or whether they would like *to be stopped from growing* poppy, they would tell quite a different story ; in fact they *would tell you that they want nothing* of the sort, because they depend a great deal on the advances they get from the Opium Department and on the price they get for the opium, but they will tell you that they must sow the opium after they get the advances—if a man takes an advance, he must sow the opium. Therefore, he says, "I sow opium by order of the Government," but the taking of the advance is perfectly voluntary.

14803. And the pressure, if any there be, rather comes upon him at a later stage. "You have taken the money you ought to sow the poppy" ?—He finds himself forced to fulfil his contract.

14804. At any rate he is called upon to do so ?—Yes ; I believe it is nothing but that. In fact, I would go further and say I do not see how it is possible to force a man to sow anything by mere influence. There is no law to force them to do it. If I was to go and tell them that they must sow this or that, they would not do it. I could not force them to do it.

14805. (*Sir James Lyall.*) Practically they would not obey you ?—No ; not unless it was to their advantage.

14806. (*Chairman.*) You have told us, speaking generally, you are not aware of any *instances in which* pressure has been exercised on the ryots to make them cultivate poppy. Looking at the thing from the opposite point of view, do you know any instances of complaints on the part of the ryots that they have ceased to be licensed to grow poppy ?—Personally I have no knowledge, but I have heard that they complain. I have no knowledge personally of it.

14807. We have had some witnesses before us who have made a complaint to us of misconduct on the part of certain minor officials of the Opium Department, and we have had before us the Report of the Opium Commission of 1883 in which reference is made, not altogether in the most complimentary terms, of the minor officials of the Opium Department. Has any thing come before you in your official capacity on that subject ?—Nothing ; I have no official connection with the Opium Department beyond being Lieutenant-Governor of the Provinces. It is not directly under me ; it is under the Bengal Government. Nothing has come to my notice of the sort.

14808. Supposing the cultivation of the poppy were prohibited, would you say that in your belief such a prohibition would entail serious loss on the cultivators *and the landed interests* ?—My impression is that it would entail considerable loss to the cultivators, but how far it would extend to the landlords I am not prepared to say. It would certainly cause great loss to the cultivator. I explain it in this way : the cultivator has two advantages from the opium cultivation, he gets an advance of money free of interest, and he gets a good price, ready cash, for his crop, when it is ready that saves him from going to the money-lender. Then, he certainly gets a considerably better profit on opium, as far as my knowledge goes, than he would from other crops. To suddenly change his system, stop his advances and prevent him getting the profit that he gets from opium would certainly cause him a great loss. I think in these provinces about 100 lakhs of rupees is about the average value of the opium crops, that is to say, that is the money paid to cultivators for opium on the average. In financial language it is Rx. 1,000,000. I think between five or six hundred thousand families are more or less engaged in the cultivation. Each cultivator, as a rule, grows *half an acre* or a quarter of an acre of opium. He does not put his whole holding under opium, but grows from a quarter of an acre to an acre of opium. And so the cultivation although, is not, relatively to

... large, it ... would think ... of pounds

14809. It is a little help to a great many?—Yes; and a very timely help.

14810. We have had some evidence before us with regard to the closing of licensed places for smoking ... A witness who has appeared criticised it and

...

the effects of the present system of closing them.

...

14813. Before you give a decision on that point you would like to have further evidence?—Yes; it is only two years since they were closed.

...

perhaps two or three as they get older. The people of this country who have no wine, and who as a rule never touch stimulants, take little doses of opium, and they say it acts as a stimulant and enables them to do work with the brain or body which they would otherwise not be able to do

... tell what ... e case that ... , somehow ... lf felt, but it does not always make itself heard.

14815. It often makes itself heard, does it not?—I should say real public opinion in this country is much more felt than heard; it shows itself.

14816. *Supposing there was a strong and widely spread* feeling of dissatisfaction with the Government in relation

...

14817. (*Mr. Pease*) I believe it is not the wish of the Government to extend the sale of opium?—No, it is not.

14818 The policy is rather to suppress the sale so far as is supported by public opinion?—I think so.

14819 Your practice is to sell the right of sale by auction, is it not?—Yes.

14820. I see by the North-West Provinces Return you received about Rs. 1,50,000 for the right to sell opium?—Yes.

14821. And in the Province of Oudh about R24,000?—Yes.

14822 What is the interest of those persons who purchase these licenses?—Their interest of course is to make a profit, otherwise they would not take them.

...

is to raise the price of opium to the maximum

14824 Therefore the fact remains that your system of sale is open to the objection that there are persons who

...

so much, and the more profit they made I suppose the more wish they would have to increase the sales.

...

14826 Is it not the fact that in this (Bengal) Province there is a retail sale by the Government, and those who retail it have no interest in selling it or in increasing the sales?—Yes, at the Treasury.

14827 Do you not think, therefore, that the present system is open to the great objection of interfering with the acknowledged policy of the Government?—No, I do not see what better system you could have, given that you could not prohibit it altogether, and also that you ought not to prohibit it Of course from the point of view that you ought to prohibit it altogether it is a different matter.

14828 You have had a large experience in Burma. We had an instance given to us when we were there lately of one licensed house in Akyab where one man paid

...

14829 In opium-growing districts of course there is not the same temptation?—There is a great deal of illicit consumption from the opium no doubt that is kept back by the cultivators There must be But I do not think, and I have never heard of any case of hawking opium in these provinces, and I doubt whether it would pay men to do it at all

...

14831 Then you wish your evidence to be confined to the influences in this province?—Yes, as far as regards the influences.

14832 But in Burma you do recognize that a considerable injury has been done to the population by the practice of taking opium?—More injury has been done than in these provinces. In fact, as far as my observation goes I consider the injury done in these provinces has been infinitesimal. I do not think you could reduce it without driving people to much worse evils In Burma, owing to the character of the people, I believe they take much more, but I do not think the excess is anything like what some people have represented. I am only speaking from my own *observation.*

14833. (*Mr. Wilson*) You said in reply to question from the Chairman in reference to your experience in connection with settlement—I was not sure whether you were referring to a period a long time ago when you were personally engaged in that kind of work, or whether you were referring to something more recent?—I was referring to a period when I was engaged in the work.

14834 I think I may take it that it is a *long time* ago?—About 20 years ago. I ceased to do ... in 1876.

14835. Have you within the last ten years made any special personal enquiries as to the popularity of the crop amongst the cultivators?—Only within the last week or two I was going through Rai Bareli, which is a district where a great deal of opium is cultivated—that is the first opportunity I have had for the last 16 years.

14836. We have been told that during the last few years the prices of many kinds of agricultural produce have risen considerably?—That is so, with the fall in the rupee.

14837. And that the price of labour has risen considerably?—That is so.

14838. But the Opium Department has not raised the price of opium?—I think not. I cannot say positively about that. I do not think they have raised it lately.

14839. So that it might be quite possible that what was popular some years ago may not, owing to these causes, that is to say the rise in the price of those other commodities and the rise in the price of labour, be so profitable and therefore not so popular?—It may be so; I do not know it.

14840. It is not an improbable result?—You asked whether I had made enquiries lately. From enquiries which I have made lately I should say it was not the case. In several villages which I rode through lately, opium villages, they were very much against having it stopped, and they told me it was more profitable.

14841. May I take it as your opinion that the cultivators, the ryots, are and know themselves to be perfectly and absolutely free to grow opium or not to grow it as they like?—I believe that is the case.

14842. Then, as there seems to be reason to believe that in certain districts and amongst certain ryots to be a doubt on that point, would you see any objection to some more public notification being made, say, at the Opium Offices, Police Stations, and so forth, to the effect that they are perfectly free to grow opium or not as they desire?—I should have no objection whatever. If they are not forced to do it, and if they think they are, they ought to be told the truth.

14843. I suppose it may be taken that the city of Lucknow does not stand very high from a moral point of view?—I think not, it was the seat of a very corrupt court for a long time.

14844. Some witnesses have represented to us that the exceedingly large consumption of opium in this city is the principal, if not the one, cause of the somewhat low condition of moral sentiment. Do you entertain that view at all?—No; I should be inclined to put it the other way, and think the excessive consumption of opium was due to the collection of a number of disreputable people in the place. I should be inclined to put it that way.

14845. We also have heard from a number of witnesses in this city that there is very large amount of misery and wretchedness produced by opium—persons reduced to beggary and physical and moral ruin has been described. There has been large numbers. Is your view contrary to that?—I could not say. I have made no enquiries which would justify me in saying that was the case or not. I can only judge from what I have seen from the people in jail.

14846. (*Mr. Mowbray.*) May I ask you generally if in your judgment the prohibition of opium, such as has been proposed, would be an interference with the habits of the natives which could only be justified on the strongest moral grounds?—Yes; that is my opinion.

14847. I suppose you would admit that the British Government have in certain cases interfered with native customs?—Yes; our principle is not to interfere with native customs, but where there has been a great question of morality or humanity we have interfered, and we have braved the danger in several cases.

14848. The case of female infanticide in the Agra and Muttra divisions has been referred to before this Commission, and I suppose I may take the case of *Suttee* as another case?—Yes; and the age of consent as another case.

14849. But looking at the question with your experience and in your responsible position, you are of opinion that the opium question does not stand upon that moral footing which requires the British Government to run that risk?—No; I do not think there is anything to justify us in doing it.

14850. And except for a good moral reason, I presume to interfere with the native customs would be to involve us in considerable political danger?—Yes; I think so. Our great rule is not to interfere with their customs.

14851. If the prohibition of the growth and consumption of opium as proposed were carried out, I suppose to make it effective it would have to be carried out by fine and ultimately by imprisonment?—Yes; there would be no other means of doing it.

14852. What in your judgment would be the effect on the population of this country if a very considerable number of people were fined and ultimately sent to prison for what they did not regard as a crime but for what was made an offence by the law prohibiting the consumption of opium?—I think it would cause great discontent.

14853. (*Mr. Haridas Veharidas.*) I believe you said that cultivators are benefited by this in two ways—one by advances, and another by the good price they receive from Government for their opium?—Yes.

14854. Under the circumstances stated by Mr. Wilson, would you like to see the present prices paid by Government to the cultivators raised?—No; I would not. I think we get as much opium cultivated as we want. There is no object in raising the price unless you want to increase the cultivation.

14855. You do not think the cultivators get less than they are entitled to receive?—No; they make a large profit.

14856. (*Mr. Fanshawe.*) As regards the policy of the Government in dealing with the sale of opium, I understand it to be your view that if you raise the price, limit the number of shops, lay down rules as to the hours within which opium should be sold and so on, this is a practical measure of restriction?—I think so very much.

14857. I should like to ask you a question with regard to the suggestion that a public notification should be made that cultivators are free to cultivate poppy. It has been pointed out that such a notice, especially at police stations, would be liable to misunderstanding?—It might be, especially at police stations. I see no objection to telling them. I would not mind riding over the whole place and telling them they need not cultivate opium unless they liked.

14858. My point was rather about the formal notification. Do you see any objection to that?—I see no objection to that if it was properly worded.

14859. I understood you to say that you would not regard native practitioners, such as the Vaids and Hakims as competent medical officers to grant certificates for the use of opium for medical purposes?—I do not think that they are competent. If we let any medical practitioners do it, we must let them do it.

14860. You described what I might call the domestic use of opium as being very common among the people?—Yes.

14861. And if you limited the sale of opium to a medical certificate, you would not regard the certificate of these native practitioners as being one that could be relied upon?—No; certainly not.

14862. Do you not think that if you put this power in their hands you would be creating a very lucrative profession for men of that kind who could give opium to everybody who wanted it?—Yes, they could be vendors of opium without being doctors at all.

14863. (*Sir James Lyall.*) It has been suggested in your examination that the right of leasing by auction, the right of retail sale was objectionable, and I imagine, that the alternative will be to issue the license for retail sale at fixed moderate fees. Would not this make opium cheaper?—It would.

14864. That is, if Government issued opium at the same price as now?—Yes, it would.

14865. But if Government raised the price of the opium to the vendors so as to keep opium at the same price, would not the vendors be under a very strong temptation to procure their opium illicitly, and not from Government?—Yes; I think they would to the extent that the price was raised.

14866. The system of hawking opium from the shop at Akyab in Burma, throughout that district and other districts, has been referred to in your examination, is not that simply caused by the policy of refusing licenses for any shops in some districts and only allowing a single shop in other districts, and the distance being prohibitory for those who want to get opium, illicit hawking arises as a consequence?—Yes, I think so, the restriction of opium in Akyab division to one shop has been an experiment, but in my opinion has not been a good thing, the experiment has not succeeded. The one shop sold as much as the other shops did before, and besides that there are numbers of districts where the and sale possession of opium becomes illicit; numbers of people are put into prison for selling or posses-

ing opium, and, as far as we know, the consumption of opium has not decreased.

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system necessarily does not arise?—It does not, and each vendor is on his watch to prevent smuggling into his circle.

14868 Is not the self-interest of these monopolist vendors of great assistance to us in India in preventing smuggling?—It is of very great assistance, I do not think we should be able to prevent it without them.

14869 Is there any other class of people who would be likely to come forward and assist Government?—None.

14870 You were Chief Commissioner of Burma, will you kindly tell us when and how long?—I was first Chief Commissioner in Burma for a year in 1883, and I went back there in 1887, and stayed there until the end of 1890.

14871. I believe you were a member of the Supreme Council of Her Majesty's Government in India at the end of 1890?—Yes, at the end of 1890 I went to the Supreme Council.

Council?—Yes; I saw them.

14874 You think they are unreliable?—Yes, that they are unreliable. They were collected by Burman officials, who are about the most careless persons that I have had to deal with, and they were not tested in any way by our *officers, therefore* I *should doubt them We do not know* how the villages were selected or anything about it.

that we may run into worse evils The King prohibited it, but there was an end to the matter, he had no police to enforce it. When we took over Upper Burma, I do not suppose there were 20 people in jail, but now we have put in, I am afraid to say how many—about ten or twelve thousand.

14876. Not all for opium?—I mean under the criminal law generally. There were orders in the King's time, but they were very lightly and inefficiently enforced There was really no Government But there was that feeling against opium, and no doubt it still exists · all respectable Burmans will condemn those who use it in the way we *would condemn drunkards.*

14877 I suppose the Government of Burma was a sort of Church and State Government, and in the edicts which *the King gave out, he did not distinguish very much* between what we should consider religious matters and criminal matters?—To some extent it would be so, but as far as I know, the rule prohibiting opium was not really enforced except by the opinion of the people. Opium was

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14879 Was Chinese opium brought down to Lower Burma?—It could only be smuggled into Lower Burma; *it could not be consumed* in Lower Burma, it was forbidden.

14880 (*Mr Mowbray*) Did I understand that the importation of *Chinese opium was at* that *time prohibited* in Lower Burma?—I believe the importation of Chinese opium was prohibited in Lower Burma as it is now.

14882 Popularly it was regarded as so?—Popularly so.

mean from the officers of the Government

14884 Yes, apprehension and opposition?—I believe you are right about there having been a great deal of apprehension

14885 In the case of opium there is not even that religious objection?—No, there is not.

common. You did not find *Suttees* going on *every day* or in every family.

14887 So far as any religious sanction or popular belief is concerned, we have not that point to face *just now?*—No It is a question of interfering with the domestic habits of the people.

14888 . . . Lord Brassey, *whether, if*

same way as the agitation against . . .
comes to light There would have been movements of the people As I said before, I think the popular feeling . . . The . . .

nion of the mass of the people, . . . making themselves heard, is always felt.

The witness withdrew.

RANA SIR SHANKAR BAKHSH, K C I E, *called in and examined (through an interpreter).*

Rana Sir Shankar Bakhsh, K.C.I.E.

14889 (*Sir James Lyall*) You are an Honorary Magistrate and an Honorary Assistant Commissioner?—Yes; I am a Talukdar of Khajurgaon.

14890 You are also Vice President of the British Indian Association of Oudh?—Yes.

14891. To what extent does the use of opium prevail amongst the agricultural population of Oudh?—A moderate use.

14892. Rather inclined to small?—Yes

14893 Can you say among 100 adult men in the villages how many would take opium?—25 *per cent. in the villages,* and more than that in towns.

14895 Is the opium cultivation *of importance in your*

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14896. How many villages are there in your talukdari?—About 130 villages.

14897. Is poppy cultivated in your villages?—A great deal in some villages. The rental obtained from poppy cultivation amounts to three-quarters.

14898. You said the use of opium was small among the villages, do they drink liquor—arrak?—Yes; the poorer classes.

14899. Do the same people take opium who drink liquor, or different people?—No; they are different. Perhaps one in a hundred takes both.

14900. You said the use of liquor is confined to low class people: to what class of people in your country is the use of opium confined?—To Rajputs and Mahomedans. The lower classes of people do not use opium.

14901. (*Mr. Wilson.*) I did not understand what you said about three-quarters of the rental being obtained from poppy?—Poppy is cultivated to a very large extent. When I said that three-quarters of the rental is obtained from poppy, I meant that three-quarters of it was obtained from the poppy cultivation.

The witness withdrew.

Mr. D. C. BAILLIE, Deputy Commissioner, Oudh, called in and examined.

14902. (*Sir James Lyall.*) You are a member of the Indian Civil Service?—I am.

14903. You are also Settlement Officer, and Deputy Commissioner of the Rai Bareli district?—I am.

14904. How many years have you served?—This is my fifteenth year of service.

14905. Will you give us your impression as to how far the use of opium extends among the agricultural and rural classes?—I believe the use of opium amongst the agricultural and rural classes in these provinces is very restricted except for medicinal purposes. It is, however, as a medicine one of those most generally used, and there are few houses in which a small quantity is not kept for use when necessary.

14906. Have you any reason to think that the habit is often pursued to a deleterious extent?—I have during my experience in these provinces come across very few instances in which opium was consumed to an excess likely to cause physical or mental deterioration; and I believe that in all, or nearly all, such instances it is the practice of smoking the drug which has caused the bad effects.

14907. Do you think that the use of opium has increased in late years in Oudh?—I believe that the use of opium has in Oudh at least become greatly restricted since annexation, owing to a great extent to the fact that opium was sold before annexation in Oudh bazaars at Rs. 3 to 5 a seer, and that it now costs, except at head-quarters, from Rs. 20 to 30, or even more.

14908. Where have you got that information as to the price of opium in Oudh before annexation?—I am unable to find out. I thought it was in "Sleeman," but I have been unable to find it there. I noted it at the time I read it for use in connection with this evidence, but on lately looking for it I could not find it.

14909. You noticed it in some book?—Yes; in a contemporary book.

14910. At that time the cultivation of opium was just as free as the cultivation of any other crops I believe?—So I believe.

14911. Did you ever enquire whether the opium in those days was ever smuggled out of Oudh?—I have no information on the subject.

14912. What is your opinion on the proposal to restrict the use of opium to medicinal purposes?—I am unable to imagine how the restriction of the use of opium to medicinal purposes is to be enforced, as there is no agency by which opium could be sold for medicinal purposes only. I believe that any effectual attempt to prohibit the use of opium, and the measures necessary to enforce such a prohibition, would give rise to discontent so great as to amount to a political danger.

14913. It has been anticipated that if the cultivation of the poppy and the opium traffic were abolished, it might be necessary to impose some additional taxation to meet in part or in whole the loss of revenue. What do you think would be the result of such a measure?—I am strongly of opinion that the imposition of any additional taxation to compensate for the loss of the opium income would give rise to still greater discontent. The measure would be regarded by all tax-payers as both useless and oppressive. The terms on which the Government revenue is derived from these provinces are already as high in all respects as they can fairly be, and if any rise in revenue is possible, it must be derived from Bengal, and not the North-Western Provinces.

14914. There has been a good deal of argument as to what extent it would be an injury to the country if the opium cultivation in these provinces was prohibited: can you give an opinion on that subject?—I believe it to be of great importance. I can give evidence of the great importance of the opium cultivation to the dense agricultural population of the eastern districts of these provinces. I have in a memorandum I now lay before the Commission given figures and facts to prove that in not a small proportion of the villages of the Rai Bareli district the present rent could not be paid if opium cultivation were prohibited, and that a considerable decrease in the amount of the Government revenue taken from these provinces would be necessary. Besides affecting the Government revenue and the income of the zamindars, the prohibition would imply that a considerable class of the most deserving and industrious cultivators in districts would be plunged into distress. Many of them would be reduced to the status of day labourers, and the standard of comfort for all of this class, now better than in former years, and still gradually improving, would be inevitably lowered to a most injurious extent. I believe that for Rai Bareli at least there is no crop which could be grown to take the place of opium.

14915. You say you are prepared "to lay before the Commission figures and facts": have you got any note on the subject?—I have recorded a note on the subject which has been printed.

(*Chairman.*) That note will be considered by the Commission, and if thought necessary, *printed in the appendix.*

14916. (*Mr. Fanshawe.*) Have you had special opportunities of forming an opinion on the subject of the note you have handed in?—I have during fourteen years of executive service served in all parts of these provinces. I have been employed on settlement duty, implying constant and close inquiry into the circumstances of agriculture and agriculturists in three districts, in one of which, Bulandshahr, opium is not grown, and two of which, Basti and Rai Bareli, are amongst the most important opium districts in the provinces.

14917. There has been a great deal of argument on the point whether the cultivators who grow opium under license from the Opium Department understand that they are completely free to take advances and grow poppy or not. What is your opinion on this subject?—I believe they thoroughly understand that they are free to take them or leave them. I believe the influence of the Government officers would be quite insufficient to induce them to grow poppy if they did not find it profitable. In Rai Bareli district we have a special instance. Cane was considered by many of the officers in charge of the district as a profitable crop, and an effort was made to get the cultivation extended, but it has not been successful. In half the district cane is not grown. The people regard it as unlucky and will not grow it.

14918. Your experience is that a cultivator, as regards his own fields, is very independent as to what he will do in a matter of this kind?—Cultivators would not from year to year grow it. They might grow it for one year as a favor, but if it was unsuccessful they would not continue it. They would say they would not do it.

14919. You think they are not so ignorant as not to understand that they are at full liberty to do as they like?—By no means. They thoroughly understand they are quite at liberty to grow it or not as they like.

14920. Do you think it possible that though they might not obey a Government officer they might obey a request or order of their talukdar.—I am speaking of Oudh now?—Yes; if the talukdar were determined to enforce it.

14921. Have you ever heard of such an order being given?—No; I never heard of it. The talukdar would object to giving such an order, because it would lead to interference between him and his tenants.

14922. The talukdar would have more power in Oudh than the zamindar in Bengal, would he not?—The talukdar has more power than a zamindar here.

14924. (*Mr. Mowbray.*) I do not quite understand whether the figures in this note which you have put in were prepared specially for the Commission or taken from some General Report which you have to make as Settlement Officer?—They are extracted from the figures that have been prepared in connection with Government returns.

14925 They are all to be found in some larger report I suppose?—Yes; the totals have been printed in connection with the district and other annual reports. These are taken from some of the details

14926. They all refer to the district immediately under your supervision?—Yes; the district in which I am now working.

14927. How long have you been working in that particular district?—A year.

14928. (*Mr Wilson*) Is this Rai Bareli district in Oudh?—Rai Bareli is in Oudh 50 miles from Lucknow.

14929. Then in the first sentence of your note you say that that district is most important as regards poppy cultivation—did you refer to Oudh and the North-West Provinces?—I included them both.

[illegible]

14931. What is that due to?—To some extent it was due to intentional restriction. An area round Rai Bareli town was thrown out of cultivation.

14932. Why was that done?—To prevent opium smuggling.

[illegible] of your [illegible] should [illegible] on was [illegible] opium [illegible]

14934. What quantity of land was prohibited?—I cannot say.

14935 A considerable proportion?—I cannot say. I may say that there are two varieties of opium cultivation carried on by two classes of tenants; cultivation by the high [illegible]

14936 I do not see how the proximity of the town made prohibition necessary, because an article so portable as opium can be as easily brought ten miles as one, can it not?—No, it is portable, but it is strong smelling, and its smell cannot be concealed. It is easier to bring it in from a field close to the house than from a field ten miles away.

14937. Was there a great outcry by the people at that time against the prohibition?—I was not in the district at the time, but I believe there was a considerable outcry.

14938. Do you know whether any of these ryots received compensation?—No; the circumstances near towns are different from those of villages at a distance. Cultivators near towns can grow produce for the town; there is a large market for vegetables which are as profitable as opium.

14939. You are aware that we have had a great deal of evidence before this Commission, that some ryots do object to grow poppy?—I have heard it spoken of but have no evidence of the fact.

14940 Can you in any way account for the statements, or can you suggest any reason why they or all witnesses who profess to be interested in them should make such statements if there were not some foundation for it?—They are apt to make facts out of nothing in some cases.

14941. To make statements without any foundation whatever?—They may have, but no one can vouch for the underlings of the Opium Department as to what they do in special cases.

14942 You think in some cases there may be a little squeezing?—No, I cannot imagine squeezing to cultivate They are more likely to interfere with a man by threatening to prevent his cultivation.

14943 You have said that there would be a great difficulty in restricting the use of opium to medicinal purposes, because there is no agency by which it can be sold for that purpose?—No agency.

14944 Is there not an agency existing for the sale of poisons?—No, there is no agency for the sale of poisons

14945. Is the sale of poison perfectly free?—Perfectly free.

14946. We have been told licenses are required?—I have never come across them—I never heard of any necessity for a license for selling poison.

14947 You think arsenic and strychnine can be freely sold in the bazaar?—I am not certain about it. I never heard of a license being given for the sale of poisons.

14948. Is there not a license granted for the sale of sulphur?—Sulphur is an explosive, it comes under the Explosives Act.

14949 With the manufacture of gunpowder?—It is used for making gunpowder and is sold under the Explosives Act

[illegible] a poor man's crop.

14951. Therefore if the cultivation of poppy be prohibited, the loss would fall mainly on the poorest class of people?—Mainly on the poorer class of cultivators.

MRS. JENNETTE G. HAUSER called in and examined.

14952. (*Mr Wilson*) I think you are an American by birth?—I am.

14953. You have been in India some years?—Yes.

14954. How many years?—I came here 33 years ago and remained 7 years, then I returned here, and this time have been eight years in India

14955. Are you connected with any missionary society?—No.

14956. You are now resident in Lucknow?—Yes.

14957. Are you connected with the World's Women's Christian Temperance Union?—Yes Since last April I have been President of it for India.

14958. Can you speak any of the languages of India?—I read and speak Urdu, and read and understand Hindi, but I do not speak it much.

14959 I believe you have paid a visit lately to some opium shops?—Yes.

14960. Did you do so with a view of giving evidence before this Commission?—No; I should not have had the courage

[illegible]

14962. Did you converse with the people who were purchasing at these shops?—Yes.

14963. As to the physical appearance of [illegible] purchasers, what did they look like [illegible] appeared very miserable. [illegible] well-looking people very [illegible] miserable. Many of [illegible] large majority were [illegible]

[illegible]

commended the use of it. This was without any hint from us as to what we wanted to know. They said it was no good at all, and one of them said it was *shaitani*, from the devil. They all assented to this, even the opium-sellers themselves. They said it was no good to any one, neither for money nor for health, nor mentally nor any way.

14966. Did any conversation take place in reference to the possibility of stopping the sale of opium in the country?—It was said that perhaps the sale might be stopped, as the smoking shops have been stopped, and one shopkeeper himself said that it would be to all people a great benefit if the shops were shut. Some of the old opium-users said they would be ill and die if the shops were shut. I asked one man if it would not be better that he should die than that a number of children standing by should be brought into trouble and temptation, and he said "certainly." In speaking later to some intelligent Mahomedans about opium and telling them something of what I had seen in the shops, and saying that some of our English friends very much desired that these shops should be shut, one of these men exclaimed, "Yes, we know that there are a great many who are our friends, and who want the shops shut, but Government cares only for the revenue and not for the people". This he put particularly.

14967. I daresay you would hardly be prepared to make such a sweeping statement in reference to the Government?—No; because I think Government does care for the people, but in some things it would seem that such a thing might be, as we often hear the remark. I may say that persons who are not in any Government employ, not even connected with missions, and Americans also, will learn more of these people than a person in Government employ or a missionary, or even an English person, because they feel that we are not liable to bring them in contact with Government in any way. If it had been known that I was to appear here to-day, I should not have heard many of the things that were said to me.

14968. Have you anything to tell us as to your experience of domestic servants in connection with this matter?—As soon as they begin to be troublesome from taking opium it is our custom to dismiss them, and not only to dismiss them from service, but to dismiss them from our thoughts—to forget them. I have had more than one, but there is one that I may particularly mention. He was a man who was doing some decorative work for me on wood and brass, an aged man and a skilful workman, but he could not work unless he had his opium, and sometimes when he had forgotten his opium, I was obliged to let a young man go a long distance to his home to get it for him. He was a most untrustworthy man, and, except for his peculiar skill in this decorative work, which had come through long years of practise, I could not have kept him in my employ. He was so very troublesome that I could never tell when he would come or not come; he would take advantage of me in money matters; he seemed to have no conscience in this or in any other way.

14969. (*Mr. Mowbray.*) The shops that you visited were not smoking shops?—Not smoking shops.

14970. I understand that you saw the people coming in?—Yes.

14971. Did you gather whether they intended to eat the opium which they were buying or to smoke it?—They were buying it to mix with water to drink. I saw them in some of the shops putting it in little bowls and mixing it with water; others took it away. In one of the houses that I visited I asked a woman how her husband took it, and she said that he mixed it in water and drank it immediately before his meal.

14972. I do not know whether you told us about how many people you saw in these seven shops?—I did not estimate the number.

14973. I suppose some of those whom you saw were in the streets outside?—Yes. I should think the people we saw in the shops or who came to buy and passed away immediately could not be less than 50; I think that is a low estimate.

14974. I rather gather from you that the object of these people was simply to produce intoxication?—Yes.

14975. That there was no idea on their part of taking it in moderation, but they were people who came to buy it for the purposes of intoxication?—That is what I understood, or because it had become an absolute necessity to them.

14976. With regard to the comparative price of opium now and what it was before the annexation of Oudh, I believe one of the people whom you saw spoke to you on that point?—Yes. He said that in the time of Wajid Ali Shah the price was Rs. 4 a seer, and that the present time they were paying at the rate of Rs. 20. We enquired at several of the shops, and they told us that Government sold it for Rs. 17 per seer, and that they themselves sold it at an advance of Rs. 1 or Rs. 2.

14977. Did you make any enquiries about the price at which it was sold or the amount of consumption in the time of the old Kings?—No. We asked this one man if the people took it in the time of the Kings, and he said that they did, but very many more now. I have spoken to others about it, and they have said that it was taken in the time of the Kings, but not to the same degree as at present.

14978 (*Mr. Haridas Veharidas.*) Have you had occasion to employ artizans of equal cleverness with the man you mentioned who have not taken opium?—Yes.

14979. Did you find any difference?—I have employed a number of these men for decorating wood and brass, and those who were opium-eaters I could never trust. I could never know whether they were coming the second day to work. If anything happens by which they can earn two or three annas more anywhere else they will go. They will take advances and not come until they are sent for. I cannot trust them if I am absent when I am getting any of this work done. Those who are not opium-eaters will work faithfully.

14980. (*Sir James Lyall.*) You told Mr. Mowbray that the man who spoke to you in the shop was greatly grieved at the increased cost of opium?—Yes.

14981. He said that in Wajid Ali Shah's time it was sold at Rs. 4 and now at Rs. 20?—Yes.

14982. He went on to say that many more people use it now: did you ask him to explain why?—I did not.

14983. Did it not strike you as odd that when it was so cheap it was less used than now when it is so dear and can only be had at a few places?—I made no particular enquiries on that day, but what I have generally understood from my acquaintance in India is that there are more opium shops at present than there were then, and that opium is much more largely cultivated in this part than it was. I know for myself that it is more largely cultivated now than it was 33 years ago when I first came to India.

14984. Where did you go then?—I was in the Bijnor district. I may mention an incident that occurred to my husband in 1862-63. Opium had not then been grown to any extent. Perhaps a few poppies would be growing about some of the houses, but not in the fields. The Opium Agent at the station was calling men together to give them advances of money for planting their fields with poppy, and there was a great deal of dissatisfaction among the people about it. One of the men came to my husband and threw himself at his feet with Rs. 5 in one hand and his paper in the other. He clasped him by the feet and said "Sahib, intercede for me; it is against my caste and against my religion to plant this opium, but I am required to do it."

14985. My question was about Oudh. It is the fact that before the annexation poppy cultivation was free in Oudh and opium was sold at Rs. 4 or Rs. 5 a seer, and it would be sold by any bania who chose to sell it; but now the number of shops is strictly limited and the opium is very much dearer, is it not very extraordinary if the consumption has increased?—It certainly would seem so except that it has become their habit As one of the shopkeepers said, the thing can never be stopped until the shops are closed.

14986. Is it not extraordinary that reducing the number of shops very greatly and making opium five times as dear as it was should cause the habit to spread?—It is very extraordinary, but when we consider (I may be excused for giving an opinion) how greatly the habit has grown during the last few years and that it is an imperative necessity as so many have said, it appears that they must have it,

14987. How do you know that the habit has grown? Merely because these people have said so?—Not simply these people, but from my acquaintances in India.

14988. I am talking of Oudh which was only annexed in 1856. The circumstances were peculiar; there was free cultivation and free sale and opium was exceedingly cheap: how do you know that the consumption has increased since that time?—*I do not feel that I am an authority on* the point. I am only saying what I have heard and seen among the people.

14989. You were not in Oudh in those days?—No.

14990. I understand that your information about Oudh depends upon what these people told you in the shops?—Not altogether; I have travelled several times in Oudh years ago. I was here in 1854, and once again in 1867, and saw

something of it. This was often a topic of conversation; but still I do not feel that I am altogether an authority.

14991. Are you aware that in the history of the times of Akbar, who lived about 1550, it was recorded that opium was a staple crop in Oudh?—Yes.

14992. That does not look as if the use of opium was a new thing?—No, certainly. I know it is not.

co… du… pu… ple?—Yes

14994. And in pursuance of that object, it desires that the use of opium should be prohibited except for medical purposes?—Yes.

14995 Does the Association recommend a like policy with reference to alcohol?—Yes.

14996 (*Sir William Roberts*) May I ask what your purpose was in paying your visits to these shops?—Was it with a view for studying the effect of the opium habit on the natives of India?—It was.

… the shops and taking them unawares I could see what was really going on.

14998. If you were engaged on an enquiry into the effect of the alcohol habit in England, would you consider that your enquiry had any completeness if you confined it to the gin shops and slums of our large towns?—No.

15000. You probably agree that it is a very small corner of the matter?—Certainly, but it is the accumulation of small corners that completes the great square

The witness withdrew.

NAWAB ALI MOHAMED KHAN, SYED HYDER MIRZA ADAB, NAWAB SYED JAFFER HUSSEIN, NAWAB MOHAMED MIRZA KHAN, and SYED ASHIQ HUSSEIN called in and examined (through an interpreter).

15001. (*Mr. Wilson.*) Are you Nawab Ali Mahomed Khan, President of Anjuman-i-Mohamedi?—Yes.

15002 What is the meaning of that?—The Mahomedan Association

15003. Are these other gentlemen who have come forward members?—Yes

15004. What is the object of the Association?—The public good.

15005 What do you think of the opium habit?—Opium-smoking is worse than opium-eating, but opium-eating is bad.

… been reduced to the condition of beggars.

15007. What has the habit done to their physical condition?—They can do no work except taking opium and sitting idle.

15008 What is the effect on their minds and their habits? They become dull-headed.

15009 Would you be in favour of some great restriction or entire prohibition of the sale of opium for medicine?—Certainly.

15010 Do you think that the people of Lucknow generally would be in favour of it, or is it only your particular Society?—The whole city would be in favour of it except those who take opium.

15011 (*Maharaja of Darbhanga*) Some who consider that they would be killed?—Yes.

15012 (*Mr. Wilson*) I should like to ask Syed Hyder Mirza Adab if he is a poet?—

(*Syed Hyder Mirza Adab.*) Yes.

15013. You know something of the books and literature of the country?—Yes

… man and is thin and lean.

15015. Do all the gentlemen agree with what the first witness has said?—

(*The Interpreter.*) They say they all agree.

15016. (*Mr Mowbray to Ali Mohamed Khan*) How many members are there in your Association?—About 175.

15017. Are there any branches of the Association in other places besides Lucknow?—There are no branches in other places, but there are members outside.

15018. Are those members included in the 175?—Yes.

15019 I suppose there are no opium-eaters or smokers in the Association?—Three or four take opium, but there are no opium-smokers.

15020 Do they agree in recommending prohibition?—Yes I took opium for 26 years. I took six annas worth a day. I then reduced it to two annas and recovered my health.

15021 How old are you now?—About 59 or 60.

15022 Do you still consume opium?—Yes; two annas a month.

15023 Do you wish to be stopped taking that?—Yes. If I could be reduced from six annas a day to two annas a month, I can do without it

15024 Do you wish that Government should forbid you to have any?—Certainly, future generations will be saved.

15025 As you have reduced the consumption so much, why do you not give it up altogether?—The doctors have advised me not to give it up altogether. I can leave it off from to-day, if I like.

15026 What sort of doctor recommended you not to give it up, a European doctor, or a Hakim?—Dr. Waind-ud-din, Hospital Assistant

15027 (*Mr Haridas Veharidas.*) I should like to ask another witness, Nawab Mohamed Mirza Khan, how many years he has used opium?—

(*Nawab Mohamed Mirza Khan*) From the time of the native Kings.

15028. What is your age?—About 60.

15029. Do you take the same quantity now as you commenced with?—Sometimes increased and sometimes decreased.

15030 Do you now take the minimum or the maximum?—I have reduced it, because people are in favour of giving up the habit.

15031. What is the greatest quantity you have taken?—One anna a day.

15032. And now?—Half an anna.

15033. Do you keep the same health now as you did when you were taking the highest quantity?—I was in very good health when I was taking one anna worth of opium, but I am not keeping the same good health now; I cannot say whether it is on account of the reduction of the dose or from some other cause.

15034. Does Syed Hyder Mirza … ?—No.

15035. And you never have …?—No.

15036. (*Mr Fanshawe.*) Is it … that the ruin of Mahomedan families in Lucknow is due to other causes than opium? Is it not the case that there is an … of Mahomedans who were formerly connected with the Court in Lucknow and who are likely to go to excess in any indulgence?—

(*Nawab Ali Mohamed Khan*) …

15037 (*Mr Pease*) … Nawab …

reduced his quantity lately?—

(*Nawab Mohamed Mirza Khan.*) Only four or five months ago.

15038. (*Sir James Lyall.*) Do you, Ali Mohamed Khan, remember the time of the old Kings?—

(*Ali Mohamed Khan.*) Yes.

15039. Was opium as largely consumed amongst the Mahomedans then as it is now, or is there any difference?—In those days Lucknow was much bigger than it is now, and perhaps in proportion to the extent to which it was bigger, there was a larger consumption.

15040. In those days I believe opium was very cheap, because cultivation was free?—Yes; much cheaper.

15041. Has not the great increase in price tended to reduce the consumption?—Those who are accustomed to it will get it even if they have to get it by theft.

15042. A great number of people have died and others have grown up since those days; has not the great increase of price and the restriction of the numbers of shops tended to check consumption among people not accustomed to it—young people?—It may have had some effect, but the custom is very old: mothers give it to their children to eat, and therefore in spite of the rise of price the custom has continued.

15043. You say that the opium-eater is dirty and dull-headed and unable to work: surely you must have seen many opium-eaters who are very clever and do their work well?—In the beginning they are able to work, but when the habit becomes old they are not fit for any work.

15044. Do you mean when the habit comes to excess or merely when it becomes old?—Both when the quantity is increased and when the habit becomes confirmed.

15045. We have been told by a number of witnesses that there is a large class of people who take opium when forty years of age and upwards, and take it in moderation, and that it does them no harm, but perhaps does them some good: is there any class like that?—If it is taken in small quantities as medicine, it does no harm. The great defect is that when a man first takes it after two months, it becomes a habit and he is then compelled to increase the quantity.

15046. There is a temptation to increase, but I suppose a great many people,—sensible people—know how much is good for them and how much is bad, do they not?—In company with others the quantity is increased. When people are young they take it for purposes of lust, but very few take it for medicine.

15047. Do you mean when men take it over 40 years of age, or do you mean young people?—Young people begin it, and when they reach 40 they continue it. Those who take it after 40 take it as a medicine; they do not increase it, and it does them good, but young people who take it for pleasure increase the dose and they suffer.

15048. I suppose the Society which you represent is very much opposed to alcoholic liquor?—With all Mahomedans it is prohibited.

15049. You say you are decidedly in favour of prohibition; how do you suppose that will be carried out?—Government should enforce rules as it thinks best.

15050. Do the others agree?—

(*The Interpreter.*) Yes.

15051. (*Mr. Wilson* to *Ali Mahomed Khan*). You say you can bring a number of other people who have suffered from the opium habit?—If I am allowed two days I can bring 400 or 500 persons for inspection of their condition.

15052. Opium-eaters in poor condition?—Yes.

The witness withdrew.

Syed Kalb Husein called in and examined (through an interpreter).

15053. (*Mr. Wilson.*) Are you a zemindar?—Yes.

15054. Are you a Mahomedan?—Yes.

15055. How many tenants have you in your zemindari?—Twenty or twenty-five.

15056. Do you think that the poppy is a very profitable crop to the cultivators?—I think it is a great loss to the cultivators.

15057. Do your ryots grow poppy?—Yes.

15058. Why do they grow it if it is a loss?—For two reasons: first, because Government advances the money, and secondly, because of pressure from some officials.

15059. How do they use pressure?—The zemindars are asked by the officials, and they sometimes injure the interests of them and compel them to cultivate.

15060. You do not press the ryots on your estate to grow opium?—Yes; since I have the fear of the District officials, I have to press them.

15061. Who are the officials?—The opium officials.

15062. Of what rank?—Zilladars or daroghas.

15063. Why is the poppy not profitable?—In the first place it can only be cultivated on first-class land where there is a well or a tank. In the second place, after what they spend on manuring, preparing the fields and weeding, they do not get a sufficient price for it from Government.

15064. What do you estimate the cost of cultivating a bigha of poppy?—At the lowest Rs. 25 or Rs. 30.

15065. How much does the cultivator get when he sells his crop?—Rs. 15 or Rs. 20.

15066. Do you include in that the poppy seed and leaf?—I exclude it.

15067. That would make something more?—Two or three rupees.

15068. What about the lumbardar?—The lumbardar is an official on behalf of the Government, who induces the Government to advance money to the cultivators, and if the cultivators do not give him something, he does not recommend the advance to be given.

15069. He does not recommend advances?—It is in the hands of the lumbardar, whether an advance goes to any cultivator or not.

15070. Then if the cultivator does not want to grow poppy, there is no hardship if the lumbardar does not let him have an advance?—That is the time for the rent, so the cultivators accept the money instead of paying interest; they are glad to get the money.

15071. You say that some of the officials of the Opium Department press these men to make them grow poppy; now you say the lumbardar ill-treats a man because he strikes him off the list and will not let him grow poppy. How do you reconcile that contradiction?—The cultivators cultivate poppy only for the sake of the advance, and on those who do not want the advance pressure is used by zemindars and lumbardars.

15072. After the opium is ready has he some other grievances as to the way in which it is treated?—After preparing the opium the cultivators take it and then it is classified in the second or third quality, and priced accordingly at Rs. 5, Rs. 4, or Rs. 3. After that there is a system of what is called *grum* by which the officials keep the opium and then pay for it after it is dried up.

15073. Is the grievance with them that the opium is not put in the right class; that it is said to have too much water when it is really good?—Yes, it rests with the daroghas and others to classify it.

15074. Of course the Opium Department pays for proper dry opium of a certain quality; and if the ryot takes opium that is not of such good quality, he does not get paid so much;—what, then, is the grievance?—It is called *grum*, the Government paying after six months the opium is dried up.

15075. What do you say about the opium officials visiting the cultivators and getting something from *them*?—When opium officials visit them they receive fuel, dried grass, straw and pots from the cultivators.

15076. What kind of officials are these?—Daroghas, zemindars and lumbardars.

15077. How would you like it if the opium cultivation were stopped—entirely prohibited?—It would result in good.

15078. Good for you as a zemindar?—Certainly; if the cultivation of the poppy is prohibited sugarcane, wheat and other things will be cultivated.

15079. Would it be good or bad for the ryots?—Yes; it will be profitable to the cultivators also.

15080. (*Mr. Mowbray.*) Where is your zemindari?—In Barabanki district.

15081. How many cultivators have you altogether?—100 or 150 in all; 25 grow poppy.

15082 What revenue do you pay the Government ?—Rs 700.

15083. Do you know any instance in which any one of your cultivators has been compelled by an opium official *to grow poppy ?—I cannot name one just now.*

15084 You have told us that you have yourself pressed your ryots to grow poppy, because the opium officials have put pressure upon you; will you tell me what class of official has ever put pressure upon you to make you put pressure upon your ryots ?—I have said that the darogha man pressed me.

15085 (*Mr Haridas Veharidas*) You say that some of the poppy cultivators *were in need of advances to pay their* rent. But if they cultivated at a loss, their not having an advance would be a gain to them ?—In that case they *cultivate sugarcane, and after selling the produce they* would be able to pay their rent.

15086. Then they grow other things at their own will ?—They cultivate crops by which they support their children and their animals.

15087. It comes to this, that good cultivators who do not need an advance are pressed to cultivate against their will ?—Yes

I am afraid.

15089 (*Sir James Lyall*) *In what way do you press the* cultivators ?—Do you threaten to evict them, or what ?—I have to induce the cultivators. I also threaten that if they *will not cultivate I will evict them*

I have got power to evict my cultivators

PANDIT SHIAM NARAIN MASTADAW called in and examined.

15091 (*Mr Wilson.*) Are you a member of the Municipal Board at Lucknow ?—Yes.

15092 You are also a zemindar ?—Yes.

15093 How old are you ?—Sixty-five.

15094. Have you lived in Lucknow all your life ?—I was born and bred in Lucknow. *I was in the* King's employ in former times. My father was Dewan.

15095. Before the annexation ?—Yes.

15096. Have you heard the evidence of Ganga Prasad Varma ?—Yes.

15097. Do you agree with what he said ?—I agree with it.

15098 If we desired it, could you give us a great many illustrations of opium-eating ?—I could give many instances, and many of them would be from my own family and friends and caste.

twenty have become consump...

ing.

15100. What is the effect on the property of *the people* who take it ?—It is a custom in Lucknow among opium-eaters not to take opium alone, they take it with a number of friends, and that soon exhausts their wealth.

15101 How many ryots have you in your zemindari ?—About 200.

15102. (*Sir James Lyall.*) How many villages have you ?—Six villages

15103 (*Mr. Wilson*) How many of your cultivators grow opium ?—Only 3 cultivators out of 200.

15104. Why do they not grow it ?—I do not bring any sort of pressure or influence on my cultivators I am not a man to be afraid of anybody, so I do not bring any pressure upon them for cultivation.

brought pressure upon ...

more

matter as the subject ...

has not exhausted the list of good things to be done.

15108. Would you be in favour of the prohibition of the sale of opium except for medicine ?—Opium should be classed with other poisonous drugs, and should not be specially treated.

15109 Do you know what the regulations are with regard to poisonous drugs ?—In Lucknow Municipality we have a bye-law. Chapter 2, *section 9, which says that the sale of poisonous drugs is prohibited unless the seller takes a license* from the Deputy Commissioner. The name of the purchaser is to be taken down or there is to be a doctor's certificate. In general *practice it is not given on a doctor's* prescription.

15110 Do you mean that these poisonous drugs must not *be sold unless the vendor knows* something about the person who wants to buy ?—Yes.

15111. Do you know how many shops there are in Lucknow that are licensed for the sale of poisonous drugs ?—I cannot say accurately, but I have heard that there are only seven shops in the city, and out of these seven I can get arsenic at only two shops.

15112. Do you think that regulations might be made of the same kind for the sale of opium for medicinal purposes ?—Since opium is also a poison, it should be included in the list of other poisonous drugs.

15113 (*Mr. Mowbray.*) In what district is your zemindari ?—In the Sitapur district

15114. What do your tenants grow *who do not cultivate* the poppy ?—First, they cultivate sugarcane, wheat, vegetables of different sorts, and cereals

15115 We are sometimes told that sugarcane pays very

they can get it without interest from the ...

are tempted to take it

15118 Do the others grow sugarcane ?—Every cultivator grows sugarcane a bigha or half a bigha

15119. Even borrowing money at such a high rate, they find the sugarcane profitable ?—I think so.

loans once, in future seasons they can get seeds themselves from their own fields, so that they need not borrow money

15121. (*Sir James Lyall*) What are the names of your villages ?—Gouraicha, Dhuria, Khusrua, Torakpur

15122. Does all your property lie in one mouza ?—No; there are three mahals

15123 How much land revenue do you pay to the Government ?—Rs. 1,300.

15124. You say that people have to take out a license to sell poisons—are you speaking of Lucknow ?—I am speaking *only of Lucknow.*

one
can
other
shop-

15126 Outside the town, in the villages, any shopkeepers can sell, I suppose ?—I have no accurate information about that. No arsenic can be found in my village.

15128 What is your opinion with regard to the consumption of opium; has it increased or decreased the last 30 years ?—It is declining among the educated classes,

the uneducated the number is the same, especially among the Mahomedans.

15129. As regards the system of selling poisons in Lucknow, do you think that in case the sale of opium being prohibited, except for medical purposes, the system now in vogue in Lucknow could be adopted in the mofussil without there being a chance of indiscriminate smuggling?—Justice and fairness require that the system of selling opium and of selling poisons should be the same.

15130. Do you think that the system will lead to any extensive smuggling?—Instead of increasing smuggling, on account of the spread of education smuggling will decrease.

15131. (*Mr. Haridas Veharidas.*) Do you get your rent from your other cultivators as regularly as you do from the three poppy cultivators?—I have had no suits to recover rent in the Court. All pay.

15132. (*Sir James Lyall.*) You propose that the rules for the consumption of opium should be the same as the rules in Lucknow City for the sale of posion: would you have the same rules apply to alcoholic liquor?— It would be advisable.

The witness withdrew.

Adjourned to to-morrow, 10-30.

At the Darus Shafa, Lucknow.

FORTY-FIFTH DAY.

Saturday, the 13th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
" ARTHUR PEASE.
" HARIDAS VEHARIDAS DESAI.
" J. H. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

Dr. MANOHAR PRASAD TEWARIE, L.M.S., called in and examined.

15133. (*Sir William Roberts.*) I believe you are a licentiate of medicine and surgery?—Yes, of the Punjab University College.

15134. You have got your diploma, and you are practising as a private practitioner in Cawnpore?—Yes.

15135. How long have you been practising there?—For the last seven years.

15136. What opportunities have you had of studying the opium question?—I have been practising and moving in different districts in the North-Western Provinces as Assistant Surgeon as well as in private practice.

15137. How long is it since you ceased to be an Assistant Surgeon?—For the last seven years.

15138. Altogether you have had fourteen years' experience?—Yes.

15139. Will you tell us from your personal experience in what way opium is used to those districts?—It is swallowed or eaten in the form of solution or pill, and is smoked in the form of *chandu* and *madak* respectively. It is cultivated in India, and to a great extent in Rajputana and Marwar States. It is also cultivated in these provinces—North-Western Provinces and Oudh—but in a limited extent, because it costs them much labour and money in preparing and securing these crops, and it exhausts the soil rendering it barren or incapable of producing crops of other vegetables or corn but poppy itself.

15140. How many use opium in Cawnpore?—In Cawnpore, out of a population of 160,000, 3 per cent. swallow opium, 4 per cent smoke it as *chandu*, and 1 per cent. smoke it in the form of *madak*.

15141. That makes about 8, per cent does it not?—Yes.

15142. Do you mean these to be percentages of the male adults or of the total population?—All opium consumers in any form as above stated.

15143. When you speak of 3 per cent. do you mean 3 per cent. of the entire population, or 3 per cent. of the adult males?—For the most part it is used by the males. These averages, specially of *chandu* and *madak* smokers, far exceed at Lucknow. Of the opium consumers 90 per cent. are Mahomedans, 9 per cent. Hindus, and 1 per cent. other classes. Males 97 per cent. and prostitutes 3 per cent. Habitual moderate consumers in fractional doses of a grain form 35 per cent.; habitual excessive consumers 60 per cent. Occasional moderate consumers 3 per cent., and occasional excessive consumers with criminal intents 2 per cent.

15144. What is the average cost of doses of opium?—Average allowances and cost of opium in its three forms vary from fractional doses of a grain to several tolas a day, and from $\frac{1}{64}$ of an anna to more than a rupee per diem respectively. The consumption of *chandu* and *madak* is practised in company, and that of opium in company or solitude.

15145. Is the habit easily formed?—The habit of either of them is easily formed, and is difficult to be broken off, and there is a tendency in the use of opium in its three forms for the moderate habit to develop into the excessive.

15146. What is the view of the population generally in regard to the use of opium?—Its consumption is generally regarded by the people at large with contempt, and in the case of *chandu* and *madak* with horror, and it is in general disrepute among the public, because its use, in any of its forms, deadens the intellect, impairs the physical and moral sense, induces laziness, immorality, or debauchery. He is not relied on by others, or entrusted with responsible duties. *Chandu* and *madak* being inhaled in the form of smoking, act powerfully, instantaneously, and spontaneously, and do more mischief than opium when eaten, and these people are more liable to attack of diseases and changes of weather and climate than opium-eaters.

15147. What are the objects of people who consume opium?—The objects of opium-consuming are manifold.—(*a*) Young people use it with an impression that it acts as an aphrodisiac, but their theory is wrong, as it produces contrary effects, and causes partial or total impotency in the end. (*b*) Old people, especially poor classes, use it in solution or pill form, because they think it will protect them from evil influences of climate and changes of weather, chiefly cold one. It certainly does them good, provided they can afford to take rich food with it, without which, of course, they suffer, as their case goes from bad to worse. (*c*) It is given to infants by their mothers during the period of suckling, with a view to keep them calm and quiet, their bowels in good order, and safe from injurious effects likely to be brought on their milk by their injudicious diet and mode of living; and in these cases it has come to my experience that it does them an immense

amount of good. (*d*) As medicine it is out of question that it acts beneficially in most diseases in one way or the other, and can be substituted for many medicines.

15148 *You mean that it is a medicine of very wide application?*—Yes.

thus used indiscriminately, does them great harm instead of good.

15150. What ill-effects have you seen arise from the habitual use of opium?—Ill-effects of opium are that it produces—(*a*) Severe constipation, lowers circulation, impairs functions of important organs, deteriorates the general health, and produces noxious effects, physical, *mental, and moral.* (*b*) It renders the system of an opium-consumer in such a state as to resist the action and effects

disorders, opium does little or no good to its consumers. (*c*) There is always a longing for subsequent gratification in increasing doses in common with other intoxicants (*d*) It breaks down the constitution of a man, and makes him liable to get other diseases, and to be affected with weather and climate changes.

15151. What is your opinion as to the general effects?—In moderate doses it is unquestionably beneficial to infants, but noxious to young men, and harmless or beneficial to old people in fractional doses of a grain, provided rich food is taken after its use, otherwise it proves injurious.

15152 What do you mean by fractional doses of a grain?—½, ⅓, ¼, or $\frac{1}{16}$th of a grain.

15153 Do you mean of an English grain?—Yes. $\frac{1}{16}$th of a grain or ¼th of a grain.

15154 Habitual opium-consumers take more than that, do they not?—I was speaking of a moderate dose

15155 But even a moderate opium consumer takes more than that?—There is no definition for moderation We call moderate doses medically those which have been put down medically, and below those doses we call moderate doses.

raising heavy tax on it, but gradually.

(1) by curtailing and cutting down all such expenses which the Government may deem superfluous, unnecessary or improper;

(2) by introducing such measures which may be calculated to recoup the loss and give the full effect to cause sufficient economy in the Indian Budget.

15158. Do you yourself believe that opium is a real aphrodisiac?—For a few days it does act as an aphrodisiac. In the beginning it acts as a stimulant.

15159. As a general stimulant?—For a few days only.

15160. Much as alcohol would?—Not so much like alcohol, but to some extent it acts as a stimulant.

15161. As I understand you it does not act as special aphrodisiac agent except just in the beginning, as a stimulant?—Yes.

15162. And that effect passes away in a few days?—Yes.

15163. Do you believe that that action is especial, or that it is only a part of the general stimulative effect of opium?—It is transitory, lasting for a few days.

15164. That is not quite what I meant. Do you think that the aphrodisiac effect of opium is a special effect?—It is not a special effect.

15165. We have been told repeatedly that aphrodisiac remedies of various sorts are very much used in India and throughout the East: that opium is by no means singular in that matter?—Opium is also regarded as one of them.

15166. It is regarded as one of a number of aphrodisiacs?—Yes.

15167. (*Mr Pease*) You have given us a great number of percentages, are they your own computations from general knowledge, or have any special means been taken to ascertain the number?—I have ascertained them from the sales in the shops at Cawnpore.

15168. It is the result of enquiry at the shops?—Yes.

15169. Shops in Cawnpore?—Yes.

15171 I asked you whether you are aware as a matter of fact that according to the law in the North-Western Provinces the public sale of *chandu* and *madak* is already prohibited?—I beg to say that full effect has not been *given to it, as desired.*

beneficial results have been obtained by prohibition because the habit is as yet going on It appears that full effect has not been given to the subject.

15173 That would go to prove that the mere prohibition of the public sale of *chandu* and *madak* which you recommend has been tried and has not proved effective?—Because the habits have not been broken off as yet. It takes a long time to break off habits.

15174. Are you aware or not that at the present time opium is very heavily taxed?—I should say that it requires still more taxation.

15175 Are you aware that it is heavily taxed at present?—I cannot say that it is heavily taxed.

difference d the price monopoly, ?—In that view it may be a heavy tax, but in the view of the mischief it is doing I do not regard it as a heavy tax.

15177 (*Chairman*) You hardly mean that it is not heavily taxed, but you mean to say that it is not sufficiently heavily taxed?—Yes, that is what I mean

15178. (*Mr. Mowbray*) Can you tell me what is the amount of taxation which opium now bears?—It is sold, I believe, at Rs 16 per seer.

15179. Do you know how much of that is taxation?—From the fact that it is being sold dearer it cannot be said that it is heavily taxed. I cannot say any other word for that

15180 Then you cannot answer my question, and you do not know?—I do not understand what your object is. I say that it is not sufficiently taxed Its price is not raised *so much as to* prohibit persons from buying and making use of it freely.

15181. I ask you whether you can tell me how much taxation it bears at present. If you cannot tell me I do *not wish to pursue the subject?—It is purchased* at Rs. 4 or 5 a seer, and sold at Rs 16 or 17 a seer.

15182. Do you regard that difference as taxation?—Yes.

15183. (*Mr. Fanshawe*) Am I correct in understanding that you recognise no one as a moderate consumer who takes more than a fractional grain of opium?—That is what my meaning is.

15184. Have you had any experience of agriculture. you have *expressed* a rather *strong* opinion as to the *cultivation* of the poppy?—I have very little experience of agriculture.

15185. (*Sir James Lyall.*) You seem to have some difficulty in understanding Mr. Mowbray's question about the *taxation of opium. Are you aware we had evidence yesterday* to the effect that opium before the annexation of Oudh was quite untaxed and used to be sold at Rs. 4 or 5 a seer?—Yes.

15186. Is it not a fact that it is now sold at Rs. 20 a seer in Oudh. Does not that show that it is heavily taxed?—Yes. In comparison with that it is heavily taxed.

15187. (*Chairman.*) You have given us your views with regard to opium; are you opposed to the use of stimulants generally except for medical purposes?—Yes.

15188. (*Mr. Pease.*) You are aware that there is a difficulty in raising the tax here in consequence of the liability to smuggling or purchasing from the cultivators: would you be in favour of a plan whereby those who are habitual consumers should have their names placed upon a register so as to avoid suffering on the part of those who are at present consumers?—Yes.

The witness withdrew.

Babu KSHETRA NATH MUKERJEE called in and examined.

15189. (*Mr. Pease.*) What is your occupation?—I am an agriculturist.

15190. Are you a cultivator of land yourself?—Yes, I am a farmer.

15191. Where do you live?—I live at Benares and sometimes in Bengal. I have my farms at Oudh.

15192. Will you tell us what attention you have given to the subject of agriculture?—I have devoted much of my time to agriculture for the purpose of writing a book on the subject. I have had occasion to make enquiries in different parts of the country. I have accumulated facts with regard to the present state of agriculture, and those facts I have put down in my book and published them.

15193. What is your view with regard to the interests of the country with reference to the growth of the poppy?—Poppy cultivation is one of the important subjects dealt with in my book. It is a poisonous thing. Its growth is in no way beneficial to the country. It produces an effect which demoralises the people. Physical growth is deteriorated and children are affected also.

15194. Is the cultivation of the poppy popular among the cultivators?—Temptation held out to the cultivators has led to its popularity.

15195. Do you think it is to the advantage of the cultivator to grow poppy as compared with other crops?—No, certainly not. The cultivators always undergo a loss in comparison with other crops. Tobacco or sugarcane crops are better paying crops than poppy.

15196. Can you speak of any instance in which cultivators have given up the growth of poppy to their advantage?—Yes. Once I had occasion to direct some cultivators to grow tobacco instead of poppy in those lands where they intended to grow poppy. They made a profit out of tobacco of nearly Rs. 40 a bigha. In cultivating poppy if the tenants do not consider or do not include the wages of their own labour there is no loss to them, but if their own labour be calculated they suffer a loss to the extent of Rs 36 per bigha. The average produce per bigha is 4 seers.

15197. Do not you think that you are rather overstating the loss?—The tenant has to devote 8 months of his time to the cultivation of his poppy.

15198. You have stated that you have very strong feelings against the use of opium. Have you anything to say with regard to smoking?—Yes. It is most injurious to the persons who use it and has its evil effects upon the children also.

15199. Have you any views as to the course Government ought to take with regard to the opium trade?—It ought to be stopped altogether, but attention should be drawn to the fact that it must be lessened gradually. It must be sold to the Medical Department so that each man might be registered, and then each habitual consumer might get opium from the Medical Department.

15200. The general effect of your evidence is that you believe the consumption of opium is injurious and that it is not profitable to the cultivator?—Yes. That is my opinion.

15201. (*Mr. Mowbray.*) When you say that people ought only to be allowed to obtain opium through the Medical Department, I should like to know a little more precisely what you mean?—It ought to come through the Medical Department. There are Assistant Surgeons and there are also native doctors. I think such medicines as opium should be sold through the Medical Department. The medical men should keep a register of each person, and certificates should be given as to the circumstances why they may take opium.

15202. I quite understand your answer with regard to Civil Surgeons and Government officials and doctors practising according to the European methods. I should like to know how you would regard any body who chose to set up as a native doctor?—Now-a-days these are scattering over the country. I would not allow them to set up as doctors.

15203. I suppose you are aware that the number of Government servants and trustworthy medical men in the country at present is very limited?—These people have free scope to get these things from the Treasury.

15204. How many medical men are there in the outlying districts?—There is one Assistant Surgeon in each headquarter of the district, and there are at least four or five native doctors in each sub-division. Men will not have to travel to get opium from the district treasury. If there be centres they will not have to travel into distant lands for the purpose of getting opium. There will be less smuggling also.

15205. You recognise that for medical purposes there would have to be a considerable number of centres from which opium should be distributed?—There are centres of course. The existing centres will do.

15206. Do you think that under such a scheme as you suggest there would be a larger number of places where opium could be obtained than there are at present with the opium shops?—There are a great many opium shops now, from which people easily get and consume. Of course it would be very difficult to get opium in the present form, but then there will be a check over excessive consumption.

15207. You think it is difficult?—Now-a-days they can get it easily in shops and everywhere.

15208. (*Mr. Haridas Veharidas.*) When did you begin your career in society?—In 1862.

15209. What was your age at the time?—I was about 18 or 19.

15210. Then you are about 50 now?—Yes.

15211. I did not quite follow you when you stated that the cultivators lost Rs. 36 per bigha from growing poppy: will you clear that point up?—To manure and irrigate and plough a bigha cost nearly Rs. 15. Then there is the cost for the extraction of the opium. The highest crop yields 12 seers per bigha; but the average crop is generally 4 seers. Then there are often losses to the tenants owing to the untoward circumstances of the seasons. The tenants get at the utmost Rs. 5 per seer; that makes Rs. 20. It costs every tenant not less than Rs. 25 per bigha. That calculation does not include labour. The cultivator devotes 8 months of his time to the cultivation. Then, calculating Rs. 3 for wages, it comes to Rs. 28.

15212. Would you not reconsider your answer and modify the amount of losses which you have estimated at Rs. 36 per bigha? It seems very much to me?—I am a cultivator myself. I have studied the matter thoroughly and I think I am right. The total amount of cost is Rs. 53 per bigha and income is Rs. 20, thus the loss is Rs. 33 besides other small expenses.

15213. (*Mr. Fanshawe.*) What amount of land do you hold yourself, and where is it situated?—I have 300 bighas of land in Bengal.

15214. Have you any land in this province?—Yes. I have land in the Bahraich district.

15215. How much?—1,000 acres.

15216. Is it on lease?—Yes.

15217. Is there any poppy cultivation on that land?—No.

15218. Do you cultivate the land yourself?—Yes. I cultivate it. It is a regular farm.

15219. You hold this land on lease and manage the cultivation by means of paid servants; but you do not yourself live on the place?—That is so.

15220. When did you publish your book on agriculture?—In 1882.

15221. Are you aware that there are 550,000 cultivators cultivating poppy in these provinces?—I am not.

15222. Do you wish us to understand that that large body of cultivators are cultivating poppy at the average loss of Rs. 36 per bigha?—Yes, I do

15223. (*Sir James Lyall*) Have you got any tenants under you in those 1,000 acres?—Yes, I have some

15224. How many have you?—Altogether I have some 50 tenants in those 1,000 acres.

15225. How much do you cultivate with your own ploughs?—I have my own herds of cattle.

15227. Then you have 50 tenants on 300 acres?—Yes. Some of the land is lying waste for the grazing of cattle.

15228. How much is lying waste?—I have some 50 or 60 acres of land for grazing.

15229 *That leaves 950 acres cultivated?—Yes.*

15230. Of which you say 700 acres are cultivated by yourself with your own ploughs?—Yes.

15231. That leaves 250 acres on which you have 50 tenants?—Yes.

15232. They are very small holdings?—These tenants are cultivating in different villages also They are *pahi kasht* tenants.

15233 What crops do you cultivate?—I cultivate Indian corn, paddy, cereals, linseed, indigo, sugarcane, and all these things.

15234. Do you lease this land from a Talukdar?—Yes

15235 (*Chairman*) *Are you opposed to the use of* intoxicating drugs generally?—Yes.

15236 Would you like to see close restriction placed upon their use?—Yes. But especially upon the use of opium, which is most fatal for those who consume it, and the evil effect descend to hereditary laws also

15237. Excepting for medical purpose?—Yes.

15238 You would include alcohol?—Of course alcohol. But alcohol does not effect the law of hereditary It has an evil effect upon the persons who use it immoderately.

The witness withdrew.

SHEIKH RAZA HUSAIN KHAN called in and examined (through an interpreter).

15239 (*Mr. Wilson.*) Are you zemindar of Saleh Nagar?—Yes

15240 And Life President of the Rafa-i-Am Association, Lucknow?—Yes

15241. What is the translation for the Rafa-i-Am Association?—Public good Association.

15242. Do you think that opium eating often proves detrimental to the morality and health of the consumers?—Yes, certainly

15243. And also to their property?—Yes.

15245. Does the zemindar derive much benefit from it?—No.

15246 Do you think that Government might encourage some other cultivation instead of poppy?—I am of that opinion.

15247. How do you think that Government could encourage sugarcane?—By giving advances, just as in the case of opium.

15248. Are you in favour of the immediate abolition of the sale of opium in this part of the country?—I am not in favour of immediate prohibition.

15249 Do you think if it were suddenly prohibited it would be injurious to a great many people who have contracted the habit of taking it regularly?—I think as they are habituated to the use of the drug it would be injurious to them

15250. Do you advocate some plan by which the sale of opium should be very much restricted, provided it was not done in such a way as to cause injury to the health of those persons who have already become thoroughly accustomed to opium?—I do not advocate *the immediate abolition of* the traffic or total prohibition of the cultivation of the poppy, as many opium-eaters will find it difficult to live without it. The cultivation should be gradually abolished and opium be sold only for medical purposes. By that I mean that Government should stop giving advances. Government should encourage the cultivation of other crops and make advances for sugarcane.

15251. (*Mr. Mowbray*) How many members are there in the Association of which you are life president?—About 150.

15252. Are many of them agriculturists and cultivators connected with the land?—Very few. I am a zemindar myself.

15253 Where is your zemindari?—In the District of Barabanki

15254 How many cultivators have you in your zemindari?—Upwards of six or seven hundred.

15255. How many villages have you?—Sixteen or seventeen.

15256. What revenue do you pay to Government?—Over Rs. 10,000.

15257. (*Mr. Haridas Veharidas*) Do you take opium yourself?—No

15258 *Is poppy cultivated in your zemindari?*—Yes.

15259 What proportion?—At this moment I cannot tell you

15260 Are those cultivators who grow poppy willing to grow it?—I have not enquired from them whether they are willing or not.

15261 You do not know whether poppy cultivation is a losing concern or a paying one?—I have not heard

15262 With regard to poppy cultivation being discontinued and an impetus given to sugarcane, that is your own suggestion?—Yes.

15263 (*Mr Fanshawe*) I understand you to say that you would recommend Government advances for other crops but not for poppy?—Yes.

15264. (*Sir James Lyall*) How could Government give advances for other crops unless it intended to buy the crop?—It is not necessary that Government should purchase the produce.

15265 You mean that Government should lend money to the cultivators to encourage the cultivation?—Yes.

15266 Establish a sort of bank?—Yes.

15267. When you say you think opium advances should be stopped, do you mean that Government should also cease to buy poppy, and that poppy cultivation and sale of opium should be free as it was in the Nawab's time?—I am of *that opinion.*

15268 You think that you would not thereby make opium cheap and available to everybody?—Cultivation would decrease.

15269 I suppose you remember the time before annexation?—I do not well remember it.

15270. (*Chairman*) Does your Association of which you are the life president condemn the use of stimulants generally except for medical purposes?—Yes

15271. I suppose it is a Temperance Association?—It is not a Temperance Association, but its object is to promote morality. It condemns the use of stimulants.

15272. (*Chairman*) You include alcohol?—Yes.

The witness withdrew.

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SYED NAZIR HOSEIN called in and examined.

15273. (*Chairman.*) I believe you are a pleader of Sitapur?—Yes.

15274. Do you consider opium as injurious to the health?—No, if taken moderately.

15275. Do you consider that the excessive use of opium is bad?—Yes.

15276. The opium produced in India is not chiefly consumed in this country, is it?—The greater part is consumed in China.

15277. What is the general character in your view of Chinamen as a labouring population?—They are laborious, hearty, strong and hale. They are not weak and indolent.

15278. If we prohibited the export of opium to China what would the Chinamen do?—They would grow it for themselves, and every country would export it to China.

15279. In the case of sickness and disease, is opium used with good effect?—It is very useful in several diseases.

15280. Supposing the cultivation and sale of opium were prohibited, what do you believe would be the political results?—My eight years' experience, and that of those who have been consuming opium for more than half a century, shows that the abolition of the use of opium would lead to the bloodshed of more than half of the number of its consumers; and moreover there would be a clear loss of six millions tens of rupees, without which the administration of the State would not be carried out.

15281. Do you mean that half of them would die when you speak of the "bloodshed" of the consumers?—Yes. Some of them would die and some of them would suffer from diseases.

15282. You wish to say generally if the use of opium were prohibited that many people who now make use of it as a remedy would suffer, and that many would die?—Yes.

15283. With regard to taxation, do you think the imposition of other taxes in lieu of the opium revenue would inflict a great burden upon the people of India?—Yes. Taxation in India has reached its climax, and any further taxation would be particularly an impolitic measure which no Government with any sense of justice and wisdom would press.

15284. (*Mr. Pease.*) When have you obtained your experience with regard to the Chinese?—I have gathered it from newspapers and seen myself.

15285. (*Mr. Wilson.*) Do you know the opinions of the anti-opiumists?—Yes, they are against the use of opium.

15286. How have you learned their opinions?—I have learned it from various quarters, and here before this Commission.

15287. Do you know the opinions of Native and English doctors?—Yes. I have consulted some of them and they have given me their opinions, and I have seen the opinions of others in the newspapers.

15288. What did you consult them for?—About the use of opium.

15289. What advice did they give you?—They told me that the use of opium is not at all injurious to a man if taken moderately.

15290. Will you tell me what doctor told you that?—Dr. Barry of Sitapur, who was examined here the day before yesterday. Also I have heard it from the Assistant Surgeons of Sitapur at the Government Hospital. I have heard it too from the native physicians.

15291. Can you give me the name of one?—Mahdi Hosein and Syed Kazim Hosein.

15292. (*Sir James Lyall.*) Where have you seen a Chinese?—At Benares and at Golamundi.

15293. How many of them are there?—There were about 10 or 12 at the former place and some 200 at the latter.

15294. (*Mr. Wilson.*) You are a pleader at Sitapur?—Yes.

15295. Are you the head of the Bar there?—No.

15296. Are you one of the principal pleaders?—I am one of them.

15297. Have you ever been invited to appear in a similar position to this before?—No.

15298. Do you think that the use of opium ought to be encouraged?—I do not think it ought to be encouraged, nor should it be totally suppressed. The present system is quite right.

15299. You think the present system is quite right?—Yes.

15300. Would you have the cultivation of poppy increased?—No.

15301. Would you have it decreased?—Neither increased nor decreased. The present area is sufficient for the cultivation of opium.

15302. And the arrangements are all quite right?—Yes.

15303. (*Mr. Mowbray.*) Have you ever taken opium yourself?—Yes, I have been taking it for the last 8 years.

15304. Is that what you mean by your 8 years' experience?—Yes.

15305. How much opium have you taken?—I take four grains a day: two grains in the morning and two grains in the evening.

15306. Have you gone on taking the same doses for the last 8 years?—Yes.

15307. You do not take more now than when you began?—No.

15308. Do you find that it has had any effect upon you either for good or ill?—Yes, I was very short-sighted before I used opium. It has improved my eyesight.

15309. Anything else?—Nothing.

15310. When you began to take it how old were you?—It was 8 years ago, and now I am 53.

15311. Did any doctor advise you to begin it?—My native physicians advised me to take it.

15312. Are you a Mussalman?—Yes.

15313 Was it a Hakim who advised you to take it?—Yes.

15314. Have you consulted him since, or have you simply gone on taking it?—I have not consulted him since. It did me good at the time. It improved my sight.

15315. (*Mr. Haridas Veharidas.*) Has it benefited you in other ways besides your sight?—I had no other complaint.

15316. You only used it because you were short-sighted,—the Hakims advised you to take it?—Yes, only for that.

15317. (*Mr. Wilson.*) What is your opinion with regard to alcohol?—Being a Mahomedan of the *Shia* sect, I am against it.

15318. You object to the use of alcohol?—Yes, I emphatically object to the use of alcohol.

15319. Do any of your friends take it?—No, none of them.

15320. You never took any?—I never took it.

The witness withdrew.

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Mr. G. P. GARTLAN called in and examined.

15321. (*Sir James Lyall*) I believe you are Manager of the Palmer Estate, Rai Bareli District?—Yes, it was jungle when we first got it. We got it fee simple. We broke it up and brought it under cultivation. It is just settled as the other villages in the neighbourhood.

15322. What is its area?—Its area is about 10,000 bighas.

15323. How long have you been in charge of the estate?—Since June 1866—nearly 28 years.

15324. Can you say what your experience is as to the consumption of opium by the rural population?—There is very little consumption amongst the rural population. Where it is consumed it is amongst the better class. There is very little of it amongst the lower classes. You meet it in the middle and zemindar class, and amongst the talukdar class. It is not, however, taken to excess. If it is taken to excess it is amongst those people who go in for other drugs, such as *ganja* and *bhang*.

15325. Do you mean that the rural population very seldom consume it, even in moderation?—They very seldom consume it at all; but where they do consume it, it is in moderation.

15326. Is poppy cultivated in your estate?—Yes, very extensively. It is cultivated all through the Rai Bareli District.

15327. *Do you suggest to your cultivators* that they should cultivate poppy?—They take to it willingly. I wanted to stop it at first. I was against it, but they asked me to allow them to cultivate it.

15328. Why were you against it at that time?—It was owing to the Opium Department I was not against the cultivation itself. It was because there were interferences brought about between the cultivators owing to the old system of poppy cultivation which is no longer in existence.

15329. *Was that feeling a dislike for the Opium Department* officials coming in between landlord and tenant, does that to your knowledge prevail elsewhere in Oudh?—It may with petty zemindars, but not with large talukdars

15330. You say your cultivators cultivate poppy extensively; perhaps you would give us your opinion as to the result to the cultivator?—It is most beneficial; it is the best paying crop we have.

15331. It is a crop that takes a great deal of labour, is it not?—No, not necessarily. The only labour it takes is when it is being collected.

15332. Is it in the hands of Muraos, the garden cultivating people?—It used to be, but it is no longer in their hands. It is now cultivated by every class in the district.

every caste ...

15334. Do you mean to say that all these castes cultivate the poppy *on your estate, or is it more prevalent amongst one* caste than another?—It prevails more among some castes than others, but there is no distinction with regard to cultivation. Every class settled on our estate indifferently cultivate the poppy, without reference to any particular caste.

15335 But is it not the case that in the poppy cultivation there is a great deal of work which can be done by the women and children?—It is mainly done by the women and children.

1533 *Do high caste women and children work?—In* that case paid labour is employed.

15337. Still, even employing paid labour you think they *find it profitable?—Yes, but of course not so profitable as* in the other case.

15339 *You are convinced that over and above the advantage* of getting advances in ready cash it is a profitable crop in itself?—It is.

15340. How much of that profit, do you think, *comes* from illicitly keeping back a certain amount of opium?—I should say little or nothing.

Assamis have already ... all disappear, and they would be as they were formerly.

15342. Their condition is improved?—*Yes, their comfort* generally and their prosperity is increased entirely owing to the poppy cultivation in the Rai Bareli District and in neighbouring District of Fatehpur

15343. Has poppy cultivation always prevailed in the Rai Bareli District?—Yes, but not to the extent that it prevails now.

15344. (*Mr. Pease*) *Have you prepared any statistics* to show the profit of poppy cultivation?—No, but I did prepare some statistics for some years. I took down the poppy cultivation of the different villages. I found that the amount paid for the produce of poppy grown in the few acres cultivated paid for the whole rent of the different Assamis.

15345. *Very few of your tenants*, I suppose, grow poppy without growing other crops?—They all grow other crops: it is merely a small proportion of land that is under poppy.

15346. We have had it stated by several witnesses that in the Behar Agency poppy was grown at a loss, but that other crops were making a good livelihood You do not think that is the case in this part of the country?—That is not the case in this part of the country in Oudh.

15347. (*Mr. Wilson*) I think you said, except at the time of collecting the opium there was not much labour involved?—*No*, not much labour.

15348. We have been told that there are a great many ploughings, is that the case?—Not more so than with other *crops: there are not so many ploughings as with wheat.*

15349. Weeding is necessary, I believe?—There may be some weeding. There may be two weedings in a year, *but this year one weeding only was necessary.*

15350. I think you said there had been a considerable extension of poppy cultivation?—Yes, since the annexation.

15351. Are you referring to the Rai Bareli District?—Yes

15352 Can you tell us to what extent it has extended?—Since I have been in the district it has more than doubled, but it is going down again now.

15353 Are you aware that taking Oudh as a whole two years ago the cultivation was 20 per cent. greater than it was last year?—I have no information on that subject.

15354. You were not aware of that?—No, I can speak *of my own district. The cultivation was less this year* and was less last year than it was four or five years ago.

15355. When was the period of great extension?—The *extension began, I should say, about 1875 or 1876, or probably* in 1873

taken.

15358. You are not surprised to hear that?—No.

15359. Do you think that 2½ acres to each family (I suppose that is what it is substantially) is a satisfactory amount?—Not if they were dependent on that alone.

15360. What do they depend upon besides?—In the Rai Bareli District, in nearly every family there is somebody on foreign service.

15361. In point of fact, they do not live on the land?—It is a densely populated district.

15363. Is that what you consider a satisfactory agricul*tural condition?—It depends whether it carries on well* or not. These small cultivators are the better classes in the district.

15364. We have had the same *kind of thing in Ireland.* It has never been considered there that it was entirely satisfactory if the absent members of the family had not only to maintain themselves, but to remit money home?—It depends upon the number of people in the family.

15365. (*Mr. Mowbray*) Do these people come back again?—Yes. Some of them only go away for six months They do not abandon the country. The families are at home, the male members go away

Rai Bareli District you consider it has increased. up to when?—Up to about three years ago—up to 1890.

15367. The figure for 1890 was very nearly 2 lakh—196,000 bighas; the last figure for 1892-93 is 1,58,000—Yes, it is rather less.

15368. Could you give me any idea of the number of villages in this estate?—There are 23 small villages.

15369. What is the revenue now?—We pay no Government revenue. It is purchased in fee simple. It was jungle ground, which we purchased under Lord Canning's Rules.

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15370. (*Mr. Haridas Voharidas.*) Can you give any reason why there has been a decrease during late years in the amount of opium?—There is a decrease for several reasons. The opium crop has been rather an inferior one for the last two years. That is one reason. Another reason is that the price has been less than in former years. Opium is taken at a certain consistency, and if it is up to the proper consistency the people get Rs. 5 per seer and up to Rs. 6 per seer. If it is under that, the price is diminished.

15371. You think there will be a further diminution in poppy?—No, I doubt if there will be any further decrease now.

15372. You think that it has got to its lowest point?—I think it will stick at its present rate.

15373. You do not think there will be any increase?—No, I do not suppose there would be any increase.

The witness withdrew.

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BABU RAM SINGH called in and examined.

15374. (*Sir James Lyall.*) I believe you are a Deputy Collector in Government service?—Yes.

15375. And you have been selected to be manager of the Court of Ward's Estates in the Rai Bareli District?—Yes.

15376. Are there many estates in that Court of Wards?—Yes, five estates.

15377. What is the total revenue?—About Rs. 1,50,000 is what we pay to Government.

15378. How many villages do you suppose you have under you?—About two hundred.

15379. Are you a native of Oudh?—Yes.

15380. I believe you have risen in the service from a Naib Tahsildar?—Yes.

15381. And your service has brought you greatly into contact with the agricultural classes?—Yes.

15382. What is your opinion with respect to the use of opium in the present day as compared with its use under native rule?—Opium-eaters were much more in number during the Native rule than they are now, because there was not a single big landholder who did not keep in his service a great number of fighting men, of whom several men used opium in order to keep themselves strong and healthy. Lots of these men are alive who take opium.

15383. Have you noticed any bad effects from the habit on the moral or physical condition of the consumers?—No, not as far as I know.

15384. Is it common in the villages?—No, it is almost unknown.

15385. Is it used as a domestic medicine in the villages?—Yes, sometimes.

15386. For what kind of complaints?—Cold, bowel complaints, rheumatic pains and other diseases.

15387. How do they get it when they want it for that purpose: do they keep it in their houses?—They purchase it from licensees, and from the Government Treasury. There are very few in the villages who take opium, or who use it as medicine.

15388. It is supposed that the cultivators keep a certain amount back: a few cases have been brought to light?—In the Hardoi District there were several cases discovered, and they were all convicted.

15389. What is the general opinion about the use of opium in the country?—The people do not dislike it generally. There is no dislike of opium among the people if it be used in moderate quantities, which is for the most part done; but its use in excessive quantities is objectionable, but not so objectionable as the excessive use of spirit and liquor. The substitution of spirit or liquor for opium will create a great row, as there are persons who will, for sake of their religion, prefer death to the taking of spirit or liquor instead of opium.

15390. Do you think that it would necessarily follow that if opium were stopped people would take to spirit or liquor?—They will take some stimulant, as they generally do.

15391. What would be the effect in the country if the use of opium were prohibited and fresh taxation had to be incurred?—They would not be able to pay any more tax.

15392. What would be the effect on the popular opinion?—Discontent. It is absolutely unnecessary to prohibit the use of opium or poppy cultivation.

15393. Do the cultivators on the estates under your management cultivate poppy?—Yes, it is cultivated extensively in almost all the villages.

15394. It has been asserted before us by some witness that the cultivators think they are under some obligation to cultivate because the cultivation is carried on for the sake of Government?—They take advances willingly.

15395. Do you think that sometimes any pressure is brought to bear on them?—No, I do not think so.

15396. Either by Government officials or by the zemindars?—No, I do not think so. They get advances in September, which is a great benefit to them. If they did not get those advances they would have to go to the money lenders for seeds and for things, and they would have to pay a large interest.

15397. It is the advances which are the great inducement to them?—Yes, and good will.

15398. (*Mr. Pease.*) Are the Government advances of great advantage to you in collecting the rents of the estate?—Yes, in clearing off arrears.

15399. When is the first advance made?—In the month of September.

15400. When is the rent due?—The rent is due in four instalments, October and November, and again in April and May.

15401. And they clear off the arrears in September, do you say?—Yes.

15402. Does the agent accompany the tenants when they go to receive the money for their opium?—Yes, in the cases of unpunctual payers.

15403. What Agent?—The Estate Agent.

15404. (*Mr. Wilson.*) Is it quite a common practice for Estate Agents to accompany them?—It is not a common practice.

15405. Who does it?—Sometimes when there is an unpunctual tenant then the Estate Agent will accompany him as was done this year.

15406. Done by whom?—By the zilladar.

15407. On behalf of the Court of Ward's Estate?—Yes.

15408. Is it your opinion that the use of opium is almost unknown to the village people?—Yes.

15409. Are you aware that in several official documents there are statements that very large quantities are retained by them for their own use?—Yes, there may be. They might keep it privately, but it is not publicly known.

15410. You mean that the legal use of Government opium is unknown?—Not as far as I know. I am also a resident of a village: it is not used now-a-days to a large extent.

15411. I want to know whether you agree or disagree with those official statements that considerable quantities are retained for use in the villages?—I disagree in certain cases with them.

15412. Do you think there is a dislike amongst the inhabitants generally for those people who use opium in moderation?—No.

15413. Have you heard some of the evidence this morning?—Yes, I heard two witnesses.

15414. We have had several witnesses here who have said that it is very much disapproved of and is looked on generally as disgraceful?—Those people are responsible for their statements.

15415. They have said that even opium-eaters themselves are rather ashamed of their habit: you do not agree with that?—It is not a vice to eat opium. I do not agree with them.

15416. What is the size of this estate that you have the management of?—The rental of all the five estates amounts to about Rs. 3,85,000.

15417. Do you know how many bighas there are?—I know, but I cannot say at this time without my accounts.

15418. I think you said they pay the rents of their entire holdings from the proceeds of the opium land?—Yes, those who cultivate it.

15419 I want to know whether by the term "proceeds" you mean the total money that they get for their opium, or whether you mean the profit that they get?—I mean the money they receive from Government on account of opium and the price of the seed sold by them.

15420 When is the close of the Revenue year?—In the month of September.

15421 Is that the close or the beginning of the year?—It is the close of the year.

15422 What proportion of the total money paid by the Opium Department is paid in the month of August or thereabouts?—I should say about one-fourth.

15423 Is that the time when the balance should be paid?—Yes, it is paid up to the month of September.

15424 When are the first agreements made with the people for the new year?—Agreements are made sometimes in the month of June, and sometimes in July.

15425. Agreements for the new year are made before the old year is out?—Yes.

15426 Is that legal?—Yes, it is not illegal

15427. Why is that done?—They make agreements before the time for cultivation comes.

15428 Do you think the cultivation of opium should be encouraged?—Yes.

15429 More than it is at present?—Yes, certainly, because rents of lands have now risen high

15430. How far would you allow opium cultivation to be encouraged?—I should say not less than one-tenth per cent.

1543'. One-tenth of the land?—Yes.

15432 (*Mr. Mowbray*) Do you think there is more poppy grown on the estates you are managing than on other estates round about in the district?—I should say equally the same

15433 All the estates you have been speaking of are in the Rai Bareli District?—Yes

15434 (*Mr. Haridas Veharidas*) How many villages are there in which poppy is not grown?—Very few. I should say there are perhaps four or five hamlets where paddy is grown

15435 In those four or five villages do they pay the rent as regularly as the others?—The rent is delivered in kind.

15436 So that there is no difficulty in realising the revenue?—No

15437 (*Mr. Fanshawe*) Do you think that prohibition of the use of opium, except for medical purposes, would lead to discontent?—Certainly.

The witness withdrew.

HAKIM NAZIR HUSAIN KHAN called in and examined (through an interpreter).

15438 (*Sir James Lyall*) I believe you are Superintendent of the King's Yunani Hospital, Lucknow?—Yes.

15439. How many years have you been Superintendent?—14 years.

15440. You follow the Yunani, or ancient Greek system of medicine, I believe?—Yes.

15441. Have your family always followed the profession of physicians?—Yes, physicians of Kings.

15442. Is your home in Lucknow?—Yes.

[illegible] e use of [illegible] e people [illegible] ndition, [illegible] excess

15444 I suppose if taken in excess it might be injurious to the moral condition too, might it not?—No.

15445 Is most of the opium consumed used for the purpose of luxury and enjoyment, or for purposes of health?—Some persons use it for both.

15446. And some use it for one, and some for the other?—Yes.

15447. Is it easy, in your opinion as a physician, to say when it is used for the purposes of health and when it is used for enjoyment?—Young people generally use it for the purpose of luxury; for health no line can be drawn.

15448. I suppose you think that young people ought not to use it, and that it ought only to be used by older people?—It is not harmful when persons are young, but when they are old it is harmful.

15449. Is it your general opinion that a man may take it in moderation after he is 40, to keep up his strength?—Those who suffer from cold use it

15450. Do you think it is possible to stop the use of opium?—It would be difficult.

[illegible]

15452. What would be the general opinion of people if Government prohibited the cultivation and sale of opium by law, and if owing to the loss of revenue fresh taxation had to be imposed?—Public opinion would be against it

15453 Can you quote anything from the Yunani medical books in respect to the use of opium?—The medical evidence as to the consumption of opium as given in our books is as follows.—It stops dysentery, brings sleep, removes the swellings, relieves the pains, is mixed with compound medicines, is used in the diseases of eye, head, ears, cough, asthma and old fevers. It removes hunger, warms the body when cold, and is used in healing the wounds, adding the sensual power, etc Its application in itch and other bodily diseases is useful The defects by using it are as under:—It makes the man thin, cheeks pale; injures the five senses of seeing, smelling, hearing, and tasting and touch; makes a man look sad and sorrowful, also afraid of little things, the heart, the liver, the stomach, and other limbs are also in disorder by using the opium in excess.

15454 Do you mean to say that the effects you mention come from the use or from the excessive use?—Excessive use

15455. You live in the town, I suppose?—Yes.

15456 You do not know much about the villages, I suppose?—I go to my estate.

15457 You own land yourself?—I own land

15458 Do you think the cultivation of poppy is a benefit to the cultivators?—Certainly it is.

15459. Some witnesses have said that they cultivate under pressure, and not of their own free will do you think that is the case?—I do not think any pressure is brought to bear.

15460 (Mr. Pease.) What are the medical books to which you refer?—They are numerous

15461 Can you give us the names of any of the books that refer to opium?—One is Makhzam

15462. What is the date of that book?—It is over 100 years old.

15463 Does this in any way refer to Indian experience?—Yes; Indian experience is referred to greatly, because it is written by an Indian

15464. Does your own experience agree with the medical evidence of those books?—It certainly agrees with them.

15465 Have you seen many of those who are suffering from the influence of opium as described here?—Yes.

15466. How many persons have you known as persons who take opium in excess?—Numerous persons.

15467 Have you any view with regard to the differences of the effect of eating and smoking opium?—There is not much difference.

15468 (*Mr. Wilson*) You have said that it injures the sight?—Excessive use.

15469 Is a little opium beneficial to the sight?—There is no advantage, but it is not injurious

15470. Have you any information to give us with reference to the cultivation of opium?—The cultivation of opium is made in many villages Its cultivators benefited by it. The cultivators get money Government for its cultivation The price more than that of other cultivated things,

at once. The fields in which the opium is cultivated produce a good manure by the falling of the opium leaves, and thus the land is enriched and more productive. The landholder gets the advantages of recovering his money from the cultivators very easily, and thus pay the rent to Government without any possible delay.

15471. Is it not a fact than opium land is more richly manured than any other lands?—Certainly it is richly manured.

15472. And if it were not manured, would it be benefited by the leaves which fall from it?—It would be somewhat benefited.

15473. What does the landholder get by the cultivation of opium?—The rent is realised quickly.

15474. Have you any land yourself: are you a zemindar?—Yes.

15475. How much land have you?—The gross rental amounts to Rs. 20,000 or Rs. 25,000. I have some rent-free land.

15476. How much land-revenue do you pay?—Rs. 10,000, or a little more.

15477. What is the King's Yunani Hospital?—It is a Hospital endowed by the King.

15478. Who makes the appointment of the staff in that Hospital?—There is a Charity Meeting which makes the appointments.

15479. Do you mean a Committee?—Yes.

15480. Who are the principal people on the Committee?—There are Natives and Europeans.

15481. Who are the Europeans?—The Commissioner, City Magistrate, Civil Surgeon, Executive Engineer, and Civil Chaplain.

15482. (*Sir James Lyall.*) How many native members are there on the Committee?—There are sixteen or seventeen native members on the Committee.

15483. Are they all Mahomedan gentlemen in Lucknow?—They are both Hindus and Mahomedans.

15484. How are they elected?—They are appointed by the Government.

The witness withdrew.

SAIYID ABU IBRAHIM called in and examined (through an interpreter).

15485. (*Sir James Lyall.*) I believe you are a Yunani Hakim?—Yes.

15486. Where do you practise?—At Fyzabad.

15487. Are you a hereditary Hakim?—No.

15488. Where did you study medicine?—From Shafa-ud-daula, the King's physician.

15489. Will you describe what your experience is in prescribing opium?—I have had experience of opium for the last eighteen years. In the following diseases I have been prescribing opium in various ways with success. Its effect is astringent, *i.e.*, it contracts the intestines of the stomach and bowels, stops the pores of the body, and alleviates every kind of pain. It produces stronger and more beneficial effects than other medicines when used in diseases affecting the nervous system, catarrh, diarrhœa, dysentery, and wounds in the intestines. It produces instantaneous effect when used externally in cases of inflammation, rheumatism, neuralgia, and inflammation of the eyes. Besides these there are other diseases in which opium has been found to be more beneficial than any other medicine.

15490. Will you tell us in your opinion why the people take to using opium generally?—Men of this country generally use opium, more especially the Mahomedans, who have an impression that opium is a panacea to every illness. The women of the country give opium to their children up to seven or eight years of age to counteract the effects of chill and cold, and it has never been found to have any injurious effect either on the brain or any other organ. Its use in small quantities has not been found to be injurious either physically or morally. Of course in case of exceeding the limit of moderation it acts detrimentally on the body as well as on the brain; it makes men lethargic and of dirty habits. Young men of sensual habits, who use it as an aphrodisiac generally, by degrees, impair their natural powers. They become lean and lose their virile powers. Another serious effect of opium is that its users often find it difficult to give up its use, although other intoxicating medicines may be offered to them having an almost equally stimulating effect. I tried to induce several persons to give up its use and also administered very efficacious medicines, but, although assuring me that they were trying to abandon the drug, as a fact they never did so. Old men who use it as a preventive of cough and cold and diseases due to phlegm have found it very beneficial like "triyak." I have never found it to produce bad effects at all comparable to those of liquor or other intoxicants.

15491. What is triyak?—It is a specific medicine for the cure of all diseases.

15492. You say "In case of exceeding the limit of moderation it acts detrimentally": what do you think is about the limit of moderation?—Young people should not take it, but if they do take it, they should take from 2 to 6 grains.

15493. If they go above that it does them harm?—Yes.

15494. Can old people take more than that without hurting themselves, or do you put the same limit on it for them?—The same.

15495. Would it in your opinion be wise for Government to try to stop the use of opium, except for medicinal purposes in this country?—I do not think it would be wise; many people would die if it were done.

15496. Would it be a bad thing for the cultivators, or would it leave them just as they are if the cultivation were stopped?—The cultivators would suffer. I would suffer because I have land.

15497. (*Mr. Pease.*) Have you known many persons who have injured themselves by taking opium?—I have seen many who have become lean and of dirty habits.

15498. (*Sir William Roberts.*) Have you seen, on the other hand, many people benefited by the habitual use of opium in India?—Yes, I have seen many of them take it after they are 40 years of age.

15499. (*Mr. Wilson.*) Have you lived most of your life in Fyzabad?—I was born there and have lived there.

15500. Have you any idea how many persons there are in that town who are suffering in their health because they have taken too much opium?—I have no idea: I cannot give the number.

15501. Is it a very large number?—It is not very large; there are 10 or 20 persons of that kind.

15502. Do you know the city of Lucknow?—I do not know it well. I have visited it at times.

15503. Do you think that more persons suffer at Lucknow than in your own town?—I do not know.

The witness withdrew.

BABU BEPIN BEHARI BOSE, M.A., called in and examined.

15504. (*Mr. Wilson.*) Are you a graduate of the Calcutta University?—Yes, I am a graduate of the Calcutta University, educated in the colleges of these provinces, and I have been practising as a vakil of the Allahabad High Court and of the Court of the Judicial Commissioner of Oudh at Lucknow for the last eleven years. Before I joined the Bar at Lucknow, I was second master of the Government High School, Allahabad, and served in that capacity for about nine years. My opportunities for observing the effects of opium were considerable.

15505. Is there a great deal of opium consumed in Lucknow?—Yes.

15506. Is that principally amongst well-to-do people?—Yes, amongst well-to-do people principally, and especially among Mahomedans.

15507. Are the poor people almost free of it?—The village poor people are almost free of it.

15508. Is opium sometimes used for pure self-indulgence?—Very often.

15509. Is the term "*Aphimi*" a term of reproach in Lucknow as well as in the villages?—Yes, it is a term of universal reproach.

15510. It is a very offensive term to use?—It denotes moral degradation of the lowest kind.

15511. What have you to tell us about opium as a remedy for fever?—I have had some personal experience of it. I took malarial fever when I was a boy, and I am positive that opium was never prescribed for me by any doctor.

15512. Have you heard of its being prescribed as a protection or preventive against fever?—No, I am not aware of it.

15513. Have you heard of it lately?—Lately of course I have heard of it,—since this Commission came to India; but I never heard of it before

15514. Do you approve of the present system of licensing?—No.

15515. What effect do you think it has on the consumption?—It is unquestionably increasing.

15516. You know that licensed smoking-shops have been closed?—Yes.

15517. What is your opinion as to the effect of that?—They were only closed one year ago. There are other evils arising from the closing of the shops. It has increased unlicensed smoking dens.

[illegible]

would be taken by [illegible] smoking dens should not be opened in consequence thereof.

15519. Are you in favour of further restrictions as to the sale of opium?—Yes.

15520. Would you be disposed to favour the prohibition of the sale of opium except for medical purposes, and except for those persons who have become so accustomed to it that they might suffer if they did not get a little?—That is my opinion. I look upon those persons who are habitual opium-eaters as morally and physically diseased. I consider that they should come under the category of diseased persons.

15521. Do you think that some strong action of that kind on the part of the Government would be supported by the general opinion of the people?—Yes, I devoutly believe that.

15522. Are you at all afraid that it would lead to any disturbances?—No, I do not believe that, because the opinion of the country is very settled on this point,—that opium-eating is not good at all.

15523 Do you think that any inconvenience that might arise either to Government or to the consumers would be more than counterbalanced by the moral good effect?—Yes, certainly I do.

15524. What have you to say with reference to the popu- [illegible] is no [illegible] art of [illegible] The [illegible] enant- [illegible] as is [illegible] ssue of that paper of the 6th instant, an extract of which is appended to this statement. I am not prepared to say that poppy crop is more profitable than other crops, such as sugarcane, linseed or even wheat. But one thing tells in favour of poppy, and that probably induces cultivators to plant in preference to other crops, and that is the temptation of advances from Government which cannot fail to [illegible] ordinary crops I am told it also exhausts the soil. The impression that cultivators keep back portions of raw opium for illicit sale is incorrect: for no better price they can hope to get from the people than the Government, and in fact the cases are very rare indeed.

The following is the quotation from the *Pioneer*:—

"The native of this country does not give himself away by stating that he has everything he wants; if he cultivates opium, he does so solely to accommodate Government, whose order he says it is that the poppy should be grown; the case which he makes out of this grievance is one which the anti-opiumists would gladly seize on, but his statement is not a true one. He does not add with what keenness he has striven to get the necessary permission to plant the poppy on his land, and how much he appreciates the advances which Government makes on [illegible] the [illegible] less [illegible] heat, [illegible] very [illegible] hink [illegible] vern- [illegible] ntry [illegible] had [illegible] my [illegible] have professional capacity as [illegible] been told that that is so.

15525. I believe you practise in the High Court?—In the Judicial Commissioner's Court, which is the High Court for Oudh.

15526. You have practised in the other Courts, I presume?—Yes, in the Lower Courts as well,

15527. In your opinion is the habit of opium-eating a common cause of petty crime?—Yes.

15528. Would you say that it is also a cause of crimes of violence?—It is not generally considered to be a cause of violent crimes

[illegible] rimes?—The [illegible] opium-eater [illegible] and mind are [illegible] getic action. Violent crimes require a little bodily energy, and the opium-eater has not any left.

15530. So that it leads to petty crime, but not to crimes of violence?—No.

15531. (*Mr. Mowbray*) You say in your printed statement, "As opium-smoking is more injurious than opium-taking, the habit can be rooted out by stringent penal regulations which will be thought inexpedient by many" is that your opinion?—Yes, that is my opinion.

15532. I suppose "stringent penal regulations" mean that persons who either smoke or eat opium after prohibition, except under medical prescription, will be liable to be fined and ultimately sent to prison?—Of course that is my meaning.

15533. You say that would be considered inexpedient by many; do you think there would have to be a large number of people sent to prison under those circumstances?—There would be a large number

15534. Do you not think it would be very demoralizing to the people to pass a large number of people through the Jails for that which they themselves would not regard as a crime?—Yes, of course, but I think that contingency would not arise I think those who take opium for medical purposes should be excluded Other persons will not take opium after there is prohibition, and consequently the danger will be very much minimized.

15535. You also say, "There is some difficulty in entirely prohibiting the sale of opium except for medicinal purposes". I may take it, I suppose, that you recognize the difficulty?—Yes We have a large population that take opium ordinarily. I consider those persons to be diseased.

15536. [illegible] shops; I [illegible] you mean [illegible] sell medic [illegible] say that [illegible] poisons, a [illegible] keeping a register of the description of such persons.

15537. Is there any general law in Oudh with regard to the sale of poisons?—Yes, there is a clause in the Municipal Law.

15538. I asked you whether there is a general law?—I am not aware of any general law with regard to the sale of poisons.

15539. I suppose in the ordinary way the number of what you call drug shops in a town where drugs are sold is very much larger than the number of opium shops at the present moment?—They are.

15540. Therefore unless you introduce some very stringent regulations with regard to drug shops you would have more places selling opium than you have at present?—I have mentioned drug shops because they are of a more respectable character. Government can rely upon [illegible] honesty, or perhaps their ability, a little more [illegible] opium licensed shops.

Bepin Bose. 4 Jan. 1894.

15541. You think it would be more safe to trust to the general drug shops at present existing than to the opium shops?—Yes.

15542. (*Mr. Haridas Veharidas.*) Do you know whether this Municipal Law is framed by the Municipal Committee or by the Government?—The Municipal Act is passed by the Governor General in Council.

15543. And there is some provision about poisons?—Yes, there is a section which gives power to Municipalities to enact bye-laws, and the bye-laws have the force of law after they are sanctioned by the Lieutenant-Governor.

15544. So that it is a Government Act?—Yes.

15545. (*Mr. Fanshawe.*) Is it not the case that there is a special class of idle Mahomedans in Lucknow who are addicted to vicious habits?—Yes.

15546. I suppose it will be fair to conclude that great care must be exercised in drawing general conclusions as to the opium habit in India from the experience of Lucknow: would that not be so?—Yes; Lucknow possesses some special circumstances, I must own.

15547. With regard to the term "*Aphimi*" is it not the case that, speaking generally, it represents as regards opium what the term "drunkard" represents as regards alcohol?—Yes

15548. Am I right in understanding that places in which unlicensed smoking is now carried on have come into existence since the licensed shops were closed?—I cannot say exactly, but a great number of them must have come into existence after the former shops were suppressed.

15549. Do you say that the opium habit is a frequent cause of petty offences against property?—Yes.

15550. Would you apply that generally to Oudh?—Yes, not only to Oudh, but also to Calcutta and cities generally.

15551. Have you had any experience of Calcutta?—Yes, I have had some experience of Calcutta

15552. That was not the evidence we received in Calcutta from the Commissioner of Police?—I have some personal experience

15553. Would you express a strong opinion that the opium habit was a frequent cause of such offences?—It is a cause. Opium-eating leads to poverty, and poverty leads to those petty offences.

15554. If it were a frequent cause, would not the officers in charge of jails be able to speak on that subject?—Of course these petty offences are not very severely punished.

15555. They are often punished with imprisonment, I presume?—Yes; but the character of the persons is not so much enquired into. That is what I mean.

15556. You seem to think that the views expressed in the paragraph you have quoted from the *Pioneer* represent the views of Government?—That is the idea of the officials. I do not mean that it is the opinion of the Government. So far it is a recognized fact even by officials under Government.

15557. Perhaps you are not aware that Sir Charles Crosthwaite told us yesterday that he himself had heard cultivators say, when asked in the first instance, that they cultivate poppy by order of the Government. but when they were asked to explain they said there was no compulsion; it was merely a form of speech?—I do not mean that there is any compulsion in the legal sense of the term, but I think there is moral compulsion.

15558. I will put it to you generally. There is a very large body of cultivators in these provinces: do you not think that they are free, and that they are quite aware that they are free, to cultivate poppy or not?—One fact should be borne in mind—there was only one class of persons cultivating opium, that is the Muraos. No other class of persons ever cultivated it, whether Brahmin Khattaris or Mahomedans. It is thought to be degrading, or rather it is against their religion. Muraos only cultivated it at one time, but now opium is cultivated by all classes almost.

15559. What conclusion do you wish to found on that?—I wish to found this conclusion, that it is either moral compulsion or temptation which has led these persons to disregard their customs and religious behests.

15560. Do you not think that the fairer conclusion would be that these classes had found poppy cultivation profitable?—As to its being profitable, I have made enquiries, and I do not think opium is more profitable than sugarcane or linseed, or even wheat.

15561. I was not asking for your own opinion, as to the profit of poppy cultivation, but whether the conclusion I have indicated was not the fairer conclusion?—It is a conclusion which might be drawn, but I cannot say whether this conclusion would be the right one.

15562. (*Sir James Lyall.*) What do you mean by drug shops?—A drug shop is a shop where medicines are sold.

15563. Most of the Banias' shops sell medicines, do they not?—Banias' shops are not considered to be drug shops. There are Attar shops where they make up the prescriptions of Hakims and Vaids.

15564. It is much the same thing as Pansari?—Pansari is a grocer's shop, I believe. Ordinary medicines might be kept by the Pansari, but they do not make up prescriptions.

15565. Are there many such attar shops in Lucknow now?—Yes.

15566. How many?—Four or five respectable firms.

15567. I suppose you would never find such a shop in a country village?—There are such shops in big places. I have no personal experience.

15568. My experience is considerable in India, but I do not know whether I ever saw such a shop in a *kasba* or small town, and I certainly never saw one in a village?—I have no experience of villages; but I know in the city there are.

15569. Is the purport of the extract you have given from the *Pioneer* that the cultivator does not cultivate willingly?—The true meaning I attach to this extract is this, that even Government is forced to admit that all cultivators do not cultivate willingly.

15570. What do you think the writer means by saying "He (the cultivator) does not add with what keenness he has striven to get the necessary permission to plant the poppy on his land, and how much he appreciates the advances": that means to say that the cultivator strives with great keenness to get permission to cultivate and highly appreciates his advance; that does not look as if the passage meant that the cultivator cultivates unwillingly?—Of course, this is the reason he gives for proving the opinion to be unfounded.

15571. (*Sir William Roberts.*) Do you draw a distinction between the moderate use of opium and the use of opium in excess?—Yes.

15572. Does your description of the disastrous effects of the opium habit apply only to the people who use it in excess?—Generally it applies to people who use it in excess; but the use of opium in moderation is a thing not very much known.

15573. Did I understand you to say that before this Commission came round you did not know that opium was a remedy for fever: are you aware that the most abundant constituent of Bengal opium was sent out from the Government factories expressly for the purpose of being used in malarious districts for the relief and help of people suffering from malarious fevers?—I heard so yesterday from the Head Assistant of the Opium Agency at Ghazipur, but I never heard it before. It has been stopped since quinine has been known.

15574. You say that you suffered much and long from malaria in your boyhood, but that you are positive no doctor prescribed opium for you: has it never struck you that had your doctor been led to prescribe opium for you, you would not have suffered so much and so long from malaria?—That is a question I cannot answer.

15575. (*Chairman.*) You agree that under any Government, especially under a Government by foreign rulers, it is most desirable that any measure affecting the social experience and personal habits of the people should be supported by public opinion among those directly concerned?—Yes.

15576. In fact, you indicate that you hold that view: you gave an expression of your confidence that the limitation of the use of opium which you recommend would be supported by public opinion?—Yes.

15577. Can you give us any proof that the proposed limitation of the use of opium would be supported by public opinion beyond your own personal opinion?—I may say I am Secretary of a Political Association which has also social and other objects in view. I know the opinion of the members of that Association.

15578. How many members have you in that Association?—There are about 150 on the register now. They are mostly composed of Mahomedans. About 40 per cent are Hindus, the rest are Mahomedans.

15579. Is that society called the Public Good Society?—Yes. It is the oldest body in Oudh except the British In-

. . .

be supported ... *for prohibitive measures* I rather think it will be supported in its action

15580 Have you followed with interest the proceedings of the Native Indian Congress?—Yes.

15581. Are you a member of it?—Yes, I often visit the *places where the Congresses are held.*

15582. You have some general knowledge of its proceedings?—Yes I attend as a Delegate

15583 Is not that a body which was expressly constituted by those who set it up to give expression to every *grievance, as far as practicable,* of which the people of India could complain?—Yes.

15584. That body has found it practicable to pass resolutions which would command general assent with reference to restrictions upon the use of alcohol, has it not?—Yes.

15585. But it has not found it practicable to pass similar resolutions restraining the use of opium?—That is true

. . .

equally strong opinion on the question of opium, but I may say that the opium habit is not so immediately ruinous as *the use of alcohol.*

15587 The opium habit is not so detrimental as the excessive use of alcohol?—It is equally detrimental

15588 But it does not constitute such a grave social offence?—I am familiar with the effects of alcohol in *families in Bengal* as well as here, but the effects of opium are not so immediately and ruinously detrimental, though they do become detrimental after some time.

. . .

the part of those who conduct the proceedings of the Congress that the public opinion of this country is less matured and less advanced with reference to restrictions upon opium than it is with reference to restrictions upon alcohol?—That is not exactly the case. There is a great difference of opinion existing in this country with regard to this question, and the Congress advisedly leaves *questions in which there is a great deal of difference* of opinion alone.

15590. That is exactly what I wish to hear from you. The difference of opinion is so divided that the Congress do not think it prudent to take up the opium question at present?—Yes, probably that is the case

15591. Does not that lead you to the conclusion that if anything is to be done in relation to opium the social *movement must be pushed further before you can call upon* the Government to act in this matter by legislation. I do not say whether it is desirable or not, but looking at it *from your point of view?—I believe that social action is* more important in this respect than even Government interference. That is my personal opinion. In the case of

. . .

15592. Still you think it would not be advisable to deal with such questions unless there is popular support?—The people will support Government if Government are advised to take action in this matter

15593. (*Mr. Mowbray.*) Are you a Bengali yourself, or native of this province?—I am a Bengali, but I have been *brought up in this province.* I was *born in Bengal,* and spent some years there.

15594. Have you been in Calcutta?—Yes, I have been in Calcutta. I was born in Bengal but I came into this province very early owing to malaria.

15595 (Sir James Lyall) You rely upon the opinion that exists in your Rafa-i Am Society?—Yes, I am supposed to be an exponent of it.

15596 Are you not aware that in Bengal several societies express very different opinions with regard to this opium question?—Yes, there is this question, and there is the currency question. I know people have expressed very different opinions.

15597. You say that the majority of your members are Mahomedans?—Yes.

15598. The Central Mahomedan Association of Calcutta

. . .

great reason for expressing ... that is because they have been daily familiar with the *miserable condition of opium-eaters It requires no very* great effort of the imagination or reasoning to arrive at that conclusion.

15599 (*Chairman.*) You recognise that what you are asking to be done applies to the whole of India?—Yes. There will be no harm.

. . .

15601. (*Mr Wilson.*) You know what is meant by "local option"?—Yes.

. . . ntry . . . k it . . . this

15603. So that where there was a strong opinion in one part of the country opium would be prohibited, but it would not be prohibited where the feeling was not so strong in that direction?—I am decidedly in favour of local option.

15604. We had a witness this morning who said that he thought one reason why Congress did not take up the opium question was because the Commission was sitting do you share that opinion at all?—Yes, I share that opinion too.

15605. (*Chairman*) Might not that be a very strong reason for taking the matter up?—We cannot speak on the subject very decidedly. As far as this Congress is concerned the *views I have expressed are the views held by* the delegates.

The witness withdrew.

Mr. Bhuban Mohan Roy, Mr. Charu Chandra Ghose and Mr Paro Nath Bose called in and examined.

15606. (*Mr. Wilson to Mr. Roy.*) Are you Secretary of the Brahmo Samaj community in Lucknow?—Yes.

15607. I believe you are also a druggist and chemist?—Yes.

15608. As a member of the Brahmo Samaj I presume you are in favour of the disuse of alcohol and of all intoxicating drugs?—Yes.

15609. What *have you to say as to the use of opium* with regard to the physical, intellectual and moral conditions of the people?—It makes men pilferers and thieves and degenerates them generally.

15610. Is there much difference between the effects of opium on rich men and poor men?—Decidedly. Those who can afford to have rich food can keep their health.

15611. Has the practice of eating and smoking opium *done a great deal of harm in Lucknow to the lower classes* as well as the better classes of people?—Yes. Because they, the poorer, cannot afford to take sufficient rich food, milk and ghi.

15612. What effect has it upon their occupation and work?—They are dull and *inactive.*

15613. Do they take to pilfering and cheating?—Yes.

15614. Have you *known a case in which an opium-eater* or an opium smoker would let his family starve while he is spending his money on opium?—Yes.

15615 Is it common?—Yes, it is common amongst the lower people here.

15616. In your experience as a druggist I suppose you have orders for prescriptions from doctors?—Yes.

15617. Do they very often prescribe opium?—No; very rarely—occasionally.

uban Roy, taru ra and Preo Bose. 1894.

15618. Would you say that it was a very common medicine for them to order?—No, only in bowel complaints tincture opii is administered. When there is pain in the body liniment opii is used.

15619. Do the doctors prescribe it in any of the other forms such as laudanum and morphia?—Yes, but not often.

15620. I suppose you have no doubt that opium and these other preparations of opium are useful as medicines at times?—Yes.

15621. You do not dispute that?—No.

15622. But its common use for other purposes you think is bad?—I am dead against it.

15623. I think you make some suggestions in which the expenditure might be reduced?—Yes.

15624. In what way do you complain of inadequate information in regard to public affairs?—The public are not sufficiently informed of the exact figures expended on each item.

15625. Cannot you buy the published accounts?—Only the large items are shown. The details are not given.

15626. You would be distinctly in favour of some very stringent restrictions or of entire prohibition except for medicinal purposes?—Yes.

15627. And for the sake of those persons who have become thoroughly accustomed to the use of opium what would you do?—There must be some restrictions on the part of the druggist and chemist or doctors whom the Government will place confidence in.

15628. From your knowledge of the people of Lucknow do you believe that they would generally be in favour of some such proposals?—Yes. There are a great many people who would be in favour of them.

15629. Most of the people?—At least half the population of Lucknow.

15630. (*To Mr. Bose.*) You have heard what Mr. Roy has said?—Yes.

15631. Do you agree with what he has said?—Yes.

15632. (*To Mr. Ghose.*) What are you?—I am a medical practitioner

15633. According to what system?—According to Homeopathy and Allopathy systems—the European method.

15634. Do you agree?—Yes.

15635. (*Mr. Mowbray.*) (*to Mr. Roy.*) You are the Secretary of the same Brahmo Samaj Association of which we heard yesterday?—No.

15636. What are the numbers of your branch of the Brahmo Samaj Association in Lucknow?—About 20 or 22.

15637. I see you are a chemist and druggist?—Yes.

15638. Is it necessary for you to take out any special license as a chemist and druggist in Lucknow?—No.

15639. But of course you would not be able to sell opium yourself without a license?—No.

15640. Do you have to take out a license for making up prescriptions. Supposing opium is included in a prescription, how do you obtain the opium which you have to put into it?—If a pill is prepared the extract opii and some other ingredients are put into it—according to the prescriptions of the doctor.

15641. But how do you get opium?—We get it from the Treasury Office.

15642. As you want it you buy it from the Treasury?—Yes.

15643. (*To Mr. Ghose.*) But I understand you to say that you were an Allopathic medical practitioner?—Yes. Both Allopathic and Homoeopathic.

15644. (*Mr. Fanshawe. to Mr. Roy.*) What prescriptions do you generally make up. Are they the prescriptions of Vaids and Hakims?—No.

15645. Have you any large number of prescriptions to make up?—Yes; sometimes.

15646. How many in the day or month?—About 200 a month.

15647. You spoke of the lower class of people as being large consumers of opium in Lucknow?—Yes.

15648. *Do you not rather mean the poorer people?*—Yes.

15649. Is it your opinion that the number of crimes is on the increase here?—Yes, small crimes and petty thefts.

15650. Have you any statistics to justify that?—We often have petty thefts and other things.

15651. That is your general belief, not founded on any facts?—No.

15652. (*Sir James Lyall.*) (*To Mr. Roy.*) You and Mr. Ghose and Mr. Bose are all Bengalis?—Yes, we are.

15653. Are the 20 or 22 members of your society Bengalis too?—Yes.

15654. Are the members of your society equally opposed to all intoxicants?—Yes; I am deadly opposed to all intoxicants.

15655. If you had to make a choice, which do you think would produce the worst effects in India—opium or alcohol?—I hate both of them; opium of course demoralises the man.

15656. You think both should be prohibited by law?—Yes.

15657. Except under medical advice?—Yes.

15658. Your two friends here are doctors?—Yes.

15659. If opium and alcohol and all other intoxicants can only be got by a doctor's certificate, that would be a very good thing for the doctors, would it not?—There would be a great number of people going to doctors and asking for certificates, of course.

15660. *I suppose there would be a considerable income to be got?*—Not necessarily.

15661. I have no doubt that these gentlemen here would be perfectly honest in giving their prescriptions, but the profession of a doctor in India is one that anybody can adopt, is it not?—Yes. There are a great many men in this city who are thoroughly honest and there are others who want to make money. There are different kinds of men.

15662. Would you limit it to honest doctors?—Yes.

15663. Who would sift out the honest doctors from the dishonest doctors?—That depends upon the choice of the people.

15664. You would have it elective?—Yes.

15665. (*Sir William Roberts to Mr. Roy.*) I think in answer to Mr Wilson you said that the use of opium makes men immoral and degraded in the extreme?—Yes.

15666. Did you apply that to moderate users or only to the excessive users of opium?—But when people commence opium they gradually increase the quantity they take. That is generally the case.

15667. The sort of people whom, if you were speaking of alcohol, you would call drunkards?—Yes.

The witnesses withdrew.

Pandit Jagat Narain, B.A., and Member Municipal Board, Lucknow, called in and examined.

Jagat , B.A.

15668. (*Mr. Wilson.*) I believe you are a pleader?—Yes.

15669. I think you desired to give evidence before this Commission, but through somebody's absence or some difficulty you did not know in sufficient time to enable you to prepare an abstract?—That is so.

15670. You have had considerable criminal practice here?—Not very considerable.

15671. Will you give us your opinion as to the general effect of opium on the morality of the people of Lucknow?—My opinion (which is confined only to Lucknow and the surrounding villages) is that almost all the respectable and educated natives look upon the habit with disgust. The people of other provincestaunt and ridicule the Lucknow people. They call us "drinkers of Goomti water," '*afimchis*' and '*chandubaz*.'

15672 What is the meaning of that?—They think the effect of "Goomti water" is to make the person a coward. The last two words are applied to persons who have not energy and no strength of character, and all that. There are a very small number of people who take opium for medicinal purposes. In the majority of cases young children are given opium by their mothers. Poverty is the cause of this, because the majority of the people cannot employ other servants to look after their children, and after working hard for the whole day, in order that their own sleep may not

be disturbed, and also that children may sleep for the whole

eighty per cent of the opium-eaters here

15673. What is your opinion with regard to opium being a cause of crime?—My experience in the criminal courts dates back seven years. In at least all petty cases the police look after these opium-eaters. The police go to the gambling-places and *chandu*-places, they go there first to seek for offenders Any person as a Government pleader of the High Court of this province cannot say whether opium is a cause of crime or not. His experience as such Government pleader will be confined to the record of cases which go up to High Court in revision or appeal. The records are silent on that point, no such questions are asked by the Magistrates or the Sessions Judges. Opium being cause of petty offences not violent crimes, hardly any such case goes up to High Court.

15674. Supposing some stringent regulations were adopted by the Government with regard to the sale of opium to the people at large, making two exceptions, one for strictly medicinal purposes, and the other a temporary arrangement whereby those persons who had become habituated to the use of the drug might be registered, do you think public opinion would justify and support the Government in such action?—I think every head of a family would be very pleased if such a course were adopted, except those addicted to the habit.

15675. Do you think that even some of those would be glad to have the temptation put out of their way?—Yes I may say one thing more If it is said that opium is taken for the purpose of fever and other diseases, I do not see why more females should not take it than they do, because you will find a very insignificant number of females, as compared with males, who are opium-eaters.

15676. If it were necessary as a preventive against fever or for general purposes, you do not understand why the women do not take it as much as the men?—No, I do not No respectable Hindu or Mahomedan will dare to take opium before his elder; that fairly shows that his elders do not like it

15677. (*Mr Mowbray.*) Are you a native of this province?—Yes.

15678 Is your knowledge practically confined to Hindus? —Yes, *i e*, to Hindus as far as females are concerned.

opium- ahomed- rence is *r as* the males are concerned.

15680. (*Mr. Fanshawe.*) Is it not the case that the circumstances of Lucknow are special as regards opium consumption?—Yes; there is a great consumption as far as I know.

15681 What you said with regard to the police looking for criminals among opium consumers refers especially to Lucknow?—Yes.

15682. Is it not the case that working men very often take liquor when they do not give it to their wives and families?—Yes. They do for some reason

15683. I presume the question of expense comes in. The wage-earner smokes tobacco and takes some stimulant when the woman does not get either: he works and he requires some stimulant perhaps?—In the lower classes males and females work together

wife to do the same.

15685. (*Sir James Lyall.*) Assuming that the use of opium in Lucknow is chiefly for luxurious use or what you ... at there are ... f opium is ... ot say, my

dispensed.

15687 Is not that also explained by the fact that anybody can get opium without going to the Attars?—Nobody can say that opium can be had more easily than water, but in every prescription you will find the quantity of water given

15688 (*Sir William Roberts*) Are you equally against the use of alcohol?—Yes, more than against the use of opium, because there is also religious prohibition against alcohol

15689 How many prescriptions have you seen in your lifetime?—I think at least 200 prescribed by native Hakims.

15690. You spoke of 10,000?—I submit that if you were to collect the prescriptions, you would find what I have said to be the case I mean upon an average.

15691. How do you know?—We can find out what the drug is which is sold to a greater amount in every shop.

15692 How many druggists have you consulted?—I know four or five who are the best of the whole lot in Lucknow

15693 Have you gone to them?—Not all of them

15694. You are speaking speculatively?—If you go to the best of them you will find that they have not dispensed more than one seer during the last ten years

15695. (*Mr. Wilson.*) What is your religion?—I am a Brahmin

The witness withdrew.

Mr J. Prescott Hewett, Secretary to the Commission, called in and examined.

certain ion?—I a letter on from Patna.

Kaliasthuri,
Patna City,
The 9th January 1894.

To

The President, Royal Commission on Opium.

I have the honour to be,
My Lord,
Your most obedient servant,
Rai Isari Prasad.

The translation is as follows:—

From H. Blair, Sub-Deputy Opium Agent,

Patna District.

tion of poppy on as much area as you can afford I should feel much obliged to you for it.

H. Blair,

12th September 1893.

Sub-Deputy Opium Agent.

The next communication I have to bring before

you is from Sir William Hudson. It is directed to Your Lordship and is as follows:—

4. From

Sir William Hudson, K.C.I.E.,
Seealia, Chumparan,

To

The Right Honourable Lord Brassey,
President, Royal Opium Commission.

My Lord,—Amongst other non-official residents of the province I received a public notification that if I desired to tender evidence to the Commission I should attend in Calcutta during the latter part of November. From the reports of the sittings of your Commission published in the daily papers, however, I perceived that any evidence I could give, you had already heard *ad nauseam*. I therefore wrote to your Secretary declining to tender any. Subsequently I perceived that questions affecting the agricultural community with reference to opium cultivation had been brought before your Commission, and as you were about to take evidence at Bankipore, I volunteered, through the Commissioner of the Division, to tender evidence on these points, upon which my long experience and close relations with the agricultural population might be of use to your Commission. Unfortunately, after I had sent a précis of what I had wished to say to the Commissioner, I was prevented by illness from attending your sittings at Bankipore. I much regret this, and now have the honour to forward you a copy, in the hope that should you deem my evidence of any value, you will, under the circumstances, accept it.

I have the honour to be,
My Lord,
Your Lordship's most obedient servant,
W. B. Hudson.

(*Précis of* Sir William Hudson's *Evidence*.)

I have resided in Behar for nearly 30 years, and during that period have been in close contact with the agricultural population of all classes. Am proprietor of two large indigo concerns, seven factories in all, scattered over 200 square miles of country. Eighteen thousand raiyats pay me rent and grow indigo for me.

As a matter of business and having only regard to the production of indigo I should be well pleased to see opium cultivation prohibited, as the lands on which opium is now grown would then be available for my indigo crop, and they are invariably the best and generally highly manured.

On the other hand, as a zemindar I cannot too strongly protest against any interference with the present system of opium cultivation, unless it be in the direction that Government should give a larger share of the profits derived from opium to the cultivators.

No other crop could take its place in these sub-Terai districts, where tobacco is not grown; nor could my raiyats afford to forego the cash advances received by them at the most critical time of the agricultural season.

A cessation of opium cultivation in Behar would be calamitous for the agricultural population, and we zemindars would suffer severely.

In my long and intimate experience of, and dealings with, raiyats in Champaran district, I personally have never had an instance of a raiyat desiring to relinquish his opium cultivation. On the contrary, I have invariably found them (more especially the low castes and poorer families) eager to engage in it and always offering the pick of their holdings for it.

On the general question I am of opinion that it would be easier to lose and reconquer India than to prohibit the growth of opium and eradicate the opium habit. It would be quite as difficult a task and a more stupendous one than to prohibit alcohol to the British race. Every native with whom I have conversed on the subject treats the idea with contempt, and many question the objects that underlie the present agitation, even going so far as to declare their opinion that it is merely the outcome of fanaticism worked on by the liquor interest in England.

The witness withdrew.

Adjourned to Monday next, the 15th instant, at Umballa.

At the Old Mess House, Umballa.

FORTY-SIXTH DAY.

Monday, 15th January 1894.

PRESENT:

The Right Honourable LORD BRASSEY, K.C.B. (Chairman, presiding).

…r James B. Lyall, G.C.I.E., K.C.S.I.
…he Hon'ble Sir Lachhmeswar Singh Bahadur, Maharaja of Darbhanga, K.C.I.E.
…r William Roberts, M.D.
…r. R. G. C. Mowbray, M.P.

Mr. A. U. Fanshawe.
" Arthur Pease.
" Haridas Veharidas Desai.
" H. J. Wilson, M.P.

Mr. J. Prescott Hewett, C.I.E., *Secretary*.

Mr. G. M. Ogilvie called in and examined.

15697. (*Chairman.*) I believe you are Officiating 2nd …nancial Commissioner for the Punjab?—Yes.

…5698. Looking at the question which has been referred … this Commission, what do you consider the most notable … connected with it in the Punjab?—The most notable … in connection with the consumption of opium in the …njab is that it 's largest in those districts which contain … best class of agriculturists and the flower of the Punjab …antry. Opium-eating is also peculiarly the custom of the Sikhs, who were formerly the ruling race in the province, and who are still distinguished above other races for courage and energy. Besides the inhabitants of the chief consuming districts, a certain proportion of the people, belonging to the agricultural and trading classes throughout the province, practice the habit of opium-eating. Consumption by these classes of people is generally regulated on the principle of moderation; and it is also a recognized fact that the practice is more beneficial in mature age than in youth. The evidence of the provincial witnesses will,

is, I believe, generally ... population.

15699. With reference to the statistics of consumption, I presume that they are fully given to us in the memorandum of the Excise Commissioner?—Very fully.

supposing ... increased taxation, how would the people regard that ... whether the people ... prohibitive ... any colour to ... e existence of ... opposed by ... an excise on opium ... exists in the province ... such par ... tural an ... section ... fess to ... derive ... But opi ... ous drug, and there is no ...

... excise of opium is quite chimerical.

... some cases were written down by ... the witnesses. The latter course was only adopted with the object of assisting those witnesses who were not accustomed to literary composition. I believe that the abstracts in all cases represent very fairly and accurately the views of the witnesses, but I make the above statement because it has been pointed out that the more strictly correct course would 15 perhaps have been to have left the witnesses to prepare their own abstracts in all cases without assistance.

15703. (*Mr. Pease.*) I gather that it is the general practice among the peasantry here to take opium: is that so?—A very large percentage of them do so. The "general practice" would mean the practice of the majority. *I am not prepared to say that it is the practice of an absolute* numerical majority, but it is the practice of a very large proportion.

15705. Then ... that the practice ... that those who ... do not?—No. I ... *practice in some cases to* be beneficial, that is, in preventing diseases. I do not think that the practice of eating opium is absolutely beneficial to healthy persons, although it is not nocuous.

15707. I think we have never learned yet that any medical ...

... the result of what I have heard ... I have heard that opium is taken as a preventive against these ailments.

15708. Not by persons who have never suffered from them, I presume?—Probably not.

... consumed, ...

... rather imagine that they were influenced by political motives?—I think so.

15711. (*Mr. Mowbray.*) You referred to your long ser- ... long service ... of judging ... 30 years of ... years have ... I have risen ... step in the ... Financial Commissioner.

15712. I suppose I may take it that in your subordinate positions you had perhaps larger opportunities of coming *intimately into connection* with the people of the districts than you have as Financial Commissioner at the present moment?—I have had very large opportunities of coming ...

... taken have been effectual, and that the ... smoking is rapidly decreasing.

... youth.

[illegible] That would not be, I understand, a correct medical use—[illegible] the body [illegible] of the people.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] that the habit of opium [illegible]

quite inadequate; but, from the little I have seen of opium-smokers—I have seen very few—they bear the marks of the evil effects of the habit.

[illegible] Is it your opinion that the opium-smokers whom you have seen were a debauched set of people naturally?—I have already said that I do not believe that the habit of opium-smoking is common in any section of the people, except the vicious classes.

[illegible] [illegible] "What are the 'political motives' by which persons who do not agree with you would be biassed?—[illegible] the opinion that opium is used by the people of [illegible] and there is no marked difference between the effects of opium and of any other kind of [illegible] in England." I am not sure that I understand the question.

[illegible] You were asked that a particular view is taken by [illegible] whose opinions are not [illegible] What are the political motives that you think would bias them?—What I meant by that is [illegible] it is quite possible that persons who are [illegible] might be [illegible] opinion [illegible] of [illegible] towards the Government.

[illegible] To embarrass them?—To embarrass the Government.

[illegible] May I ask whether your words apply only to [illegible] or the [illegible] paragraph?—They apply [illegible] preceding sentence.

[illegible] [illegible] another sentence, "I am aware that [illegible] the opinion that Government [illegible] from the use of opium by the people [illegible] apply to that sentence also?—I think it must be taken to apply to that. I [illegible] the sentence immediately [illegible] I am aware that the few instances in the press in which that view has been put forward, it has been dictated by political motives.

[illegible] [illegible] that they [illegible] at all events [illegible] opinions that [illegible] might not be [illegible] the use of opium by the people [illegible] that [illegible] would be such an [illegible] that it [illegible] would probably be made with the object of embarrassing the Government.

The witness withdrew.

Mr. T. G. Walker, Commissioner of Excise in the Punjab, called in and examined.

[illegible] [illegible] for the purpose of [illegible] in a [illegible] of the [illegible] opium [illegible] in the Punjab and [illegible] the [illegible]—Yes.

[illegible] [illegible] have the advantage of [illegible] and you will [illegible] for the purpose of being [illegible] or giving any explanation that may be needed?—Yes.

[illegible] [illegible] I should like to ask one or two [illegible] This memorandum you have put in [illegible] your experience [illegible] Commissioner, but I [illegible] that you were [illegible] Officer for some years at Ludhiana?—Yes.

[illegible] That is a district in which there is a very large Sikh population. Have you any knowledge of the extent to which the rural population of the district use opium?—I was not asked to give any experience as an officer of the Government in general service. I could make an abstract of my evidence on that subject and put it in separately.

[illegible] Did you study the subject at all?—The subject did not force itself upon my attention during the six or seven years I was in the Ludhiana district. I did not make a special study of it, simply because it did not come under my notice; but I know as a fact, from my experience in Ludhiana and from more limited experience in the Native States adjoining Ludhiana and the Ferozepore District, that a very large proportion of the agricultural population are addicted to opium-eating, and I may say that the population of those parts is equal, as far as I have seen, in physique and activity of mind and in every detail, the agricultural population of any other part of the Punjab that I have seen.

[illegible] You must have come across in your large dealings for some years with the peasantry in making your settlement any people who may be said to have been physically or morally wrecked by the use of opium?—Certainly not. On the contrary, the people that I knew who were to my knowledge opium-eaters have appeared to me to differ in no way from those who are not opium-eaters. I have seen men of advanced years, men of [illegible] going along the road riding or walking, pulling out an opium box and taking a small amount of opium—an opium pill. That is the only way by which one could know that such a person was an opium-eater. It never occurred to me to enquire.

[illegible] I believe there are two tracts in the Ludhiana district, the upland tract, upon which the population is generally Jat Sikh, and the lowland, in the bed of the river Sutlej, in which the majority of the population is Muhammadan?—Yes.

[illegible] Do you know whether the Muhammadans use opium as well as Sikhs?—I believe some of the Muhammadans, Gujars, and Rajputs, do use opium, at all events in the [illegible] along the valley of the Sutlej.

[illegible] Is there not a very marked contrast between the energy and industry of the Jat Sikh population on the higher lands and that of the population of the river lands?—A very marked contrast. As I have said, I consider the inhabitants of the upland tract, what is known as the Malwa Jats, is superior in physique and mental vigour to the inhabitants of any other part of the Punjab or, indeed, of India. They are the finest peasantry in India in my opinion.

[illegible] Do the Malwa Jats give a large number of recruits to our regiments?—I should say to our best regiments. The [illegible] Sikhs, I believe, send the highest, and they are composed of Malwa Jats, including, of course, men [illegible] from the Native States as well as from Ludhiana and Ferozepore.

15742 I believe they also send a large number of recruits to the Burma Military Police?—I believe so, but that is since my connection with Ludhiana ceased I have not been there for the last ten years. The Burma Police has been organised since then.

15743. It is these Malwai Jat Sikhs (who are ordinarily supposed to be one of the finest races in the Punjab) who are most addicted to the use of opium?—Certainly.

15744. I believe the consumption in Ludhiana is 21 ounces per 100 of the population?—Yes; it is the second highest *in the province.*

The witness withdrew.

LIEUTENANT-COLONEL J. G. KELLY called in and examined

15746. (*Chairman*) I believe you command the 32nd Pioneers?—I do

15747. What is the strength of your regiment?—*912*, but at present it is 29 under strength.

15748. Of that total strength how many are consumers in what you consider to be in excess?—There are very few who really take it in excess. The number is 34.

15749. Excess being a consumption of how much daily?—One ratti and over—from one ratti to three rattis I should consider excess.

15750 How much in grains?—There are 8 rattis to a masha, and 12 mashas go to a tola One ratti is equal to 1⅞ grain Troy.

15751. What is the number of those who take in moderation under one ratti daily?—16

15752 And occasional consumers?—*114*

to keep their opium in, and they ask their comrades for little pills of opium. From enquiries I have made, they take it in *the cold weather in order to preserve them from* catarrh, which the natives call nasli or influenza They say if they take opium it prevents their being attacked

15754 Is there any particular age at which the men commence?—I think between 28 and 30, when their strength begins to fail, they take opium. They also say that if they take it they are able to walk much better—to go a *greater distance.*

15756. Would it at all tend to affect the discipline of the regiment?—A spirit of unrest would undoubtedly arise.

15757. Does the consumption of opium in your regiment affect discipline in any way?—Not at all. If it had not been for my enquiries, I should not have known that they were so addicted to opium

15758 You have told us that the men claim that in the cold, such as that at Sikkim, the use of opium is particularly *beneficial?—Yes.*

15759. And that under its influence they are enabled to endure more fatigue?—Yes. Pioneer regiments also go to outlandish places. In making the Hurnai Railway they used to have opium given to them by the Railway authorities and the engineers in charge I was not Commander of the regiment, but these facts were communicated to me

15760 Is the supply of opium from time to time, in

15761. That is a private supply?—Yes. In Sikkim we had four pounds of opium given us to be given to the men when they required it on the medical officer's certificate

15762. That was a particularly arduous service?—Yes, they were employed in the snow in making roads, and also in fighting with the Thibetans at the same time.

15763 Are there any other points that you would like to mention in your evidence in-chief?—I may mention that the Muzbee Sikhs, of which this regiment is composed, are very fond of rum whenever they can get it.

15764. Do you think that if the use of opium were prohibited there would be an increase in the use of alcohol amongst them?—Yes. They are very fond of alcohol when they can get it.

15765 (*Sir William Roberts*) From your description I take it that you regard the use of opium in a regiment very much like the use of tobacco?—Yes, except that the Sikh is prohibited from smoking by his religion.

15766 It appears that the majority of the regiment do not use opium at all, either habitually or occasionally?—I should be sorry to say that I should say that at least 50 *per cent. use it, but it is very difficult to find out whether* they use it or not.

15767. Have you formed any opinion as to whether the men who do abstain absolutely from the habitual use of opium are any better in physique than the men who use it?—None whatever You could not tell the difference between them

15768. Not in the least, neither to their advantage nor disadvantage?—Except that those who take it in excess would probably be very stupid in their replies; but, in the case of moderate eaters of opium, you could not tell the difference

15769. You say that those who take it in excess would appear stupid is there any other effect that you have noticed?—Not specially

15770 Has this stupidity been a temporary condition?—No, habitual I should say

15771 They are habitually stupid?—Yes.

15772

sentative

Sikhs call

giments.

as we can, but they are not entirely composed of them.

15773 I wanted to know whether you thought that it would be a fairly representative regiment of Sikhs with regard to opium?—Yes

who take opium They do not like to confess it for various reasons They imagine, perhaps, that I would not promote them

15775 Do you consider that the numbers you have given us are reliable?—These are the numbers that I verified myself personally from the list given me by the native officers.

15776 With regard to those who take it to excess?—I think the number is about correct.

15777. Out of 912 you have only 34 who take more than two grains a day?—One ratti every day

15778 (*Sir James Lyall.*) That is from the men's own admission?—Yes.

15779 Do you think that these admissions, in a matter of that sort, would be likely to err on the side of under-estimate?—*Yes.* They do not like to admit that they take opium.

15780 (*Mr. Wilson*) They imagine that the knowledge that they take opium would be some bar to their promotion?—Yes.

15781 Would it be, as a fact, a bar to their promotion?—None whatever.

15782. Have they some feeling that it is not very creditable?—No Amongst themselves they do not consider it discreditable, but they may feel that the British officers probably would think so.

15783. What was the duration of the expedition in which you got four pounds?—About two years.

15784. For 900 men?—Yes; 810 men and 40 followers were the actual numbers. I was not in command of the regiment at the time.

15785. Then it was to be issued under medical advice?—Yes.

15786. You said something about the men being employed on railway service: are they commonly so employed?—Yes, we are continually employed in making roads. In fact, a sister battalion is now employed on the Chilas-Gilgit road, and they have just made a road over the Babusar Pass.

15787. Are they State Railways?—The Hurnai was a State Railway, and the opium was given by the engineers in charge.

15788. (*Mr. Mowbray.*) With regard to these men who take to excess, do I understand that you formed an opinion that they took to excess because they themselves told you that they took over one ratti, or have you noticed that there are 34 men in the regiment who are dull and stupid owing to excess?—I obtained the results from the men's own admissions. The habit does not interfere with discipline at all.

15789. Have you ever had to discharge a man for being incapacitated from excess in the use of opium?—No.

15790. Have you ever discharged a man for drunkenness?—No.

15791. What is the general age of the men in your regiment?—I am not prepared to answer.

15792. May I take it that they are comparatively young men?—There are about 300 young men; the remainder, I suppose, would be 12 or 15, or 18 years in the service.

15793. At the outside they would not run up to 40?—I can present to you a native officer who is about to complete 32 years' service, and who will give you his evidence.

15794. He would enlist perhaps at 18?—Yes, they generally enlist at 18.

15795. I am speaking of the men in the ranks: there would not be many men in the ranks over 40?—No, very few.

15796. We have been told that the opium habit is much more widely extended amongst men of mature life than amongst comparatively young men?—That is so.

15797. Therefore you would naturally expect to find a lower average consumption among men in the ranks under 40 than you would in the agricultural class over 40?—I do not think they differ from their brothers at the plough.

15798. I mean in point of age?—I do not think so.

15799. The probability was that when they were older they would be more likely to consume opium?—Yes; when their strength begins to fail they begin to take opium.

15800. They would not get to that time of life when they were in the ranks?—The circumstances are different. They say when they go on these works that they are obliged to take opium on account of the cold and the hardships.

15801. In fact the men in the ranks rather take it for special purposes than habitually?—That is the reason they generally give.

15802. (*Mr. Haridas Veharidas.*) You say the age of admission is from 18?—From 16 to 25.

15803. In case of a vacancy, if there are two candidates, one taking opium and the other not, what would you do?—I never ask the question. I should expect a negative reply if I did.

15804. If you observed from one man's face that he was taking opium and from the other that he was not, whom would you prefer?—They would never admit it. I should not ask the question. If I did, they would undoubtedly say, no.

15805. But if you observed the symptom from the man's face?—I could not tell from looking at a man whether he was taking opium or not.

15806. (*Mr. Fanshawe.*) Have you any special reason for fixing one ratti as the limit of moderate consumption, because, from what we have been told, that seems rather a low limit?—My enquiries elicited that fact, that anything over a ratti would be considered by them as rather excessive.

15807. Is the fact that men take opium only during the cold weather in your experience well established?—Yes, according to the replies of the native officers.

15808. Do you think that the recruiting of your regiment would be affected if it were known that opium was not allowed except for medical purposes?—I am unable to express an opinion on that subject.

15809 If opium were not allowed, presumably the prohibition would be enforced in a regiment more strictly than among the peasantry themselves?—They might imagine that their privileges and freedom were being gradually curtailed, and that would give rise to a spirit of unrest.

15810. If it were known that the use of opium, except for medical purposes, were prohibited in a regiment, and that the prohibition would be more strictly enforced than would be possible in the villages, do you think that this would affect your recruitment?—I am unable to say. The general answer that I have given is probably the right one.

15811. (*Sir James Lyall.*) The Musbee Sikhs are a different race from the other Sikhs, are they not?—They are Sikhs according to brotherhood.

15812. Are they not a different race?—They are Sikhs.

15813. Sikh is a religious distinction, but the race is different, is it not?—It is to a certain extent.

15814. They could not intermarry or live together?—No. They could not intermarry with the Jat Sikh.

15815. The work of the Pioneers I believe is rather akin to the work of a railway engineering corps?—It is somewhat equivalent to the Sappers and Miners. We are equipped for everything—roads, fort building, and work of that kind.

The witness withdrew.

SURGEON-CAPTAIN E. S. JENNINGS called in and examined.

15816. (*Sir William Roberts.*) I believe you are in medical charge of the 32nd Pioneers?—Yes.

15817. How long have you been in medical charge of the regiment?—Of this regiment only about four months.

15818. Have you had any other experience of the use of opium in India?—Yes, I was with the 22nd for some time. They have four companies of Sikhs, and every man in the regiment took opium more or less. It is a mixed regiment—Punjabis, Mussulmans and Sikhs.

15819. Most of them consume opium?—Every man in the Sikh company. Not every man in the regiment.

15820. What is your impression as to the effect of the opium habit amongst the soldiers of whom you have had medical charge?—I have never seen any harm from the use of opium. I have seen one case only in which there was any harm done. The man was a recruit, who had never taken it before. A comrade had given him a rather long dose, and for about 12 hours he was under the influence of opium. That is the only case I have seen in which the opium had any effect.

15821. That would be more a case of opium poisoning?—It was more a case of opium poisoning.

15822. You say you have not observed any harm: have you any impression that the opium does them any good?—I think it is beneficial in this way, that it is a prophylactic, that bowel-complaints and so on are held in check by its use, and that it is useful in low-lying countries where rice is cultivated and where the ground is damp, and where diarrhœa is very prevalent.

15823. Do you speak of the men under your charge?—I have the medical sheets of the men who have taken opium. I see that the admissions for ague vary, but complaints like that have been very frequent. There is a marked decrease when a man takes opium.

15824. Have you any statistics that would show the proportion or the percentage of users of opium to non-users in the regiment of which you have had charge?—I have not at present; but I could make it out from the medical sheets. I could take certain representative cases or take them haphazard and compare them.

15825. Do you think that such statistics would help the Commission to arrive at the truth?—I should think so. Of course one regiment could not show much, but if it were done in every case, it would show to a certain extent whether it was so or not.

15826. You could distinguish between the men who were habitual opium-consumers and those who were not?—Yes.

15827. I suppose they would be somewhere about half and half?—I think so There may be a large number who will not own to taking opium.

15828. (*Sir James Lyall.*) So that it might be rather deceptive?—You cannot be sure of every man, but I could take a sample haphazard, or let any man draw the cases.

15829. What is the reason why the men are so reticent? —I suppose they think it interferes with promotion

15830. I suppose it is fundamentally based on the fact that Europeans in India do not use opium, and that they would be taken as disapproving of it?—It may be something of the sort

15831. Is that your impression as to the reason of their reticence?—I cannot answer that question I do not know whether it is so or not. It may be.

15832. (*Sir William Roberts*) Is it your opinion from experience you have had that the use of opium has a certain prophylactic power against malarial complaints?—Since the Commission started I have tried opium medicinally for fevers with beneficial results, and if it is useful in fevers, it must be a prophylactic also.

15833. It is a febrifuge at any rate?—Yes.

15834 Of course it would only be a partial prophylactic in any case, because opium-consumers do constantly become affected with malarial fever?—Yes.

15836. You think it is a protective in that direction?—Certainly.

15837. From actual experience?—Yes. Experience at Kajuri Kach, where I had 40 admissions with very severe diarrhœa, and I found that administering opium checked it at once.

15838. You have not found that habitual users were less liable to diarrhœa when they went into a malarial district? —No, I have not had any experience in that way.

15839 With regard to your opinion that it prevents a waste of tissue, I presume that is a speculative physiological idea?—Yes.

15840. Do you think that it prevents waste of tissue?—Yes.

15841. When there is an insufficient supply of food?—Yes If a man has fatigue duty, I think it helps him to undergo that labour with less waste of tissue.

15843. I presume you would say that preventing a waste of tissue will only be after two or three meals. You would not suggest that the effect would extend for months with deficient diet?—No.

15844. Would you regard the use of opium in healthy persons as a sort of stimulant or restorative?—Yes.

15845. I presume that is the reason why it is taken by healthy persons?—In the same way a man takes tobacco. It is soothing

astringent.

15848 (*Mr. Pease.*) You have heard the evidence of Colonel Kelly?—Yes.

15849. I have put into percentages the numbers of the men that he has stated. There are about four per cent. who take one ratti or over, and somewhat under 2 per cent. who take it in moderation, and about 12 per cent. who take it for semi-medical use in cold weather, and 82 per cent.

be able to tell it. If he takes it in moderation, there is absolutely nothing to see

15850 You have no reason to doubt the correctness of the estimate?—No.

15851 In the other regiment you say you think every man in the Sikh Company was a consumer. That is very different from the case of the regiment with which you are now connected. I should like to ask what means were taken to find out who were opium-consumers?—In the case of the sepoys in the regiment here, we asked if they

15852. Did every man in the regiment ask for it?—I will not say that every man in the Sikh Company did, but a great number of them did

15853. You said every man?—I will withdraw that—it was a great number

15854 A considerable number?—A considerable number.

15855. (*Mr Wilson*) You have been on active service 2 years did they apply to you as a Medical Officer for it?—Not as a medicine

15856 To whom did they apply?—They applied to me, and they wanted me to apply to the Commissariat to obtain it for them

15857 And you did not?—I could not The Commissariat will not issue it

15858 What did you do?—They got it themselves I told them I could not get it through the Commissariat.

15859 When was that?—In 1891 I think.

15860. What expedition?—The Miranzai first expedition.

15861 We have had information that there was a regular system of issuing opium by the Commissariat to troops on active service by requisition. you were not aware of that?—No, I was not.

15862. You said that you have had some experience in malarious districts?—Not malarious, I referred to bowel complaints

15863. Was that in the case of your former regiment?—Yes.

15864 A free use of opium did not save them from that. As a matter of fact it was these opium-eaters to whom you referred who made up this large number of admissions? —There were a great number from the regiment altogether. They were not Sikhs entirely who come in with these bowel complaints

15865. Can you tell me whether there was a marked difference between those Sikh companies, of whom so large a proportion took opium, and the other men. did it strike you at the time?—I think it did, as far as I can remember, but I will not be absolutely certain

15866. Do you consider that your present regiment or company is in any way inferior to the 22nd in its fitness for active service?—No, I do not. They are just as fit.

15867. The free use of opium by the other men did not give them any advantage over the present regiment, of whom only a small number take it?—No, I do not think it made any difference.

15868. In reference to the use of opium as a prophylactic against fever, when did that come first under your notice? —I think since I have been reading about the Commission.

15869. (*Mr. Mowbray.*) Are the Sikhs in the 32nd Pioneers the same class of Sikhs as those in the 22nd?—No, they are Jat Sikhs.

15870. (*Mr. Fanshawe*) Do you agree with Colonel Kelly that the figures given by him represent the number of men who actually admitted that they took [illegible]um?—Yes.

15871. Am I right in understanding that you believe that some number of men also take opium who have not admitted it?—I should say so.

15872. (*Sir James Lyall.*) Colonel Kelly said he thought it probable that about 50 per cent. of the men took opium: does your experience bear that out?—It is so difficult to judge. There is no sign or symptom by which you could say that a man took opium or not. If he took it in excess you would be able to tell, but in small quantities you could not.

The witness withdrew.

SUBADAR JAWAHIR SINGH called in and examined (through an interpreter).

15873. (*Sir James Lyall.*) Do you belong to the 32nd Pioneers?—Yes.

15874. What is your opinion in regard to the use of opium?—Our practice is to take it for a month or two in cold weather, or when we go into a place where it snows.

15875. Do you think it does any harm to the health when taken in moderation?—No.

15876. What do you think is moderation?—About 1 ratti.

15877. Do you mean morning and evening?—Most persons take it only once, some twice.

15878. If a man took it morning and evening, would that be excessive?—No.

15879. What class of ailments do you say it is good for?—For catarrh and for the effects of fatigue when on march. If a person can go 20 miles without opium, he can go 30 miles with it.

15880. Do your brotherhood generally take it when young, or when they get older?—When they grow older.

15881. At what age?—About 30 or upwards.

15882. Have you ever taken it yourself?—I take it for two months every winter—a quarter of a ratti.

15883. Have any men eaten so much as to become ill and unfit for service in your regiment?—No, the Guru's order is not to eat more than one ratti.

15884. Do the Mazbee Sikhs eat as much opium as the Malwai Jat Sikhs, or is there any difference?—They eat more in Malwai regiments.

15885. Are there any Lobana men in your regiment?—Yes.

15886. Do they eat opium?—A few of them.

15887. (*Mr. Haridas Veharidas.*) Do you eat in this season?—Yes, in the winter; not in the hot weather.

15888. Do you eat at the present time?—Yes.

15889. Have you taken any to-day?—Yes, this morning, once.

15890. (*Mr. Mowbray.*) How many men in the regiment do you think take opium?—I do not know. They are chiefly the old men. Among the recruits there are very few who take it.

15891. (*Mr. Wilson.*) Is there a man in the regiment named Sanka Singh?—I do not know. There may be.

15892. Is there another man called Isbara Singh?—I do not know the names of all in the regiment.

15893. Have two men recently been dismissed?—I do not know.

15894. I have been told that two men have lately been dismissed from the company on account of opium?—I do not know.

15895. (*Lieutenant-Colonel Kelly.*) I dismissed two men the other day for theft. Almost the only men that I have dismissed have been dismissed for that reason. They have been tried by court-martial and received a sentence, necessitating their removal from the regiment.

15896. (*Mr. Wilson.*) Are you aware that the 22nd, to whom Dr. Little belongs, take more opium than your regiment?—I cannot tell.

15897. (*Mr. Pease.*) How long have you taken opium?—One or two years.

15898. Is your health better since you began to take opium than before?—I was in health before, and I only take a very small quantity.

15899. You cannot say that it has done you any good?—It is an advantage when taken for cold.

15900. Has it done you any good?—Yes.

The witness withdrew.

SURGEON-MAJOR STEPHEN LITTLE, M.D., M.R.C.P., called in and examined.

15901. (*Sir William Roberts.*) You are, I believe, Civil Surgeon at Mooltan?—Yes.

15902. What opportunities have you had of studying the effect of the use of opium amongst the natives of India?—I served in the Afghan War of 1879-80 with the 4th Bengal Cavalry, and also for some months at Gundamak; did duty in the General Field Hospital. Opium-eating did not prevail to any extent in my regiment, but about 15 per cent. of the patients in the Field Hospital were habitual consumers of opium. I marched back to India in charge of the native section of the General Field Hospital. Of the large numbers of camp followers and ambulance bearers who came under my observation, there were many who habitually consumed opium, but there was nothing in the character, conduct, want of stamina or liability to disease of such men to mark them out from their fellows. I was, however, new to the country and its ways, but I can vividly recollect my astonishment at the extraordinary powers of endurance of the ambulance bearers, the majority of whom were Hindus of small bone and apparently most inferior physique. I do not mean to assert that their endurance was due to the use of opium, but, as many were opium-eaters, the prejudicial influence of opium, had it existed, would have become apparent to me.

15903. What was the next point that attracted your attention?—My attention was, shortly after the Afghan War, particularly directed to the influence of the habitual consumption of opium on the human organism by my being appointed Surgeon to the 14th or Ferozepore Regiment of Sikhs. I remained in medical charge of this regiment for about 18 months, and accompanied it on service throughout the Mahsud-Waziri Expedition of 1881. The corps was exclusively a class regiment and recruited from the Cis-Sutlej or Malwa Sikhs. The men were all of the *Jat* or agricultural class and of an average height superior to that of the English Foot-guards of the Household Brigade. They form with the 15th and 45th Sikhs a brigade of a warlike race, having a physique and bearing which is, I believe, unsurpassed by any equal body of troops in the world. After joining the regiment I shortly became aware that the great majority, both of men and native officers, were habitual opium-eaters. The men used to carry opium on their persons in a little tin box, just as a century ago the English gentleman carried his snuff box in his fob. The young recruit would not arrive with his own opium box, but took to his opium much in the same fashion that the English yokel on joining the ranks usually acquires the habit of using tobacco and alcohol in moderation. The habit was not regarded as a vice by either officers or men, but looked upon in much the same light as the habitual consumption of alcohol is regarded in a British regiment. The religious tenets of the Sikhs prohibit the use of tobacco amongst them. The use of opium was not productive of military crime in any way, and the men in cantonments and on service were obedient, well-behaved and subordinate to a marked degree.

15904 Were you in medical charge of the regiment in the Waziri Expedition?—I was in medical charge of the regiment throughout the Waziri Expedition; and, as the corps formed practically a body of habitual opium-eaters, I am in position to speak with authority as to the influence exerted by that drug on their powers of endurance and capacity to undergo the fatigue and hardships of a soldier's life. In doing so, I am fortunately able not to rely upon my mere recollection of events now 12 years old, as I have preserved my annual report on the regiment for the year in question.

15905. Will you inform us of the nature of the observations you made?—We started off by making forced marches from Rawalpindi to Bannu. This march was described in my report in the following terms:—"The

distance, some 193 miles, was covered in under eleven days, giving an average of over 17½ miles per diem When the intense heat of the weather, the rugged, sterile and sandy nature of the district traversed are taken into consideration,

more continuous ... in any of the many operations it had been engaged in within the past 20 years, and were it not too long to be quoted here, I should like to give the farewell orders in which the thanks of the General Commanding were conveyed to the corps engaged on the breaking up of the column. ... cted in ... eason of ... during ... nce that ... hysique and stamina.

15906. Can you give the number of men in your charge that expedition?—The strength of the regiment, ex-

ted a body of men as any one bearing Her Majesty's uniform On this point I find I had stated in my report under the head of "Diet": "The regiment is thoroughly well fed, many of the men who have private means or draw good pay are accustomed to supplement the usual flour, ghi and rice diet by the addition of milk, meat, tea, and more particularly rum" This picture of a regiment of habitual opium-eaters was drawn 12 years ago, but it is equally accurate to-day.

result of an extensive acquaintance with all classes of the population, that I am of deliberate opinion that the moderate consumption of opium exercises a distinctly beneficial influence upon the moral and physical condition of the people. As stimulant, whether in the form of alcohol or as a vegetable alkaloid, such as tea or coffee, opium appears to be an almost universal necessity to all races and in all climates. I am of opinion that the process of natural selection which has induced the use of opium

then, the fact that a nation universally acknowledged as one of the greatest of sinners in the world as regards the use of alcohol is holding an enquiry into the, to their mind, much minor moral evils of the use of opium must appear an arbitrary and uncalled for exercise of authority.

sive and intimate acquaintance with our criminal population, and, as Civil Surgeon of various districts and Superintendent of the Delhi Asylum, have some acquaintance with the causes productive of lunacy.

15909. What has been the result of your experience?—As regards the production of crime or lunacy, I regard the

to discipline.

inveterate opium-eaters addicted to the use of the drug for a long series of years I have also found that the illicit possession of opium by prisoners is extremely rare, as compared to the instances of such possession of snuff or tobacco.

15911 You are at present Governor and Medical Officer of a jail in this province?—Yes, I have in the jail, of which I am at present Governor and Medical Officer, some 25 prisoners out of 700 or 800 who confess to having habi-

men had been given opium elsewhere, not by me They had been transferred from other jails, and were given opium for a short period after their admission; but in no instance during the last 18 months I have been in charge of Mooltan Jail have I given opium to any prisoner after his admission.

necessarily convert his use into an abuse of the drug The usual process is that the dose is increased up to a point, varying in each individual, beyond which he feels no temptation to proceed In this process he pursues a course followed by all habitual yet moderate consumers of alcohol The vast majority also of the poorer classes limit their consumption in accordance with their means just as the users of tobacco and alcohol do, and with extremely moderate consumers their small dose of opium replaces the cup of tea or glass of beer taken under similar conditions by the Englishman

15913 What experience have you had in regard to the use of opium in malarial districts?—In my experience opium is little used by the people owing to any belief in its

results of malaria, though seldom taken ... as a direct prophylactic against the disease itself.

15914 What is the belief of the natives ... of the country in regard to the usefulness of ... opium?—A general belief exists among ... is a valuable restorative when the ...

regulated tends to lessen the ... to check inflammatory ... acting like oil within a ... smooth the running of the ... is therefore beneficial ... proportionally than ... pernicious in its ... on both mind and body.

15915. What ... tion?—I ... sumption of opium ...

and that any attempt to carry out so chimerical an idea would be attended by the greatest danger of a popular revolt against the continuance of British rule.

15916. (*Mr. Pease.*) The last witness said that the Sikhs were limited by the Guru to one ratti a day?—All spiritual advisers, Hindu, Sikh and Mahomedan, advise moderation

15917. Are you aware whether the spiritual advisers of the Sikhs advise them to confine their dose to one ratti a day?—No; certainly not. All spiritual advisers would undoubtedly advocate moderation, that is not peculiar to the Sikhs.

15918. What is your estimate as to the quantity consumed by the soldiers of whom you have spoken in those campaigns?—It varies immensely with the individual. A moderate dose would probably be 4 rattis a day, or 2 rattis; an average dose would probably be 8 grains a day.

15919. That is a much larger estimate than we have heard from the previous witness as to the consumption of the Sikhs: do you feel pretty certain of that?—That would be a fair average. Some men would not take more than a ratti or so, others would exceed it. The amount of opium varies with the individual, but I think a moderate dose would be 3 or 4 rattis a day in the case of an habitual opium-eater.

15920. What do you think would be the proportion of men taking opium in the regiment to which you have alluded in the forced marches from Rawalpindi to Bannu?—I should estimate the proportion at something about 60 per cent. or more.

15921. Did you find that those who did not take opium were in any way inferior to those who did?—No. There was this difference, however, that we were then an old service regiment and the use of opium was almost universal amongst the older men, and under the stimulating influence of opium the old soldier of twenty or more years' service marched with all the vigour of early manhood.

15922. (*Mr. Wilson.*) You have given us several quotations from your reports about these marches and the hardships endured; you did not apparently at that time attach any importance to the opium question, it was not under your notice?—No.

15923. You did not comment on it as one of the elements in the matter at all, or as having any bearing on the subject?—I did not, but my evidence is, I think, all the more valuable as it was recorded twelve years ago without any relation to there being such a thing as the present opium question. The body of my report, however, contains several references to the opium-eating habits of the sepoys, and indicates that I had observed and was fully conversant with the medical aspects of the influence of the drug upon the *morale* and physique of the regiment.

15924. You say that most of these men were able to supplement their usual rations by the addition of other things?—Yes. But on service they were restricted to their Government field service rations on the same scale as that supplied to other native regiments.

15925. So that they supplied themselves with a considerable abundance of nutritious food?—Yes, they were a well-fed regiment.

15926. Can you tell us how they were supplied with the opium that they consumed: was it their own private store, or did they get it from the bazaar?—From their own private store.

15927. There was no regimental provision for them?—No; though I believe instances have occurred in which a regiment going on service has been supplied. I was told by a sepoy of the 15th Sikhs that they took opium in their treasure-chest when they went to Egypt.

15928. (*Mr. Mowbray.*) Where does the 4th Bengal Cavalry recruit?—As far as I recollect it is a down-country regiment—the neighbourhood of Delhi. They were chiefly Mahomedans from the North-West.

15929. (*Mr. Fanshawe.*) Have you had any personal experience of the Musbee Sikhs?—Yes.

15930. Would you draw a distinction between the Musbee Sikhs and the Jat Sikhs as to the consumption of opium?—My experience of the Musbee Sikhs' was on a very limited scale as a Medical Officer in this station at Umballa. I was only with them about six weeks.

15931. You are not perhaps in a position to express any opinion as to the character of the use of opium between the two classes?—My impression is that the Musbee Sikh consumes much less opium than the Jat Sikh.

15932. The regiment to which you have referred, the 14th Sikhs, was of course a regiment of Jat Sikhs?—Yes.

15933. Do you think that the use of opium amongst them was more generally diffused?—Yes. The Jat Sikh uses more opium than the non-Jat, the Jat being an agriculturist.

15934. (*Sir James Lyall.*) On the other hand, I suppose the Musbee Sikhs drink more than the Jat Sikhs?—As far as I recollect I should think the Jat Sikhs would drink too.

15935. Just as much?—Yes.

15936. (*Sir William Roberts.*) Have you any knowledge as to whether the consumption of opium was prevalent amongst the ancestors of the persons who are in this regiment of Jats—whether it prevailed amongst them from generation to generation?—I believe it has done so.

15937. What evidence have you on that point?—The evidence of the general opinion of the people, the fact that opium consumption is not a modern importation into India.

15938. You have heard it spoken of as a thing that they and their forefathers had done?—Certainly.

The witness withdrew.

SURGEON-MAJOR T. R. MULRONEY, M.D., called in and examined.

15939. (*Sir William Roberts.*) I believe you are Civil Surgeon at Amritsar?—Yes.

15940. Kindly tell us what your career has been and what opportunities you have had of studying the opium habit in India?—I have been in the Punjab since 1880 in medical charge of different Sikh regiments, the 32nd Musbee Sikhs, 45th Jat Sikhs, The Guides, the 1st and 8th Native Infantry, and the 11th Bengal Lancers. I have been in civil employ in the Punjab since 1883, Professor of Surgery and Ophthalmic Medicine and Surgery, Lahore Medical College, for nearly three years, and Civil Surgeon at Amritsar off and on since 1887.

15941. What has been the nature of your opportunities of studying the opium question as a Civil Surgeon?—Being Civil Surgeon of the station, I am in charge of the whole district.

15942. The dispensaries?—The whole district, inspecting the different villages all over the place and the different dispensaries.

15943. Does that bring you into immediate contact with the people?—More so than any other class.

15944. With all classes?—All classes.

15945. What have you noticed as to the mode of using opium?—There are three modes by which opium is consumed: opium-smoking, opium-eating, and opium-drinking. The class of opium-smokers is very limited. Four years ago the opium-smoking shops were closed by order of the Government, and since then opium-smoking has apparently decreased; it is confined to a very few, generally a disreputable, debauched and depraved lot.

15946. Did they indulge in other things also?—In alcohol and *bhang*. There is a certain class of old Hindus and Mahomedans who smoke in moderation for the relief of asthma, bronchitis, rheumatism, etc. Smoking has a more soporific and soothing effect rather than a stimulant effect; opium-eating has a more stimulating effect. The soporofic effect is not so pronounced unless the quantity taken is large.

15947. What have you observed with regard to the effect of eating opium?—There are two classes who take opium: the habituals who take a dose daily, and the casuals. The habituals form, I should think, about 10 or 12 per cent. of the population.

15948. Adult males?—Adult males. A very small number of these take it in very large doses, from 30 to 60 grains; they are regular drunkards, a depraved lot, generally belonging to the criminal class, thieves, and burglars; we generally meet with them in our jails.

15949. Have you come across opium-eaters amongst respectable people who took very large quantities?—I have, up to 30 grains a day.

15950. I presume you recognize very strongly that there are important individual differences in regard to the tolerance of opium?—Certainly.

15951. Immense?—Yes, it is very difficult to draw a line.

15952. So that what would be an excessive dose for one man would by no means be an excessive dose to another?—Yes.

15953. You recognize that fully?—Yes

15954. Is opium used as a domestic remedy?—It is the only domestic remedy within the reach of the cultivators.

15956. I suppose there are a great many who never contract the opium habit?—A great many The largest portion of the people take it occasionally, the habituals are a very small class.

15957 Only about 10 or 12 per cent.?—Yes.

15958 I presume they become habituals because their constitutions are adapted to the opium habit, like the tobacco habit?—Yes, like tobacco and alcohol

15959. When once the habit is contracted, do you notice that there is a great difficulty in leaving it off?—I find no difficulty in young men and middle-aged men, but I find great difficulty with very old men who are regularly debauched, not only taking opium but alcohol and other things; in these cases they are very prone to an intractable form of diarrhœa, when the supply of opium is stopped suddenly.

15960 When the opium habit is given up?—Yes, I have never had the slightest difficulty, the men say that for a day or two they feel disinclined to work, but beyond that there is no difficulty in stopping it. In confirmed opium drunkards by gradually reducing the daily dose I seldom fail to cure the habit

15961. You are now speaking with regard to prisoners in jails?—Yes.

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when travelling during a cold night's journey. I think it is a perfectly harmless stimulant; the effect is slow and prolonged, and there are no depressing after effects as there are when alcohol is taken.

15964. You are speaking of occasional users?—As it is taken by the majority of the people, as an occasional stimulant, I am not referring to the habitual use of opium for disease There certainly are a lot of men who take opium habitually, who commence taking it for disease, and who find that it gives them such a stimulus to work that they continue to take it

15965. Your experience leads you to believe that that form of the habit is a deleterious one?—I have found absolutely no disease, organic or functional, directly or indirectly traceable to the opium habit.

15966. As practised in the places and among the people that have fallen under your observation, do you think that the use of opium is harmful or beneficial on the whole?—Because a few people abuse it I think it is very hard lines that the majority should suffer for it. I do not think it is at all harmful with the majority of people, if taken in moderation.

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ly; I mean among the poorer classes. When people are well clad and provided with every necessary of life, I think there is no object in taking opium. Woollen garments or blankets are unknown to the ryots, it is only in towns that you see them. These poor fellows go out in cotton clothes in bitingly cold weather Unless they did something to protect themselves against chills, it would be impossible for them to go about their work as they do.

15968. As far as your experience has gone, is the opium habit the cause of crime?—I have never heard of a case I have been in a great many jails in the province, and I have never seen a single case due to the opium habit The habit is associated with burglars and men of that class, but I do not think that it has any connection at all with burglary

15969 There is some opium-drinking in this neighbourhood?—There is, but it is confined to a very few, those are the regular opium drunkards

15970 You mean drinkers?—No; inveterate opium
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15971 What is your opinion of the effect of the opium habit in malarial districts?—I think it enables a man to resist cold, it prevents chills, and in that sense it acts as a preventative against malarial fevers, and their *sequelæ*.

15972. As a prophylactic?—A prophylactic against fevers and bronchitis, and especially diarrhœa and dysentery

15973 You regard the opium habit as somewhat protective against dysentery and diarrhœa in malarious districts?—Yes, certainly, they one and all affirm that

15974 Is there a popular opinion in malarial districts that opium is useful to them?—I know that in the Amritsar district, which is essentially malarial, it is the prevailing, the universal opinion.

15975 It was so when you first came into the district, as far as you knew?—I was never in such a malarious district before

15976. I think you have been there since 1887?—Yes, I mean other districts not so essentially malarial as Amritsar.

15977. You had found the opinion prevailing that it was a protective in other malarial districts?—Yes, in the *Nabha State, I cannot speak of others*

15978 (*Mr. Pease.*) You mention that you had served in various Sikh regiments, and you referred to the 32nd Musbees and the Guides; are they all Sikhs?—The Guides are a mixed regiment, they contain Gurkhas, Punjabis, Mahomedans and Sikhs.

15979 In the Bengal Native Infantry how does the practice compare with the other regiments? Is the consumption larger or smaller?—When I first came out, I had those regiments for three years I certainly had not formed any definite opinion about the opium habit when I was with them. It is only since I have been in civil employ, where I have come more into contact with the people and

15980. Is there a larger consumption amongst the Musbees than amongst the Jats, for instance?—I was the longest with the 32nd Pioneers. I had not noticed that they took opium so largely as the Jats. It was not brought home to me so much in the 45th Sikhs, I was not long enough with them to say whether the habit prevailed to any *marked extent.*

15981 (*Mr. Wilson*) What is the most malarious district of which you had experience?—Amritsar.

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15983. Have you information from anybody else of that kind?—I had often heard of the use of opium in

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turing towns at home where the habit was carried to an alarming extent, and I came out to India prejudiced against opium.

15984. I suppose you have a private practice?—I have. I may mention that I have had an extensive surgical experience in the Punjab, especially eye surgery and cases of calculus, and I find that the opium habit is absolutely no bar to an operation. In fact they will take chloroform *more kindly and with less risk and run a better chance of* successful result than non-consumers. So much so that I give opium freely to non-consumers on whom I operate.

15985. Prior to operations?—Yes, immediately before giving chloroform, and during the course of after treatment.

15986. I am speaking of persons not suffering from anything in particular; have you advised them to take opium in malarious districts as a prophylactic against fever?—A man never comes to me for advice unless there is something wrong with him.

15987. (*Mr. Mowbray.*) I understand that you have had experience among Jat Sikhs and Muzbee Sikhs?—Yes.

15988. Do you think there is more consumption of opium among the one than the other?—Yes; there is a larger consumption among the Jats than among the Muzbees.

15989. In your private practice are most of your patients Europeans or Natives?—Almost wholly natives.

15990. (*Mr Haridas Veharidas.*) You say it is difficult to draw a line between a moderate and an immoderate dose of opium?—I mean the effect on different people.

15991. You mean that what would be *harmful in some* men, would not be harmful in others?—Yes; I know no harm due to the opium habit except in cases of opium drunkards. I know of no disease directly or indirectly traceable to the opium habit.

15992. You refer to opium-drinkers more than to opium-eaters?—Opium-drinkers are generally very thin and weakly, but in these cases it is a slow process of starvation due to the opium habit enabling them to live for a longer period with a smaller quantity of food than they could otherwise do with.

15993. Do you mean that they purposely take less food, or that they cannot afford it?—It is *difficult to say*. I do not think they cannot afford it, but from the fact of their eating opium and getting into that soddened state, they do not take their food.

15994. They have not sufficient appetite to digest more food?—I suppose they derive a greater stimulation from the opium than they do from their food.

15995. If they take rich food opium does not do them harm, but if *they* cannot get a quantity of good food, it does them harm?—Opium does not do harm; it is the absence of food that does the harm. They get under the influence of opium, and they have no desire to eat.

15996. That is your impression?—Yes.

15997. (*Mr. Fanshawe.*) I understand you to say that the belief in *opium as a preventive against* fever or against malaria was common amongst the people in the Amritsar District?—It was universal.

15998. We have been told by some witnesses that the belief in opium as a prophylactic is a new doctrine, but you do not agree with that; in 1887 and in subsequent years you found it a prevalent belief amongst the people themselves?—Yes.

15999. You are quite clear about that?—Yes. I am afraid the question has got mixed up. They mix up the *attack of fever with a predisposition to an attack of fever*; there is no doubt it protects the system against the attack—*that is the universal belief.*

16000. I am asking *you as to the prevalent belief*?—It does indirectly protect them inasmuch as it prevents a man running the risk, when going out on a cold night, of catching chill; chill is an exciting cause of fever; anything which lowers the system predisposes to an attack of malarial fever; that is how opium acts as a prophylactic.

16001. So far, therefore, you think that the belief has some justification, the opium acting as a preventive against chills which may lead to malaria?—Yes.

The witness withdrew.

Bhai Arjan Singh called in and examined.

16002. (*Sir James Lyall.*) How long have you served and what positions have you occupied?—I have served as an Extra Assistant Commissioner and Excise Officer in the Rohtak, Umballa and Dera Ghazi Khan districts.

16003. And as Extra Assistant Commissioner, have you been *brought into very close contact with the people* in the villages?—Yes, as well as with the higher classes.

16004. As far as your experience goes, what classes of the people are the chief consumers of opium in the Punjab?—I think that so far as the Punjabis are concerned, the Sikhs are the largest consumers of opium; the central districts of the Punjab as well as Umballa, where the Sikhs reside in large numbers, being noted for their large consumption of this drug. Leaving aside the Sikhs, the Hindus are more inclined to the use of opium than the Mahomedans.

16005. You have been a Magistrate also?—Yes.

16006. Have you seen any connection between the use of opium and the commission of crime?—No connection at all, except as regards those offences which concern the Opium Act; and of course there the opium-eaters are the defendants.

16007. What physical effect is produced by the use of opium?—A moderate quantity in my opinion does not do any harm. It is by the excessive use that great harm is done. People with whom I have been *brought in contact* are generally moderate eaters only, with the exception of the jagirdars of the Umballa district, many of whom are inclined to indulge too much in the use of opium. This tendency towards excess, however, is not attributable to anything in opium itself. They have little work to do, and persons having nothing to do will take some stimulant to idle away the time.

16008. What are jagirdars?—They are assignees of the land revenue.

16009. *Do* you think that if opium were prohibited they would take to other stimulants?—I am certain of it. Opium-smoking is very injurious even in moderation. In 1889 I had to write a note on the subject in connection with the *chandu* shops existing at Umballa. The closure of these shops was expected to be attended with loss of Rs. 3,000 per annum, but the Government sanctioned the recommendation *to close them in view of the harm that* was being done by them. Now there is no shop in the Punjab for the sale of *chandu*. Consumers, however, are not prohibited from manufacturing *chandu* on their own account. Indulgence in this stuff is painted on ones's face, and the individual addicted to it is a wreck physically as well as morally.

16010. You have noticed I suppose the habit of *chandu*-smoking at Umballa?—Yes.

16011. Has it come under your observation at any other places?—No

16012. What are the classes of people who smoke *chandu*?—They are generally persons addicted to the commission of crime; they do not belong to any particular classes. At first they were those who come from India proper into the Punjab, but now their example has been copied by others. *Chandu-smoking* and the commission of *crime* are looked upon as almost identical. I do not say which is cause and which is effect; but I think they are closely associated with each other. The two things act and react on each other. I think in the first instance that it is the opium-smoking that deteriorates a person's morals.

16013. Are they mostly Mahomedans or Hindus?—I *think in equal proportions.*

16014. They are mostly people otherwise debauched?—Yes.

16015. These *chandu* shops, I suppose, were thought to be very disreputable places?—Yes.

16016. No respectable person would go into them?—No.

16017. If you have a place like that in which no respectable person will go, and where debauched characters collect, would you not rather hesitate to say whether the character of the people who go there is due to the smoking, or whether it is not due to the bad character of the place?—I think that when a person begins to take to smoking opium, he soon becomes a bad character; I think it must be due, *to some extent at least*, to opium-smoking.

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vitality to the human frame Persons apt to suffer from colds and coughs are believed to derive great benefit from an habitual use of opium in small quantities. Speaking generally, the use of opium, even when in excess, is looked upon more favourably than that of alcohol.

grave danger to the Government. It involves six crores of revenue.

s where they and in many ; industry in could take its which generally gives Rs 80, Rs 90 or Rs 100 per acre, whereas any other crop that could be substituted would hardly yield Rs. 40.

16021 What classes of people cultivate opium in the ... oldings are ... they have ... poppy en-

16022 Do the women and children assist?—Yes.

16023 Is the opium produced in Kalsia State consumed in the State?—Partly, and it is partly brought into this district. The villages are interspersed with the villages of this district, and some of the opium of this district goes into that

16024 What is your general opinion in regard to the question whether opium should be prohibited except for medical purposes?—Even if it be admitted for the sake of argument that the use of opium is somewhat harmful, it is not every harmful thing that Government can undertake to prohibit So far as the people of India are concerned the harm involved in the use of opium must

the ... in the manufacture and sale of opium would be manifest I have been talking to my friends, and they think that ... of ... is ... no

16026. (*Mr. Pease*) Do the religious teachers of the Sikhs give any advice on the subject of taking opium?—Neither for nor against.

16027. (*Mr. Wilson.*) You state that there is no shop in the Punjab for the sale of *chandu*—you mean no licensed shop?—No licensed shop, if there is a private shop without the notice of the authorities, of course that is a different thing Every attempt is being made to unearth these shops.

16028 You think there are unlicensed and illicit shops?—Yes But I would not call them shops unless a person sells to a number of people. If a person sells only to two or three, I *should not* call it a shop.

16029 Do you think that there are places in the Punjab where *chandu is illegally sold?—Certainly*, but in a very small quantity and to a very small number of persons. During the last year at Dera Ghazi Khan I traced a number *of persons who had been getting chandu illegally. The* number was only four or five, and the quantity only a few tolas.

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16030 What is your view on the subject of additional taxation?—The people would object very strongly to the additional taxation that would have to be imposed to carry out the suggested prohibitive measures

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for centuries, at least for long terms of years.

16033 Are you also aware that Lord Kimberley, the Secretary of State, has expressed his opinion that England would never consent to pay for that loss of revenue?—Yes.

is only to ... pensation on account of the loss of revenue, at the same time it is possible that a certain portion of your proposal may be accepted and the other discarded We, as possible sufferers, have to take both into consideration.

16035 You think it might be likely that somebody in England would propose that India should bear a burden, which those who are in favour of prohibition do not want India to bear?—Yes I believe it.

At present I do not *think they are observed* The rules require that when a Native State has to take opium from one part of India through British territory, it should, like all individuals, obtain a licence, permit or pass, but as the Kalsia villages lie interspersed with the villages of the Amritsar district, I noticed when I was Excise Officer that those formalities were not being observed. The district officer might insist upon their being observed, and that is why I used the words.

16037 At present there are no formalities?—No. The rules require them, but as one village lies here and another there, and British territory intervenes, sometimes these formalities are not observed.

16039. You have referred to the inquisitorial proceedings that might be adopted to trace illicit opium?—Yes.

16040. Are they not now proceeding to trace illicit opium, and, if so, in what respect would they be more inquisitorial than they are at present?—At present one can possess three *tolas* *If an enemy wishes to harass* another person he must trace at least three tolas before he can go to ... and start proceedings. If this quantity were ... ncrease of ... ace opium ... informa- ... s entirely prohibited, it will be sufficient for a man to go to the police and say that I was eating opium. At present no such inquisitorial proceedings are possible. At least the possession of three tolas must be traced to my house before I can be convicted or taken up by the police. But if there were *prohibition, the tracing of* the smallest quantity would be sufficient, on the evidence of two witnesses or one witness to hand him over to the police. I think that would be an undue interference with the liberty of the people.

16041. Would you give me a ... idea of how ... three tolas?—It is little more than half a ... the size of this inkstand that I hold in my hand.

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16042. Will you explain to me distinctly what profits on the cultivation of opium are?—My idea is that if the cultivator pays proper attention to his crop, he earns between Rs. 80 and Rs. 100 per acre.

16043. What do you think it costs him to cultivate that?—I think it costs him about Rs. 20.

16044. How many seers of opium would he have to get to bring in such a sum as you state?—The average was, when I was in the district, about 8 seers per acre; sometimes it is 10 seers, and sometimes 7 or 8. Then there are the seeds, about 2 maunds per acre.

16045. Will you tell me in which Opium Agencies they pay Rs. 8 per seer?—There is no Opium Agency in Rajputana. It is entirely left to the cultivators.

16046. Is the cultivation free?—It is free cultivation subject to the payment of the tax of from Rs. 2 to Rs 8, varying in different districts of the Punjab.

16047. A man may cultivate eight seers worth of opium, but he may only have three tolas in his possession?—A cultivator has to account for his proceeds.

16048. (*Mr. Mowbray.*) I think you told us that there were places where *chandu* was sold illegally?—Yes. I mentioned some cases only last year in Dera Ghazi Khan.

16049. Were there any prosecutions?—Yes, and the people were punished.

16050. For the offence of selling?—Selling without license.

16051. There is no license required for the manufacture of *chandu*?—No. Anybody can manufacture it.

16052. It was the selling that was illegal?—Yes.

16053. (*Mr. Haridas Veharidas.*) By the closing of the *chandu* shops in Amritsar and Dera Ghazi Khan, do you think that the use of *chandu* has decreased?—I think considerably. I mentioned it in the last Annual Report. While the shops were opened a number of persons not addicted to its use were induced to go there, whereas now only those addicted in former years, and who are not brave enough to make it themselves, commit this offence. I think the number has been reduced.

16054. By closing the shops there is no inducement offered?—The inducement has been considerably decreased.

16055. Generally all classes use opium, I suppose?—Yes.

16056. Are there cultivators among the Sikhs?—Yes.

16057. Are there many women who take opium?—I do not know of any women; I should think the proportion would be next to *nil*.

16058. You think that in poppy cultivation they do not require the use of opium while working in the fields?—No, I think not.

The witness withdrew.

Rai Faiz Talab Khan.

Rai Faiz Talab Khan called in and examined (through an interpreter).

16059. (*Sir James Lyall.*) I believe you are Honorary Magistrate and Member of the District Board and Municipality at Raikot, Ludhiana?—Yes.

16060. You are the head of a very ancient family?—Yes.

16061. Who formerly had a sort of territory of their own?—Yes.

16062. In your part of the country are the majority of the villagers Sikhs or what?—The majority are Sikhs or Rajputs.

16063. Are some Gujars?—Yes.

16064. Do they all use opium?—Yes, frequently.

16065. Are the Rajputs and Gujars all Mahomedans?—All.

16066. Do they use opium as much as the Sikhs, or less?—As much as the Sikhs. They are all converts; they were formerly of the same tribe.

16067. How many of the adult males of all these classes use opium?—About 25 per cent. of the adult male population.

16068. Is it the custom to give opium to children?—It is.

16069. From what age?—When the child is about a month to 2½ years.

16070. What is your opinion as to the effects of taking opium?—It has no injurious effects.

16071. You are speaking of the moderate use?—The moderate use only. The excessive use even of food would do harm.

16072. Do you think it has some benefit?—Yes, for catarrh, diseases of the eye, colds and every other ailment due to a moist climate. It refreshes a man when he is tired.

16073. I suppose some take it in excess in your country?—I have not particularly noticed that. I have seen very few persons who take more than agrees with their constitution.

16074. What would be the general feeling if Government were to prohibit the use of opium except for medical purposes?—They would feel it a serious hardship.

16075. If, in addition to that, there was a loss of revenue, and some extra taxation had to be imposed, what would be the result?—The people will have to submit, but they will be discontented or displeased.

16076. Do you think that the use of opium is forbidden by any religion?—The stigma that naturally attaches to every intoxicant is applicable to opium; it is nothing in particular. Nobody would confess in public, especially speaking among Indians, that he takes any stimulant, and, so for as that stigma is concerned, opium is no exception to it; but there is no special prohibition against it in any religion.

16077. Would they be unwilling to confess to taking alcohol?—Their unwillingness extends to alcohol.

16078. Are there large number of recruits from your district?—Large numbers.

16079. What would they think of the prohibition of opium?—They would be very unhappy.

16080. (*Mr. Pease.*) Are the recruits in the habit of taking opium when they enter the army?—No, at the time they enter they do not take it, but they take it subsequently. From enquiries that have been made from pensioned officers it appears that they consider it to be necessary, as they have to wander about in different climates and in different parts of the world.

16081. (*Mr. Mowbray.*) Is there any religious limit to the amount that may be taken?—There is no limit.

16082. (*Mr. Fanshawe.*) Do the people in your part of the country begin to take opium after they are young men?—After they are 40 years old.

16083. It is a common practice to begin after 40?—Yes.

The witness withdrew.

Adjourned to to-morrow at 10-30.

At the Old Mess House, Umballa.

FORTY-SEVENTH DAY.

Tuesday, 16th January 1894.

PRESENT

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B (CHAIRMAN, PRESIDING)

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.	MR. A. U. FANSHAWE
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.	" ARTHUR PEASE.
SIR WILLIAM ROBERTS, M.D.	" HARIDAS VEHARIDAS DESAI.
MR. R. G. C. MOWBRAY, M.P.	" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MISS M. ROSE GREENFIELD called in and examined.

16084 (*Mr Pease*) You are, I believe, a Superintendent of the Zenana Mission and the Charlotte Hospital and Dispensary for Women?—I am, in Ludhiana

16085 What classes of women have you in that hospital?—We meet with all classes of women there.

16086 Various races?—Yes, we have a great variety of nationalities—women and children of all classes, and the various races in Ludhiana—Kabulis, Kashmiris, Punjabis, etc.

16087 How many years' experience have you had in India?—Eighteen.

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16089. What do you know about opium-smoking?—I know nothing of opium-smoking

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accounted for on other grounds. The same may be said of the moral effects

16091 Do you consider opium as a protective against fever?—In all my experience I have never heard of opium *being taken as a protective against fever. I believe that* in our district that experiment has yet to be tried and is not likely to be so, as the people are becoming familiar with the use of quinine or arsenic or iron, which are safe prophylactics.

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eyesight is failing, and the use of opium is supposed to be beneficial Working women give it to their children to keep them quiet, saving the trouble of nursing and amusing them

16093 Is the habit looked upon as disgraceful?—Most habitual opium-eaters regret the formation of the habit, and very few justify it on the ground that it gives any real relief to the symptoms for which they began to take it. On the other hand, they do not conceal the fact with few exceptions.

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get rid of their girls (not being allowed to strangle them at their birth) can easily effect their purpose under the guise of an accidental overdose, and that this is the common practice is a matter of general assent.

16095 Has it been common in the past for women to strangle the girls in that way?—Formerly

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16098. What is the average number in your hospital, or who attend the dispensary?—We see between 10 and 12,000 patients a year.

16099 At the dispensary?—At the dispensary and in the hospital. We have 25 beds and an average of 15 in-patients.

16100. (*Mr. Wilson*) Do you do any zenana work as well as visiting these villages?—Yes, we have several zenana visitors in the city.

16101. Do you know anything about opium in zenanas yourself?—We visit the same classes in the zenanas as those who attend our dispensary, so that our experience is one in that matter.

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drafted into the Sikh Regiments ...

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16103. How long has ... in your classes?—We ...

16104. You thought ...

16105. Did I understand ... young Sikhs?—...

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16106. Is it not directly against their religion ?—They look upon it as forbidden. I do not know whether rightly or wrongly, but the Sikhs look upon it as forbidden by their religion. Whether there is actually anything in their religious book to forbid it I do not know, but both alcohol and tobacco are considered as forbidden

16107. (*Mr. Wilson.*) Do you mean to say that your impression is that immediately they join the regiment the principles on which their people have brought them up are subjected to a sort of trial ?—Yes.

16108. As regards liquor ?—Yes.

16109. (*Mr Mowbray.*) Are your experiences in the dispensary with women only ?—Women and children.

16110. Could you give us any percentage of women who are injured by the opium habit ?—I have not given any percentage, but if I had been in possession of these questions earlier I might have collected some statistics as to that. I only got the questions yesterday when I came over here; therefore I have had no opportunity of making enquiries as to statistics.

16111. You said you thought there should be some restrictions on the sale of opium; of course you are aware that there are some restrictions, in the sense that it can only be sold by licensed persons ?—I know that, but there is no difficulty in obtaining it.

16112. From a licensed person ?—From a licensed person.

16113. You understand the sale is not unrestricted altogether ?—That I know.

16114. (*Mr Haridas Veharidas.*) If the use of opium were put a stop to, except for medical purposes, do you think people would take alcohol more than they do now ?—I cannot say; the spread of the drinking habit is very terrible even now; the increase in the drinking of liquor is very considerable both in the city and in the district.

16115. Would it not spread more widely if the use of opium were put a stop to altogether except for medical purposes ?—It might.

16116. (*Mr. Fanshawe.*) I understand you to say that opium is not uncommonly used as a domestic remedy among a number of the people of the country ?—Yes.

16117. Do you mean by women ?—Yes.

16118. (*Sir James Lyall.*) You say that you never heard of opium being taken as a protective against fever ? Is Ludhiana on the Sutlej ?—Yes.

16119. I remember about 20 years ago when I was travelling and encamping in Ferozepore on the Sutlej about 20 miles below Ludhiana, I was followed by a crowd of Sikhs, about 40 or 50 men, who complained that the opium sold by the Government monopolists was very bad and very dear. I said to them "what necessity is there for taking opium at all; it is a bad thing, is it not"? They said, "we could not live in this country," that is, in the low lands near the Sutlej, "without opium, the fever would kill us if we did not take opium." Do not you think that, though opium may not be a prophylactic in any sense against fever, yet the habit of taking small doses of opium may be a kind of resistant against chills, and therefore against fever ?—I do not think so. I have never come across anyone in our dispensary or hospital who has taken opium for that purpose. On the contrary, I should say that a person who was constantly in the habit of taking opium would not derive the benefit from an occasional dose that might possibly be experienced by any one who was not in the habit of taking it.

16120. No, but my experience was that they thought fevers came from the chills that prevailed in these damp countries ?—Ludhiana is a very malarious place; we have great visitations of fever there.

16121. So is that country lower down on the banks of the river in Ferozepore ?—Perhaps at the time you are speaking of people did not know the use of quinine.

16122. I do not attempt to say that opium is a prophylactic in the sense that quinine is. I am only talking of the general opinion of the natives, and my impression was that they thought that the opium habit, that is to say the habit of taking small doses of opium, was a protective against chills, which they are particularly liable to in that country, and therefore that it was a protective against fever ?—Do not you think they wanted to give you a good reason for taking it ?

16123. No, it was a thing that was shouted out by the whole crowd; nobody had suggested it before ?—I have never come across it; I have visited a great deal in Ludhiana and moved about in camp among the villages.

16124. Is it not peculiar that the same idea prevails in England in the Fen districts ? In the Fen districts in England the habit of taking opium was just as bad as it is in any part of India, while the ague in those districts lasted. Does not that seem to suggest that the idea very likely is not a new one in India too ?—It is very strange I should never have come across it.

16125. I suppose that nobody would be more ready to say than a native that opium would not be a good medicine for fever. I suppose they think fever a hot disease, do they not ?—Yes.

16126. And I suppose they think opium a hot medicine ?—Certainly.

16127. And they do not apply hot medicines to hot diseases ?—Yes, they take tea, which is also a hot medicine according to their idea.

16128. Their general idea is that a cold medicine should be taken for a hot disease and *vice versâ* ?—Yes.

16129. I mean to say I quite agree with you that if you asked a native whether opium is a good medicine for fever he would say quite the contrary, but if you asked him whether it was a good thing to prevent chills thereby, making a man's constitution resistant to fever, I think he would take the other view ?—Would you take the responsibility of suggesting the idea ?

16130. I am merely suggesting the question whether the belief has existed in the country or not. You have not heard that such an idea as that is prevalent in the country ?—I do not know anything of such an idea amongst our population.

16131. (*Chairman.*) You spoke very strongly on the evils done by alcohol ?—Yes.

16132. Do you think there should be restrictions placed upon that as well as upon opium, restrictions upon its use excepting for medical purposes ?—To begin in India or at home ?

16133. To begin in India: do you think it is equally necessary in India ?—I should think it is extremely necessary in India, because the people have so little self-restraint, so little moral courage, that if once they yield to a habit of that kind there is nothing to stop them.

16134. You think it desirable, if practicable, to restrain the use of alcohol, that it should only be used here for a medical purpose ?—I do not see how you can begin to do that here if you do not do it in England.

16135. Which of the two do you consider the greater evil in this country, the use of opium or the indulgence in alcohol ?—At present I should say that there is more loss of life through the use of opium, because the use of it, especially amongst young children, is so frequently fatal; but I should consider the dangers in the future are greater in regard to alcohol.

16136. I gather from what you said that you would be inclined to admit that it was only the growth of a healthy public opinion with regard to these matters that would put an end to the malpractices which you have described ?—Certainly.

16137. However desirable it might be to impose restrictions by an act of the Government, it is always more healthy to work on public opinion ?—Yes, whatever restrictions you place upon them they will evade if they choose.

16138. Quite so. Therefore, unless the restrictions are supported by a moral sense and a healthy public opinion they might be evaded ?—Quite so.

16139. (*Sir William Roberts.*) I understand that you have medical charge of the Charlotte Hospital and Dispensary for Women ?—We have a Lady Doctor in charge; I am only responsible for the general superintendence of the Mission.

16140. You have not a medical diploma yourself ?—No, I have been working in medicine for the past eighteen years, but I only took a nurse's training. I was forced into doing medical work by the great necessity which we had for it.

16141. You have not received a medical education ?—No.

16142. There is a very important point here about the use of opium by mothers for their children; have you yourself come across accidents ?—Several accidents. In this very village I have been speaking about there was a fine little boy of five years of age who was in the habit of getting a small dose of opium, and his mother on one occasion gave him too much and the child went to sleep at the door of the house and they found him dead after some hours.

16143. I suppose there is some such thing as a Coroner's inquest in India?—I think there is some such thing.

(*Sir James Lyall.*) There is an enquiry held.

16144. (*Sir William Roberts.*) Was there an enquiry held in that case?—I do not think so

16145 Have you known of inquests being held in cases of children who are supposed to have taken an overdose of opium?—No

[illegible]

16147. [illegible] the cour[illegible] Quite [illegible] ther's wish, but its [illegible] ed because they do not want the expense of the wedding.

16148. Have there been any criminal prosecutions in regard to cases of that sort that you know?—Not in Ludhiana to my recollection, but I have seen women in prison who have been in prison for it.

16149. On suspicion?—No, as punishment for that offence [illegible]

[illegible] kept in a constant state of emaciation by this opium habit.

16151. Who are otherwise free from disease?—Yes, as soon as they were weaned from the opium they began to put on flesh and recover.

16152 So that on the whole you think that the practice which is prevalent in India of giving opium to infants is an injurious one?—*Decidedly.*

16153. (*Mr. Wilson*) I do not know whether you have been all those 18 years in your present position?—Yes.

16154. In the same place?—Yes.

[illegible] given in *the villages to the lumbardars to distribute it when* fever is raging. The people all know of it well now.

16156. You do not know whether it is sold at the Post Office?—I do not.

16157. Do I clearly understand that in your opinion a certain number of girls are still killed by means of opium intentionally?—I have no doubt of it.

16158. Do I understand that some years ago it was a re*cognised fact that it was not an uncommon practice for* [illegible] and [illegible] in [illegible] have been [illegible] its neck and then left on a stool to die

16159 What you refer to is really the remains, the lingering of this ancient practice?—Yes.

The witness withdrew.

Miss CARLTON called in and examined

16160 (*Mr Pease*) You are a Medical Missionary in Umballa?—In Umballa City.

16161. What is your qualification?—I am an M.D. of the Woman's Medical College of Philadelphia, U S.

16162. Do you confirm the evidence which has just been given?—Yes, so far as my experience for seven years goes.

16163 Ha[illegible] like to add [illegible] that it is the [illegible] give opium [illegible] years old.

16164 Have you any reason to suppose that it is used in Umballa for the purpose of destroying them?—Yes, I know of one mother who destroyed seven children, but not all of them by means of opium.

16165. Some of them by means of opium?—Yes.

16166. In your visits in Umballa have you found the diseases of children aggravated by taking opium?—The diseases among children are much aggravated by the practice of taking opium.

16167. (*Mr. Wilson.*) With regard to the special point of opium as a prophylactic against fever, have you anything to say with regard to that?—I have not found it so.

16168. In the course of your medical studies were you ever taught that opium was a valuable prophylactic against fever?—No.

16169 (*Mr Mowbray*) What other means do they use for infanticide besides opium?—In one of these cases a mother gave an Indian medicine which caused disease of the bowels. She did not want suspicion to be cast on her, so she gave this medicine which caused an irritating disease. The mother told me of the gradual death of the child. [illegible] the children were treated in this way.

16170 Was that medicine got from a native [illegible]—Yes, from some Hakim.

16171 I suppose they are never strangled now?—I [illegible] not know about strangling.

[illegible] children?—One of the easiest means [illegible] opium, and it would be the most painless.

16173. All regulations wh[illegible] to re[illegible] trict the use of opium are extremely [illegible] not? Any further restrictions [illegible] impose on the use of opium might [illegible] difficult, is it not, to prevent evasion [illegible] present there are no restrictions [illegible] easily evaded

16174. Do you know of [illegible] quately enforced?—I am not [illegible]

The witness withdrew.

The RANA DALIP SINGH of BAGHAT called in and examined (thro[illegible]

16175. (*Sir James Lyall*) You are Ruling Chief of Baghat, are you not?—Yes.

16176. Is it a small State in the hills?—Yes.

16177. What is the population of the State?—15,500.

16178. You are a Rajput I believe?—Yes

16179. In your own State and the surrounding States is the use of opium general, or is it confined to any special race?—It is general.

16180. What percentage of the people, grown up men, are opium-eaters?—From 18 years of age about 30 per cent.

16181. How much do they consume?—From 2 to 45 grains.

16182. What do the people of the plains use?—The people of the plains living in the State use *madak* and *chandu.*

16183. Is it [illegible]

16184. Are those [illegible] troops who live in [illegible] of them are [illegible] are not.

16185. Is [illegible]

16186 Do [illegible] themselves.

16187. [illegible]

16188 [illegible]

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16189. Do you think that the use of opium is always injurious?—It is useful for diseases, but it is harmful when taken in excess.

16190. What would be the popular opinion if the use of it were prohibited except for medical purposes?—The people would suffer much loss as the interests of the cultivators are greatly involved in the opium cultivation.

16191. Is opium cultivated in your State?—Yes, to some extent.

16192. Can any man cultivate if he likes or sell opium to whom he likes?—He is quite at liberty to sell if he likes.

16193. Is the cultivation free?—The cultivation is free.

16194. Is it known when the cultivation of opium began in the hills in your own State and the neighbouring States?—I am not aware.

16195. From time immemorial?—So long as I can remember.

16196. Is there any tradition about when it began?—I am not aware.

16197. If the cultivation of opium was prohibited in India would the Native States be willing to prohibit it in their territory?—They would not alter the present policy.

16198. What are the arrangements regarding the export and import of opium?—Opium cannot be exported from my territory into other States, but people in other States can bring it into Baghat. They get passes from me and then they can import it from other States.

16199. (*Mr. Pease.*) Have you any personal advantage as a ruler from the growing of poppy in your State—I have.

16200. How much is it worth a year?—Rs. 1,800.

16201. In what way do you get it?—I am speaking from the revenue derived from the sale of opium. Opium is free as regards cultivation, but the revenue from the sale of these licenses for retail vendors is Rs. 1,800.

16202. Do you grow poppy yourself?—Yes.

16203. I understand you get Rs. 1,800 from the licenses granted to your people?—Yes.

16204. (*Mr. Wilson.*) Do any of your tenants cultivate poppy?—To some extent for their own use, not for sale.

16205. I should like to know in what way opium affects the people morally?—People who are in the habit of taking opium are not affected, but those who take it occasionally become ill. People who are in the habit of using it do not lose their character in any way. They are intoxicated, but their character is not affected very much.

16206. Is it a good thing to take opium regularly when there is no disease?—It is not good. The use of opium, except in cases of disease, is not good.

16207. (*Mr. Mowbray.*) Is your territory mixed up with British territory?—It is not mixed up with British territory, but it is mixed up with Patiala territory.

16208. Does it border on British territory?—Yes, in parts.

16209. Do I understand that all the opium that is grown in your territory is consumed there, or is some of it sent into British territory?—The whole of it is consumed in the State; none of it goes out.

16210. What do you mean by "Of course stopping imports from Native States would be felt as unjust"? Do you mean stopping imports from Native States into British territory?—I referred to both. The import of opium into Native States and the import *vice versâ* would both be felt as unjust.

16211. (*Mr. Haridas Veharidas.*) Do you charge the cultivators anything extra on the ordinary rent for the cultivation of poppy?—The same as for other crops.

16212. Are the cultivators obliged to sell their opium to the contractors to whom you have given contracts for sale?—Cultivators in my territory do not sell it to anybody.

16213. What do they do with it?—They consume it themselves.

16214. Where do the contractors get the opium to sell for which they pay Rs. 1,800 for licenses?—They get it from other territories.

16215. (*Chairman.*) Your evidence in short comes to this, that you have come here as a representative of the Hill States to express the desire that things should be left as regards opium very much as they are at present?—That is so.

The witness withdrew.

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MASHIR-UD-DOULA MUMTAZ-UL-MULK KHALIFA SYED MAHOMED HUSAIN, KHAN BAHADUR, C.I.E., called in and examined.

(*Chairman.*) As Foreign Minister of the Patiala State, you have submitted a memorandum which explains at some length the position of your State. It will be carefully perused, and form part of our appendix.

16216. (*Sir James Lyall.*) Will you tell the size of the Patiala State?—About 5,800 square miles. It consists of three parts—one in the neighbourhood of Simla Hill States, another surrounding the capital of Patiala, which is between the districts of Umballa, Hissar and Karnal, Ferozepore and Ludhiana; and a detached portion on the borders of Rajputana, the States of Jaipur and Ulwar.

16217. I believe it is the leading Sikh State in India?—Yes.

16218. What are the facts regarding the consumption of opium in his Highness' territory?—Although no documents are prepared in the State which can accurately show what quantity of opium is consumed by the different races out of the entire population of the State (which, according to the last census, was 1,583,557 souls, consisting of 243,362 Sikhs, 759,928 Hindus, 352,046 Mahomedans, and 228,221 sweepers, menials, and other races, yet, by approximate estimates which can be formed, it can be said that out of the total quantity of opium consumed in the State (which varies from 1,100 to 1,200 maunds) one-third is consumed by the Sikhs and the remaining two-thirds by the other races.

16219. What is the effect of such consumption on the moral and physical condition of the consumers?—Mothers in this country often give opium to their children (male or female) during their infancy; so that there is hardly any child throughout this country who has not eaten opium in his childhood. In spite of all this, however, no bad effects are apparent on the health of children by its use. Sheikh Ibrahim Zauk, a famous poet of Delhi, says: "The fact that the nurse administers opium to the babies is due to a desire to accustom them to the bitterness of life." If, however, in any rare case a boy who is about to come of age, beginning from 12 to 18, takes to opium-eating, there begin to appear special symptoms of laziness about his person, the growth of his beard is stunted, his complexion becomes pale, and the development of his body is affected. But such persons are very rare—say, one or two in one thousand, because the parents and elders of children very severely check them from taking opium at such an age. Such persons, too, are very few, who, after the full development of their body, take to opium-eating before the age of 40, because the using of opium before that age (otherwise than medicinally), simply for the sake of intoxication, is looked down upon by society and is considered a luxurious habit. But no injurious effects are visible in the health and appearance of such persons. To use opium near the age of 40 is in no way considered bad. It is, on the other hand, considered a means of preserving health and prolonging life. A few such persons who are now between the age of 40 and 60 and have been eating opium for years, and are in every way healthy, active, hardy and industrious, can be produced in support of what I have stated. There is a Sikh Sardar, 79 years old, who belongs to the Phulkian family and is a collateral of His Highness the present Maharaja. He has been using opium moderately twice a day for the last 50 years, and likewise drinking a small quantity of liquor; yet he is healthy in every respect and has always been considered a man of good conduct. Those who argue that the use of opium makes men cowardly, lazy and worthless should consider the fact that in the British Native Army the Native Sikh sepoys are mostly opium-eaters, and they have rendered services in extremely warm, cold, humid, rainy and arid climates in different countries. It is believed that all the military authorities will bear testimony to the fact that the valour, hardihood, and industry of these sepoys have never been blemished on account of their habit of opium-eating. This fact, also, is worth consideration, that like the two divisions in the army—*viz.*, the European and the Native Army—made by the British Government, the ancient Moghul Emperors had also constituted their army into two divisions, which they called the "Mughliá" and the "Rajputiá" divisions of the army. The valour and hardihood of those native Rajput sepoys is proved by the gallant successes achieved by them, which are everywhere mentioned in their histories.

The French traveller, Dr. Francis Bermier, who remained in India for 12 years in the time of the Emperors Shahjahan and Aurangzebe, and was an eye-witness to many battles and campaigns, was astonished to see the *Rajput sepoys consuming very large quantities of opium*, while, on the other hand, the praises bestowed by him upon them for their gallantry and hardihood are manifest from a perusal of his work No change takes place in the appearance or bodies of people who eat opium after they are full grown, provided they use it moderately, and they can do all sorts of physical and mental labour. So that if four or five hundreds of moderate opium-eaters and non-eaters be *intermingled one cannot distinguish* which of them are opium eaters and which not. It is generally believed that after eating opium a man becomes fresh for doing every kind of labour, but, of course, if an opium eater does not get his dose at the fixed *hour, or gets a smaller dose than usual, his nose* and eyes become watery and he feels uneasy and fatigued This remark applies to all stimulants A "moderate" quantity varies with the constitution of the consumer. Opium-eaters, should they even take unusually large doses at a time do not become intoxicated or excited like those who

content with opium worth a pice or half a pice.

as far as the people are concerned, and would be a bad *policy for Government to adopt. It is also probable that* the stoppage of opium would necessarily increase the consumption of spirits and *bhang*, which are far more injurious to health and morality than opium, and are more costly. Ever since the appointment of the Opium Commission has been talked about, it appears that the people generally attribute the proposed stoppage of opium not to the good intentions of Government, but, on the contrary, suspect that the English nation under *this* pretext wishes to increase their already big trade in spirituous liquors. Some of the evidence tendered before the Hemp Drugs Commission at Bombay also corroborates this view of the people. To illustrate the unpopularity of taxation, I may ... and to the proposal to raise the

they ...

supplied with rum or brandy as a part of their rations by

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Bhasgo of Bhari, and the "*Syuraj Parakash*" by Bhai Santokh Singh of Kaintbal. If the use of opium requires to be stopped it is only when used in the form of *chandu* and *madak* which people smoke and this habit is considered a very bad one by respectable natives and is *very injurious to health, but it is gratifying* that this evil practice does not generally exist in the

rities wished to grant the application, but the higher authorities, who were aware of its evil effects, rejected the application and declared the use of opium in the form of

used in excessive quantities. All the articles mentioned above are, however, used by lakhs and *crores of people* throughout the world for non-medicinal purposes, who also spend crores of rupees upon these things as if they had been included among the necessaries of life If all these things are moderately used they are not harmful, and all the objections of the objectors are based on the excessive use of these drugs, that is, that if they have observed any person or persons suffering from the injurious ... ently have, ... e question, ... as highly ... within the last 40 years.

16221. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—No. They will

dum submitted to the Punjab Government.

State, 5½ tolas, Bhartpur, 7 tolas; Gwalior, 8 tolas; *Patiala, 3 tolas.*

16223 (*Chairman.*) There is a much smaller quantity grown in *Patiala* than in other States?—*Yes.*

16224. So that in Patiala the policy is repressive?—Yes.

the heavy trouble of making enquiries as to which persons eat opium for medicinal purposes and which not? Moreover the people would thus become inclined to receive, and the medical men to give, fictitious certificates which will create among the people a moral vice, worse in comparison with the supposed moral evils of opium-eating. When the Portuguese introduced the use of tobacco in India, certain *Moghul Emperors as well as the Shah of Persia* (Shah Abbas II) tried to prevent its consumption with such severity that they ordered the lips of those ... smok... tobacco to be cut off, but as the public tend... could not be checked by authority, all

futile: At present there are lakhs of people in India who use opium either for medicinal purposes *or for the sake* of intoxication, and this habit has been prevalent as a recognized custom among all the races in India from centuries past, and the use of opium is not prohibited by any Asiatic religion. Is it then possible that Government may prohibit its use and put to severe trouble those millions of people who are habitual consumers of it? And is it then not possible for the people to think that the Government allows the use of liquor, which is condemned both by the Hindu and the Mahomedan religions, and prohibits the use of opium, which is religiously not forbidden? If the Government will compel the Native States to prohibit the production and use of opium in their own territories, the question will have two phases. Firstly, there are Native States the opium produced in whose territories has been exported into British India and even into foreign countries like China, etc., from long long times.

In the case of these States even so much interference as to prohibit the exportation of opium from their territories into any other one will be considered as a severe rigour upon their subjects who are benefited by the cultivation of opium. They will suffer pecuniary loss; and although the Government may pay these States and their subjects yearly compensation, there will always continue between the Government and such States unpleasant correspondence and discussion. And if this prohibition would be made so strict as not to allow the subjects of the Native States even to consume the opium produced in their own territories, it will be the cause of further dissatisfaction to the Native States and their subjects, because they will think that the Government interferes in the internal affairs of their States for a thing which they do not consider injurious according to their ancient customs and experience, and the use of which they consider religiously lawful. The interference will be particularly more disagreeable when made against existing treaties in such trifling matters, and it does not seem advisable for the British Government to take up such matters.

16226. You have said that opium is used as a medicine and as an intoxicant: do you mean by an intoxicant a sort of stimulant?—Yes, a stimulant. The word "intoxicant" for opium is not proper. It is not intoxicant like liquor or *bhang*. A man after using opium, even in large quantities, is never senseless.

16227. (*Mr. Mowbray.*) What is His Highness' revenue derived from opium?—Between Rs. 70,000 and Rs. 80,000.

16228. Is it derived from license fees for the sale of opium?—Yes.

16229. The greater portion of which is imported into His Highness's dominions under the arrangements set out in the memorandum?—Yes.

16230. (*Sir James Lyall.*) Cultivation, I believe, is free?—Yes, it is like other products of the soil: there is no special taxation.

16231. (*Mr. Wilson.*) It is stated in paragraph 6 of the memorandum that "the cause of the increased consumption of opium as compared with *post* is that a much smaller quantity of the former gives more intoxication than a cupful of the latter, and it does not affect the digestion like *post*." In paragraph 3 it is said that "the habit of drinking a decoction of poppies (*post*) is very injurious to health."

If opium is more intoxicating than *post*, why is it not more injurious?—It is not the action of intoxication only, it is not a stimulant only that injures the body. It is more injurious because it is taken regardless of times and seasons, and whether the appetite is good or not. If you take even a cup of cold water early in the morning it will affect the stomach, and when digestion is impaired the health is affected. A small dose of morphia may have still less injurious effects than opium. It is only a comparative statement.

16232. Am I to understand that the Jats do not take opium?—There are different classes of Jats.

16233. It is said in paragraph 7 of the memorandum that the Jats are less addicted to opium?—That part of the country are different from the Malwai Jats. The customs and manners are quite different. They are only by caste called Jats; they are not Sikhs. The country is quite different; it is on the borders of Jaipur; and these Malwai Jats are bordering on Ferozpore and Ludhiana; they are quite different people.

16234. In the western and southern portions of the State adjoining Ludhiana and Ferozpore, Karnal and Hissar districts there is a great deal of fever from malaria?—I have heard so much about this in the last sitting and in to-day's sitting that I think the question belongs to a special committee of physicians, and I don't wish to give an answer about it. Autumnal fever is more or less prevalent throughout all this country.

16235. My question is whether in these portions there is much fever?—Autumnal fevers are the curse of this country. After the rains there is always fever, more rain more fever, less rain less fever, and which is understood to be malarious fever. It is the case with the whole of the Punjab; perhaps, I may say, the whole of India.

16236. I ask whether in those dry districts there is much malarious fever?—They are not so dry now, as the canals are running through those parts from the River Sutlej. Where there are great rains in India there is fever; that is the general rule.

16237. Are you acquainted with the teaching of the Mahomedan religion?—Yes.

16238. Is there a passage in the Hadis (or traditions) which says that everything that produces lassitude of the body is prohibited?—What Hadis do you mean? There are several books, some are undoubtedly reliable, and some not.

16239. Is there such a passage in any Hadis?—Only *bhang* and liquor are prohibited by Mahomedan law: there is punishment for these things.

16240. Are you acquainted with such a passage?—I am not aware of those words. I do not know what Hadis you allude to, and unless you give me the exact Arabic words of the Hadis discussion the mere translation is of no use.

16241. Can you tell me whether there is or is not a passage in the Hadis to the effect that the prophet said that everything that produces intoxication is prohibited?—Yes; that is in the Koran, which is above the Hadis; but the question is, what is intoxicating.

16242. I did not quite understand what you said about the boy having a foretaste of the life into which he is to enter?—I have quoted the verse of the poet as a proof that the use of the opium to the infants is a general custom of the country, and have used the verse here to give that idea like a proverb which illustrates the generality of the custom. As opium's taste is bitter the poet means to say that as if the nurse by giving opium to the child prepares him to the foretaste of the bitter experiences of human life.

16243. With reference to paragraph 18 of the memorandum, may I ask who it was that objected to the licensing of *madak* and *chandu*?—My elder brother, the Prime Minister of the State. He was then under the Council of the Regency, which acted for His Highness the Maharaja in the time of his minority.

16244. Do I understand that a resident in Delhi recommended that there should be this monopoly of selling *madak* and *chandu*, and that your brother objected on the ground that it was a bad habit and injurious to the people?—Yes. But by the word "resident" here is not to be meant a British Political Officer, but a common native individual, resident of the town of Delhi, who applied for a license.

16245. What is meant by "refined" opium? In what way is it refined or purified after it is collected?—Ordinarily it is mixed with several impurities, and those are removed before the people take it. There is no chemical process, only ordinary refining. They boil it, and it settles down. There is a great deal of difference in the price.

16246. (*Sir James Lyall.*) Are you talking of Malwa opium?—Of all opium; it is all boiled, Malwa or Punjab.

16247. Do the licensed vendors boil it?—Some of them boil it, and some do not. Those who wish to keep a good name for their shops boil it, others who do not care for their good name sell the opium with a mixture, dust, stone or other impurities.

16248. (*Mr. Haridas Veharidas.*) That is on account of the difference in price?—Yes.

16249. (*Sir James Lyall.*) Does the Malwa opium that comes to Patiala come refined, or do you refine it after it comes?—There are three kinds of opium, I do not know much about the prices.

16250. (*Mr. Pease.*) The tendency of all measures has been to restrict the use of opium, not to increase it?—In the Punjab there should be no tendency to increase more than at present.

16251. (*Mr. Fanshawe.*) As a practical rule of life, is the use of opium considered to be prohibited by orthodox Mahomedans in this country?—Neither by Hindu nor by Mahomedan law. I know about both, because we mix with Hindus and live with them.

16252. As a practical rule of life, Mahomedans consider that opium is not prohibited in this country?—It is not prohibited.

16253. (*Chairman.*) You come before us as a Minister of one of the most important Native States of India where there is an extensive consumption of opium, and you say that you have not found that among your people the moderate use of opium has been productive of any moral degradation?—No.

16254. With regard to the proposal of prohibition, except for medical purposes, you do not regard it as extending to the people of your own State, but you give us your opinion on the question from an independent standpoint?—That is so.

16255. Not as affecting the people of Patiala, but the people of the Punjab as a whole?—The whole population of the Punjab.

16256. And you say, arguing from your experience in Patiala, that if such a prohibition as has been proposed were enforced the Government revenue would decrease, and you think such a prohibition is not called for and would be objected to by the people of the Punjab?—That is my opinion.

16258. Supposing that a prohibition preventing opium from being used except for medical purposes were extended to the Native States and to your State, do I understand that your people would object?—Yes.

The witness withdrew.

GENERAL SARDAR RATAN SINGH, Member of the Council of Regency of the Jind State, called in and examined (through an interpreter).

16259. State?— 38,503,

16260. (*Sir James Lyall.*) What are the facts as regards the consumption of opium by different races in His

given to infants by women for the purpose of preserving their health

ment, or ... riot, etc., may be apprehended, because up to this no accounts of the kind have come to my knowledge.

16262. What is the effect on the physical condition of the consumer?—Taking of opium moderately does not produce

their health. Its use is not looked down upon, and intoxication from opium does not affect their brain and wisdom. Most people who have to work hard eat opium to keep their bodies stout and strong, because under its influence they feel less fatigue and carry on their work vigorously. People also generally take it on account of illness, such as diarrhœa, dysentery, cold, cataract and other diseases of the eyes, and rheumatic pain in the limbs, and these people are afraid of relapses should they stop its use. Those who commence the use of opium for the sake of pleasure, in their youth, are looked down upon by society and are considered as using it for licentiousness, but their health is not affected in any way. The health of those who eat opium in excessive quantities suffers, and they become emaciated and drowsy; but such cases are rare.

16263. What is the disposition of the people as regards the use of opium for non-medical purposes, or in other words, would they welcome or resent any interference with the use of opium for non-medical purposes?—It is generally found that in every country some kind of intoxicant is habitually taken by the people. The use of opium by Asiatics has been prevalent since time immemorial. Other intoxicants are not allowed by all religions. The use of opium is, therefore, found to prevail in every religion. People would dislike the stoppage of opium, particularly those whose religion forbids them to take liquor would be highly displeased. It is also considered that the stoppage of opium will increase the consumption of other intoxicants, and some persons would attribute the stoppage to a desire to increase the trade in spirituous liquors.

16264. Would the people be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—People of this State are not capable of bearing in whole or in part the cost of prohibitive measures in the shape of taxation, nor can they willingly consent to do so.

non- India, tes?— British State,

but certain obstacles are apprehended in so doing.

16266. What is the nature of the existing arrangements with His Highness's State in respect of the transit of opium through British territory, and could those arrangements with justice be terminated?—Opium is not manufactured in the Jind State and, therefore it does not pass

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to compensation to that extent. It is also considered proper to note here that by the stoppage of opium there would be a great loss to the finances of the British Government, and also in the revenue of those Native States in which opium is cultivated, and if this loss of revenue is not made good in some form, the people probably won't be able to bear the burden.

16268. You are President of the Council of Regency of the Jind State?—I am.

16269. The State of Jind, the State of Nabha, and the State of Patiala have all treaties with the British Government granted to them after the Mutiny for good services done in the Mutiny?—Yes, they have all got treaties.

16270. Those treaties bind the British Government not to interfere with the internal government of the States?—They do, the British Government is bound not to interfere.

16271. They would believe such a thing as the prohibition of the cultivation of opium to be interference; would they not?—I cannot give a decided opinion. I am not sure.

16272. (*Mr. Wilson.*) Do I understand that 79 maunds of opium are purchased annually for the Jind State?—That is so.

16273. There is no opium grown in that State?—No opium is grown there.

16274. Do you wish us to understand that when a person has intoxicated his brain, it has no effect?—Its use is not looked down upon, and intoxication from opium does not effect their brain and reason.

16275. I wish to know the exact meaning of that statement?—It does not do any harm if taken in moderate quantities.

16276. (*Mr. Fanshawe.*) In speaking of intoxication, do you mean the effect of opium as a stimulant?—I am referring to its exhilarating effects.

The witness withdrew.

Lala Dewa Singh called in and examined (through an interpreter).

Lala Dewa Singh.

.. 1894.

16277. (*Sir James Lyall.*) What office do you hold?—I am a Member of the Council of His Highness the Maharaja of Nabha.

16278. Nabha State is one of the three Sikh States?—Yes.

16279. What is the population of the State?—283,000.

16280. What are the facts as regards the consumption of opium by different races in His Highness's territory?—The annual consumption of opium by different races in the State amounts to 180 maunds.

16281. What is the effect of such consumption on the moral and physical condition of the consumers?—It appears from the evidence given by doctors, native physicians, etc., that the excessive and continuous use of opium injures the physical and moral condition of the consumers. Its occasional use is undoubtedly beneficial.

16282. Do you mean that the moderate use of opium is also injurious?—Even a moderate use is injurious.

16283. What is the disposition of the people as regards the use of opium for non-medical purposes, or, in other words, would they welcome or resent interference with the use of opium for non-medical purposes?—I have made enquiries through the zilladars of the tract. They state that the majority of the people declare that in future they will not begin the habit of opium-eating without necessity and without taking medical advice. At present they promise this of their own accord. The people who now eat opium should, therefore, be left alone, as they will surely feel annoyed at the prohibition. The use of opium should not be stopped altogether, but should be allowed for medical purposes on doctor's advice.

16284. Do you think that the promises of the majority of the people, that is, the people who do not eat opium now, that they will not begin the habit without necessity or medical advice can be relied upon?—They can be relied upon.

16285. By the influence of His Highness the Maharaja?—If they are reminded of it and continue to receive instructions.

16286. Would the people be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—The people would not be willing although the Maharaja would be willing to assist if it was introduced into British territory.

16287. If it was introduced by the British Government throughout India every possible effort would be made to introduce it into the State?—Yes.

16288. What is the nature of the existing arrangements with His Highness's State in respect of the transit of opium through British territory, and could those arrangements with justice be terminated?—There is an establishment of Inspectors, etc., for the prevention of illicit import of Malwa opium into this State. These arrangements are in accordance with instructions received from Government. If they are discontinued illicit import of opium is to be apprehended.

16289. To what compensation, if any, would His Highness's State be fairly entitled in the event of measures of prohibition being adopted?—As the prohibition is entirely beneficial to the people, this State does not wish for any compensation for the loss of revenue resulting from such prohibition.

16290. What attitude has the Maharaja taken up with regard to alcohol?—He dislikes every intoxicant.

16291. Has he made any arrangements for stopping the use of it?—He has succeeded in reducing its consumption considerably.

16292. Has he made it dear?—It is not sold in less quantities than one bottle, even to retail vendors.

16293. At what price is it sold?—From one rupee four annas to two rupees per bottle. The main thing on which we rely as regards restriction is that it is not sold in quantities less than a bottle.

16294. Has any prohibition been attempted in the case of opium?—None hitherto. Instructions have been issued during the last three years asking people to lessen the use of opium.

16295. Is not the distilling of liquor a State monopoly?—It is a State monopoly.

16296. How long has that been the case?—For the past five years.

16297. Does the revenue from liquor decrease or increase?—Considerably decreases.

16298. Is liquor much dearer in Nabha than in Patiala and Jhind?—I am not aware of the relative prices in the different States.

16299. (*Mr. Haridas Veharidas.*) Do you give licenses for selling opium?—Yes, the same as in British territory.

16300. What revenue does the State derive from it?—About Rs. 13,000, including Rs. 6,000 received on account of Malwa opium.

16301. If instructions to restrict the use of it are continued to be issued, will not the revenue gradually go away?—Yes.

16302. And it will be so much loss to the State?—It will.

16303. And to compensate for that you will have to levy a tax on the people?—There will be no necessity to impose new taxations.

16304. For the last three years instructions have been issued that there should be no new opium-eaters, has the revenue, therefore, on account of opium been reduced?—It is on the decrease.

16305. What was it three years ago?—I am not aware.

16306. (*Mr. Mowbray.*) With regard to the opium revenue, is it derived from the licenses to sell opium?—Yes, and the duty on Malwa opium.

16307. What is the duty on Malwa opium?—Rs. 3 per seer.

16308. Do I understand that all the opium imported into His Highness's territory is Malwa opium?—Some is received from the hills and other places as well.

16309. In the case of the Malwa opium, I suppose it is purchased on behalf of His Highness's Government at Ajmere—is that so?—Yes.

16310. And at Ajmere he has to pay a duty of Rs. 3 a seer, is that so?—Yes.

16311. Then I understand that the duty is refunded by the British Government?—Some is kept and some is refunded.

16312. Is that what you meant in the first instance when you said part of the revenue of the State was derived from the duty on Malwa opium?—That is what I meant. The whole of it is not refunded.

16313. Is there any reason to oblige His Highness to purchase this opium at Ajmere, or could he simply direct his agents not to purchase this opium at Ajmere and so cut off the supply from his State?—That State must receive the same treatment as other States. There is no particular reason to oblige him to purchase there, but the State must be dealt with on the same principle that other States are dealt with.

16314. It is optional with him to buy or not as he pleases?—Quite optional with him.

16315. (*Mr. Wilson.*) Do I understand that the prohibition of opium consumption has not been carried out in the Nabha State?—No, it is not entirely prohibited.

16316. But if it was prohibited in other parts of India they would be quite willing and glad to have prohibition adopted?—Yes, if it is prohibited in British territory the people will be quite willing to have it prohibited in Nabha as well.

16317. (*Mr. Pease.*) Is there any growth of poppy in the State?—No.

The witness withdrew.

Babu Saudagar Lal called in and examined (through an interpreter).

Babu Saudagar Lal.

16318. (*Sir James Lyall.*) Do you wish to put in this letter from His Highness the Raja of Nahan?—Yes.

16319. Where is the Nahan State?—To the north-east of Umballa.

16320. In the Himalayas?—Yes, a branch of the Himalayas.

16321. How long has the dynasty lasted of which the Raja is ruler—how many generations?—About 58 generations.

16322. Is not the Raja a Rajput?—Yes, he is Rajput.

16323. Has he got a decoration from the Government of India?—Yes.

16324. What is it ?—G.C.S.I.

16325. What is the population of the State ?—124,134 exactly.

16326 Are they all Hindus ?—Yes, the natives are all Hindus, but there are generally some outsiders there from the district of Umballa. There are Mahomedans there as well

16327 Can you tell us what is the revenue of the State ?—I think it is now about six lakhs of rupees.

(4) to enable them to endure fatigue and perform their work. There are a few other opium-eaters in Nâhan, but they, properly speaking, are not natives of the place, although many have resided here for some years.

16329 Who are the Kahárs ?—The water-carriers and dooly-bearers.

do not take it in excess, only in very small quantities, and in that case it is not pernicious to health.

ganja in its place. And these latter two articles are certainly much more harmful than opium.

unpopular.

use of opium in Native States.

16334 Have you any other remarks to make ? Is it a useful substitute for alcohol ?—Yes, I know two or three persons who have adopted it as a substitute for alcohol. It has done them great good. They have entirely given up intoxicating liquors and now they take opium only.

16335. Do you think opium-eating ever causes crime ?—It never does that.

16336. Is it used in the hills by the women to give to the young children, or is the custom not prevalent there ?—It is not prevalent there.

16337. I understand that opium is not grown in your State, is that so ?—A little is grown, about 200 maunds is produced every year.

16338. Is that exported ?—Yes, a great portion of it is exported, and it is smuggled into other States and other parts of the country.

16339. Is the cultivation free ?—It is free.

16340. They may sell it to whoever they like ?—Yes, they can sell it, but they sell it to the State.

16341. (*Mr. Haridas Veharidas.*) You said that the cultivators sell the opium to the State, why does the State purchase it ?—The State trades in it.

16342 In what way ?—The State purchases it from the zemindars and exports it.

16343 So that the State derives benefit from it ?—Yes, about Rs 15,000 a year.

16344. And does the State issue licenses ?—Yes, there are retail dealers too, and the State sells to these retail dealers.

16345 And the State gets money out of that as well ?—Yes.

16346 So that it would be a loss if the trade were prohibited ?—Yes

16347. The State would not like to prohibit opium cultivation ?—No, it would not like it.

16348 (*Mr. Mowbray.*) Is there a large cultivation in your State ?—No, it is not very largely cultivated.

16349 There is more opium grown there than is consumed in the State itself ?—In the State itself it is consumed very little a very small portion of the whole produce only about two or three maunds.

16351. The State will lose its license fees and the cultivators will lose the profit of the export trade ?—Quite so

16352. (*Mr. Wilson*) Have you made any calculation as to the total value of the crop, of the production of opium ?—Yes.

16353. What do you make it ?—About 70 maunds of opium comes to the State Treasury, and the State buys from the zemindars at Rs. 8 per seer, and it sells again to the retail dealers at Rs. 15 a seer. In this way the State gets from the transaction about Rs. 15,000 per annum.

16354 Is it your opinion that a considerable quantity is also secreted and smuggled ?—Yes.

16355. How much ?—About 130 maunds are produced annually and 70 comes to the State Treasury. The rest goes out.

16356. What would be the loss to the State if the trade were prohibited ?—About Rs 15,000.

16357. Have you made any estimate as to what would be the loss to the zemindars ?—I can only give you a rough estimate, although if the zemindars are forbidden to grow opium they must lose by it, they may grow something else instead, yet they would not get so much profit from that. Supposing 200 maunds are produced, as they usually sell it at Rs. 8 a seer, the loss will amount to Rs. 64,000 per year.

16358 How much do they sell the smuggled opium for ?—Rs. 8 a seer, never less than that.

The witness withdrew.

PANDIT SARUP NARAIN, Assistant to the Revenue Minister of the Faridkot State, called in and examined.

16359. (*Chairman.*) What is the population of your State ?—Over a lakh.

16360. (*Sir James Lyall*) The Faridkot State is near Ferozepore ? is it not ?—Yes.

16361. It is a Sikh State ?—Yes.

16362. What are the facts as regards the consumption of opium by different races in His Highness's territory ?—The people commence taking opium under the following circumstances :—Some persons, whether young or old, who suffer from cold and catarrh, begin to take it as medicine. Agriculturists, labourers and travellers use opium to ward off fatigue Some habitual drunkards, who cannot afford liquor on account of its high price, have also become opium-eaters. Some people use it occasionally to protect themselves against the unwholesome effects of water. Most people take to its use in winter on being attacked by catarrh, and abandon the use in summer. Some persons consume it as a matter of luxury. Opium-eaters of different classes in the State number about 4,215, of whom about 3,485 take less than one *masha* per diem; and some 730 take more than one *masha* per diem. The habit commences with a small quantity; but those inclined to stronger intoxication increase its quantity gradually. Nobody is willing to abandon its

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use, and experience shows that if immoderate consumers be made to give up its use, they will feel great distress. Habitual consumers say that, if the use of opium be forbidden, most of the consumers are likely to die. Opium is also used as a medicine for cattle. People already complain of the high price of opium.

16363. The word intoxication in England generally means a certain loss of the senses. Do you mean to say that everybody who uses opium is intoxicated in that sense?—Not so much intoxication as exhilaration.

16364. What is the effect of such consumption on the moral and physical condition of the consumers?—The excessive consumption of opium puts the consumers in a state of stupor, produces a laziness of temper, and weakens the memory. A habitual consumer cannot work in the event of his not taking the dose at the fixed hour. The moderate use of opium is not injurious, and does not lead to any immoral habit in the consumer. The people of this country think that the giving of opium to infants protects them from small-pox: hence its use prevails also among children to some extent. Mothers also administer opium to their babies in order that the latter may go to sleep and leave them to attend to their household business at leisure.

16365. What are the effects on the people?—The use of opium is injurious to some extent; but an opium-eater does not use such insolent language as is used by a drunkard. On the contrary, opium-eaters become kind-hearted and gentle. Opium consumers consider the eating of sweetmeats, milk and ghi beneficial. The moderate use of opium is not pernicious; but excessive consumers of course become lazy.

16366. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—They will not willingly bear additional taxation imposed to make up the deficiency in the revenue caused by the prohibition of the cultivation of poppy or the use of opium.

16367. If the production and use of opium for non-medical purposes is prohibited throughout British India, could such prohibition be extended to Native States?—If the production and use of opium for non-medical purposes be prohibited throughout British India, the prohibition will be enforced in the Faridkot State under the orders of Government. But in those States which derive a special revenue from opium, and to whose zemindars and jagirdars the poppy is a valuable crop, absolute prohibition will cause a severe loss. Their loss, therefore, deserves the merciful consideration of the Government.

16368. In saying that the prohibition will be enforced in the Faridkot State if the prohibition is enforced throughout British India, does His Highness think it necessary to introduce prohibition as a duty to the Government of India?—He will take it as a duty, but he does not consider he will soon be able to stop the consumption of opium.

16369. Has His Highness formed any opinion whether it is good or not?—His Highness has not spoken about it, but I think he will consider that it is not right to stop it, because the people have been so long accustomed to the use of opium that they will not have it without great dissatisfaction

16370. Do you think His Highness considers the use of opium worse, than the use of alcohol?—The excessive use of opium is worse, but taken moderately it is not worse than alcohol, although the excessive use of opium is not more harmful than the excessive use of alcohol.

16371. What is the nature of the existing arrangement with His Highness's State in respect to the transit of opium through British territory, and could those arrangements with justice be terminated?—In the Faridkot State poppy is not cultivated for the production of opium. Opium is imported from British territory. Under the existing arrangements in the State excise leases are, in the beginning of the year, sold by auction. The lessees after taking written permits from the State obtain license from the Ferozepore authorities under the law in force. They then purchase opium and import it into the State under a pass. The existing practice has been in force for some years past, and it appears to be proper and equitable. It is only to be noted that the Excise Commissioner, Punjab, issued a Circular, No. 4, dated 17th March 1893, directing that the question of opening an excise shop at a locality on the border between a British district and a Native State should be discussed, and that such a shop should not be opened within three miles from the border. In connection therewith in 1893 the Commissioner, on the complaint of a lessee in British territory, passed orders for closing of a shop at village Chaguwala in the Faridkot State.

16372. To what compensation, if any, does His Highness think the cultivators would be entitled if prohibition were adopted?—For the Malwa opium imported into the State the Government realizes duty from the lessees at the rate of Rs. 3 per seer, and this amount is eventually paid to this State by the authorities in Ferozepore District. No duty is, however, levied on opium imported from Simla, Kangra, or other places in British territory. Last year the lease for the sale of intoxicating drugs was sold for Rs. 9,850. The lessees brought into the State about 45 maunds of Malwa opium consisting of 25 half chests. The Government realized from them Rs. 5,355, which amount was afterwards remitted to the State from the Ferozepore Treasury. The lessees also imported about 15 maunds of opium from other places in British territory than Malwa, and no duty was levied on it. Should it be proved to Government that the use of opium is injurious to health, and should it be thought advisable to prohibit its use for the good of the public, the Faridkot State would not ask for any compensation. But it is hoped that in case the use of opium is prohibited, the Government will be merciful to its subjects in British territory and impose no new tax on them for making up the loss of revenue caused thereby.

16373 I want to understand the use of the terms "Government and State". You say "for the Malwa opium imported into the State the Government realizes duty." What Government do you mean?—The British Government. The Government gets duty on the Malwa opium at Ajmere and then pays it back to the State.

16374. What is meant by the "State;" does that mean the State of Faridkot?—Yes.

16375. And "the Government" means the British Government?—Yes.

16376. (*Mr. Pease.*) What is the character of the enquiry from which they learnt the exact number of opium-eaters and the quantity they take?—About 25 clerks were sent out to each village. Two or three and in many instances more villages were fixed for each man, and they enquired which men in the State ate opium. We found out the number in that way.

The witness withdrew.

Mr. ZORAWAR SINGH called in and examined (through an interpreter).

Zorawar Singh.

16377. (*Sir James Lyall.*) I believe you are a Member of Council of the Bilaspur State?—Yes.

16378. How far is Bilaspur from here?—140 miles.

16379. What is the population?—96,000.

16380. In your opinion how many grown-up men in a hundred use opium in your State?—8 per cent.

16381. What do the people use it for?—Generally for dysentery and pains in the side, rheumatic pains. When a man gets more than 40 years of age, he uses it with advantage to strengthen himself.

16382. What would be the opinion of the people in your State if the use of opium were prohibited?—They would not be pleased, because the interests of the cultivators who cultivate poppy would be prejudicially affected and the revenue would be lost. The cultivators would not find any other crop so valuable as the poppy crop to substitute in its place. It yields a much larger return than the other crops.

16383. Do you think that any compensation could be claimed if the cultivation were prohibited?—If the State will have to compensate its subjects, then the Government will be liable to the State.

The witness withdrew.

The TIKA SAHIB RAGHUNATH SINGH called in and examined (through an interpreter).

The Tika Sahib Raghunath Singh.

16384. (*Chairman.*) I believe you are Tika Sahib of Bushahr?—Yes.

16385. What is the population of your State?—75,000.

16386. (*Sir James Lyall.*) You are the eldest son of the Raja of Bushahr?—Yes.

16387. You administer the State for your father I believe?—Yes, I am administering the State on behalf of my father.

16388. The State is in the interior of the Himalayas?—Yes, the State lies in the interior of the Himalayas, and it extends up to Thibet.

16389. Is there much cultivation of poppy in Bushahr?—*There is a good deal of poppy.*

16390 Is there any tradition to show when the cultivation began?—It began in ancient times. At first the people could not derive so much profit as they derive now. The cultivation has increased considerably since 1811.

16391. That is about the time when the Gurkha rule was abolished?—Yes.

16392 While the Gurkha rule lasted I suppose Bushahr was shut out from India?—Yes, it was entirely cut off

16393. So that probably before the Gurkha rule there was as great a trade as ever in opium?—I do not know much about what was the case before then.

16394. Are you against the prohibition of the cultivation and use of opium?—I am against it.

16395. Do you think the men who cultivate poppy in your country use opium at all?—No, they do not

16396. Are there any people in Bushahr who use opium *much?—There are not many persons who take it in excess.*

16397. Do the people who do eat it take it for medicinal purposes or as a luxury?—Some take it medicinally and others who are addicted to it take it otherwise.

16398 How many grown-up men in a hundred use opium?—About 5 per cent

their whole living ... crop,—it is the most highly profitable crop; there is no other crop which pays them so well. All their needs are supplied from the proceeds of poppy cultivation.

The witness withdrew.

LALA BHAGWAN DASS called in and examined (through an interpreter).

16400. (*Chairman*) I believe you are Vazir at Jubbal?—Yes.

16401. What is the population of your State?—21,000.

16402. (*Sir James Lyall*) Is Jubbal behind Simla in *the interior of the Himalayas?—Yes.*

16403. Is it a Native State?—Yes.

16404. Is opium much cultivated there?—Yes, it is.

16405. Could you give any figures—do you know the acreage?—10,000 bighas of land out of a total area of *cultivation of one lakh.*

16406. Is it grown in the best land near the villages?—*Yes, it is grown in the best land.*

16407. Is it more profitable than other crops?—It is much more valuable than the other crops. One bigha of land can be sown with poppy and will yield Rs. 10, whereas no other crop will yield more than Rs 3 in any part of the State.

16408. What is the size of the bigha?—Our bigha is one-fifth of an acre.

16409. What is the effect physically and morally on those *who use opium?—It is very useful in cases of long standing* disease. It is useful to children and to aged persons.

16410. What sort of people eat opium in Jubbal?—Every class of people.

16411. Do they eat it habitually every day?—Children are given opium from the time they are two years of age up to three years of age Persons suffering from diseases take it habitually and profit by it.

16412. In Jubbal do any people take it for enjoyment?— Hardly any people take it in Jubbal for enjoyment.

16413 What would people think of an order prohibiting poppy cultivation?—They would be very displeased.

16414 If it were prohibited in British India, would it be *fair to extend the prohibition to your place?—It would not* be justice, as its use is an ancient one It comes down from the time of the old kings,—from the remotest Hindu periods.

ment ought to pay ... would not be for a number of years only, but for ever.

16416 (*Mr Wilson.*) Do you say that opium has a good effect physically and morally on those who use it?—Yes, it benefits them.

16418 Why do you want them to take less of that which has a good effect physically and morally?—It is not good to take even a useful thing in excess.

The witness withdrew.

SARDAR BAHADUR JOWALA SINGH, SARDAR BAHADUR HARNAM SINGH, EX-RISALDAR SARDAR WAZIR SINGH, AND SARDAR PARTAP SINGH, *called in and examined (through an interpreter).*

16419 (*Sir James Lyall to Jowala Singh*). How many villages have you?—I have three villages altogether and shares in two villages.

as the

16422. Are you a Durbari?—Yes.

16423. And you are also a Magistrate?—Yes.

16424. (*To Harnam Singh*). You are a Jagirdar of Kharar?—Yes.

16425. How many villages have you got?—Twelve villages, eleven wholly and shares in one.

16426 You are also a member of one of the thirty-four great families?—Yes.

16427. Are you a Durbari?—Yes.

16428. And are you an Honorary Magistrate?—Yes.

16429. (*Partap Singh.*) You are Jagirdar of Miyanpur?—Yes.

16430. And also a Provincial Durbari?—Yes.

16431. What family do you come from?—I am one of the thirty-four houses.

16432. Are you an Honorary Magistrate?—I am Sub-Registrar.

16433. (*To Wazir Singh.*) What is your family?—I am related to the ruling family of the Kapurthalla State.

16434. What regiment did you serve in?—The 1st Central India Horse.

count of disease or for intoxication. The people by using it are generally saved from the attacks of severe diseases. It is especially useful for the old for *nazlá*. It prevents hair turning grey, and opium eaters generally are said to live long. It is most useful to those who become fat from phlegmatic diseases. It strengthens the body and is useful to sight. To those who use it for intoxication it is cheaper and more useful than wine, as wine is dearer and its intoxication is not so lasting as that of opium, which lasts for 24 hours. In the time of the Sikh rule therefore opium ... From that ... considered ... prohibited ... *er in health* ... urse its use ... *even of useful* things is injurious to health.

16436. By the word intoxicant, do you mean exhilaration?—Yes Opium does not effect the intellect appreciably; *it does not make a man senseless.*

16437. Would the people bear in whole or in part the cost of prohibitive measures?—The people will not be ...

people will feel it ...

made to pay for its loss. They will not like this action of our benign Government.

16438. Do you all agree with this evidence?—We do.

16439. You are all gentleman living in villages and not in towns?—Yes, we live in villages.

16440. Do you all come from Umballa district?—Yes.

16441. Do many people in the villages in Umballa use opium?—About 20 or 25 per cent. of the grown-up population in the villages of Umballa district consume opium.

16442. (*Mr. Fanshawe.*) Are the views which you have expressed the views which so far as you know are generally held by the Sikh jagirdars and the men in your position in the Umballa district?—We all hold these views. We further add that these views are not only held by the Sikhs but by other classes of society in this district, Rajputs and others.

16443. (*Mr. Haridas Veharidas.*) Do any of you take opium?

(*Partap Singh.*) I used to take alcohol first in large quantities; and giving up its use altogether I have substituted opium for it. I take three grains per day.

(*Wazir Singh.*) I take two grains of opium per day. I was suffering from diarrhœa during the Kabul Campaign, and to avoid its effects I began to take opium.

(*Jowala Singh.*) I do not take opium. The great Guru of the Sikhs used to take opium. In his book the Gurulas he has permitted its use for medicinal purposes. The cultivators derive great profit from the cultivation of the poppy, and they are not put to great trouble in its cultivation. The cultivators had to work harder in the case of sugarcane crops. The opium crop ripens in four months, and allows of another crop being sown on the same land in the same year; but the sugarcane crop does not permit of the cultivation of another crop in the same year on the same land. People can take it in case of necessity such as in war.

(*Harnam Singh.*) I do not take opium. The great Guru says that opium may be used in cases of necessity, such as war and on journeys and in cases of disease and fatigue.

16444. (*To Wazir Singh.*) How many years have you taken opium?—I began to take it in 1880.

16445. Have you been in the habit of taking the same quantity since you commenced?—I have neither decreased nor increased the quantity of my dose.

16446. How old are you?—I am 47 years of age.

16447. (*To Jowala Singh.*) How old are you?—55.

16448. (*To Partap Singh.*) How old are you?—I am 46 years of age.

16449. (*To Harnam Singh.*) Is it within your own knowledge or experience that opium has been used to prevent or cure fever?—In the Punjab opium is not used either to prevent fever or to cure it; but it is used for colds, rheumatism, catarrh, headache and for diarrhœa. It is also used for coughs and to prevent any effects in cases of change of water.

16450. (*Mr. Wilson to Jowala Singh.*) You say "In the time of the Sikh rule opium was given in times of war instead of wine." What do you mean by that: what advantage is it to have intoxication lasting 24 hours?—Opium is useful for preventing lassitude. It encourages the consumer, and he is ready at his officer's call.

16451. Does opium in large quantities ever reduce a man to such a condition that he is not fit for anything?—It does if taken in large quantities.

16452. What is the word in your language which is used for being reduced to a condition of body in which a man is fit for nothing and cannot do his duty?—*Nakammi.*

16453. (*Mr. Wilson.*) How is it expressed in English?—

(*The Interpreter.*) It is something stronger than incapable.

16454. (*Mr. Wilson to Jowala Singh.*) Does a man get into the condition of being incapable and helpless if he takes opium in considerable quantities?—Yes, the excessive use of opium makes a man fit for nothing.

16455. Does that often happen in this part of the country?—He who takes it in excess becomes incapable. The number of such persons is very few, one or two in a thousand opium-consumers.

16456. Will two rattis produce exhilaration?—It does. Even one ratti produces exhilaration. Even a very small quantity can produce exhilaration, much less than one ratti.

16457. Does the exhilaration produced by one ratti last 24 hours?—It does.

16458. If opium is so very good, why do not you take it yourself?—My mother advised me to take a small quantity, less than one ratti; but I have not yet taken to its use though I intend to take to it very shortly. I have not been weak yet.

16459. (*To Harnam Singh.*) Why have you not taken opium?—I have no necessity for it.

16460. (*Mr. Wilson.*) Do these two gentlemen encourage their sons, who may be from 20 to 25 years of age and in perfect health, to take opium.

(*The Interpreter*) They say they do no encourage it unless there be some special cause for its use.

16461. (*Chairman to Jowala Singh.*) You say that the people in this country ordinarily use opium in small quantities?—Yes, about 25 per cent. of the population.

16462. Used in small quantities you think it is beneficial for many purposes?—Yes.

16463. When used in excess it does harm?—Yes, it does harm like every other thing.

16464. (*Mr. Haridas Veharidas.*) Can you tell me the percentage of females who take opium?—About 5 per cent. of the females take it. They take it for infirmity or suffering or for some disease.

The witnesses withdrew.

SARDAR PARTAB SINGH called in and examined (through an interpreter).

16465. (*Sir James Lyall.*) I believe you are a resident of Alawalpur in Tahsil Jullundur of the Jullundur district?—Yes.

16466. You are a Jagirdar and President of the Municipal Committee?—Yes.

16467. What do you know about the use of opium?—Rajputs, Jats, Khattris, Banias, Brahmans commonly use opium, say one in every four, especially Sikhs, and, most of all men in service. These last eat it as it enables them to endure exposure and fatigue without injury, and protects them from the effects of bad water and climate.

16468. What is the feeling of the people with regard to its use?—All who use opium would immediately become ill if its use was stopped. Such an order would be generally resented. They would give up alcohol or tobacco, but not opium.

16469. Is opium produced in your villages?—The poppy is cultivated to a small extent; but only for the sake of poppy-heads (*post*). Opium is not produced in the neighbourhood.

16470. Would the people be prepared to bear any part of the cost of prohibitive measures?—The people already have great difficulty in paying the taxes. If you first stopped their opium so that they died, and then increased taxation, who would be content?

16471. Do the Sikhs of the Jullundur district eat opium as much as the Malwai Sikhs?—I do not know much about the Malwai Sikhs.

16472. Do the Sikhs in your part of the country use alcohol?—They take opium as well as alcohol.

16473. Is the taking of alcohol thought to be prohibited at all by their religion?—It is considered as prohibited.

16474. But still the people do use it?—Yes, people do use liquor.

16475. Is opium considered as prohibited?—Opium cannot be said to be prohibited by the Sikh religion as our Guru himself took it.

16476. (*Mr. Pease.*) We were told by a witness this morning that the habit of drinking (*post*) is very injurious to health: do you agree with that view?—I am of the same opinion.

The witness withdrew.

Mr. Shabaz Khan called in and examined (through an interpreter).

16477. (*Sir James Lyall.*) You are a resident of Hulwara?—Yes.

16478. Are you a Rajput?—Yes, I am a Lumbardar and headman in my village.

16479. And you hold muafi?—Yes.

16480. You are of the Manj gôt?—Yes.

16481. How many villages belong to the people of that gôt?—8 villages. There are several other villages of this gôt in other districts.

16482. Is the habit of opium-eating common in your gôt?—Yes.

16483. Do you think it does the people good?—There is great benefit to be derived from eating opium. It is a [illegible] my quantity, but [illegible] ago.

16484. What quantity do you eat?—Three or four *rattis* a day.

16485. What would be thought of prohibition?—It would be a great distress for the whole world if opium were prohibited.

16486. Do you think that opium does any good to peoples' eyes?—Yes, it does good to one's teeth as well as to one's eye-sight. I am 70 years of age and my eye-sight and teeth are intact.

16487. Is that the common opinion of the country?—The whole country is of that opinion.

16488. (*Mr. Wilson.*) Do most of your friends take opium?—Yes, they do.

16489. All of them?—All are not habitual consumers, though they take it occasionally in cases of fatigue.

16490. Do you recommend young people who are in good health to take it?—I would take to it myself when I suffer from colds and chills and other things.

16491. Would you recommend a young man who was not suffering from anything at all to take opium habitually?—I would advise him to take to its use when he is 30 or 40 years of age, but not before.

16492. (*Mr. Fanshawe.*) For what reason did you begin the opium habit yourself?—I suffered from diseases of the teeth and catarrh and cold.

16493. And this led to your beginning the habit?—Yes.

The witness withdrew.

Mr. Ram Singh and Sardar Thakura Singh called in and examined (through an interpreter).

16494. (*Sir James Lyall to Thakura Singh.*) You are a resident of the Ludhiana district?—Yes.

[illegible] great many [illegible] ?—I am a [illegible]

16497. You are the headman of the village?—Yes, I am headman of one village.

16498. (*To Thakura Singh.*) Do the people of your district generally use opium?—Yes.

16499. Do they use it for medical purposes, or for non-medical purposes?—They use it for removing fatigue and for medicinal purposes.

16500. Is it given to children?—Yes, it is given to children.

16501. *For what purposes?—As a safeguard against* diarrhœa and sores, coughs and other diseases. It is a preventive against several diseases.

16502. Is the non-medicinal use thought to be injurious?—It is considered useful in certain cases such as fatigue and for change of climate.

16503. What would the people think of the prohibition of its use?—They would be very unhappy, and it would be a serious hardship to them.

16504. Would it lead to the consumption of any other intoxicants?—Yes, it would lead to an increase in the *consumption of other intoxicants.*

16505. What would the people think if in consequence of prohibition extra taxes had to be imposed?—They would be unwilling to pay additional taxation.

16506. To what gôt do you belong?—To the Bhanger gôt.

16507. Are many men recruited from that gôt?—Yes, very many.

16508. Have many gone to Burma?—I am not aware of it.

16509. Do those who go to serve in the army use *opium?—Most of them do.*

16510. (*To Ram Singh.*) Have you heard what Thakura Singh has said, and do you agree with him in what he says?—Yes, I am of the same opinion.

16511. Is there anything else you would like to add?—People have not lighted their houses ever since this news has been heard that prohibition is *in contemplation, they* have been in mourning ever since they have heard that prohibition is in contemplation. They have not cooked their meals to show that they are very sorry for it.

16512. (*Mr. Mowbray to Ram Singh.*) Do you eat opium yourself?—I eat one massa or fifteen grains of opium a day.

16513. (*To Thakura Singh.*) How much opium do you take?—I take three rattis a day — between five and six grains.

16514. (*To Ram Singh.*) What is your age?—I am 70 years of age.

16515. How many years have you taken opium?—I have been using it for the last 35 years.

[illegible] quantity of opium, I began to take one *massa*, and I have continued since to take one *massa* a day.

16517. (*To Thakura Singh.*) What is your age?—I am 39 years of age. I have been taking opium for 22 years. *I have taken the same quantity throughout*—between five and six grains.

16518. (*Mr. Wilson to Thakura Singh.*) Would you recommend your son or any other young man who is in perfect health to take opium habitually?—I would not recommend it.

16519. (*To Ram Singh.*) Would you recommend your own son or any other young man who is in perfect health to take opium habitually?— I would not recommend it, provided he was in good health, as no one in good health takes opium habitually though he takes it on occasions when *he has to do a large quantity of work.*

The witnesses withdrew.

Misr Lalla Ram called in and examined (through an interpreter.)

16520. (*Sir James Lyall.*) I believe you come from the Umballa district?—Yes.

16521. In how many villages do you own land?—In 13 villages.

16522. You do not own the whole 13, I presume, but you own land in each?—I own villages entirely, a half in some villages, and in no village less than one quarter.

[illegible] *this ilaka from half a ratti to one masha* daily for bodily health. There are two classes of people. One has no religious objection to the use of liquor, the other has and uses only

Mir
lla Ram.
an. 1894.

opium. The opium-eaters are in the majority. It is proved by the religious books of Hindus that the use of liquor is objectionable, but against opium there is no objection. The people take it as a preventive and for phlegmatic and other diseases. To those above the age of 40 years it gives strength. It is given to children at the age of one month from one to two *chawal*. It keeps children in good health and makes them sleep, and thus enables the women to give good assistance in cultivation and domestic affairs. Of all intoxicants opium is the cheapest and has the most lasting effects.

16524. (*Chairman.*) Would the words "stimulants" express your meaning of "intoxicants"?—Yes.

16525. You use the word in the vernacular in the sense in which we use the word stimulant?—Yes.

16526. (*Sir James Lyall.*) What do you mean by the word?—It does not bring a person to exhilaration or intoxication or senselessness, but it removes disease and gives some little refreshment.

16527. (*Chairman.*) It fortifies the person temporarily?—Yes.

16528. (*Sir James Lyall.*) I believe you are a banker as well as a landholder?—Yes.

16529. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—The people will not be willing to pay for the loss, because there is nothing better than poppy cultivation to assist the zemindars in paying the Government revenue, and no other cultivation yields as much. The present arrangements should be maintained.

16530. Have you anything further to say?—Going over the returns of profit I have found that one acre of land yields a profit of Rs. 93 to the cultivators if they cultivate the land themselves. The Government revenue at this settlement was assessed on the basis of the large area of land under poppy cultivation. If that is prohibited, the assessment ought to be revised.

16531. In what tahsil do you reside?—Pipli.

16532. (*Mr. Wilson.*) What is the meaning of *Kham*?—It is a measure used in this settlement; it is a standard,—one-fifth of an acre.

16533. What is the meaning of the term *Ilaka*?—It is a tract of country.

16534. What is a *Chawal*?—One-eighth part of a ratti—one-sixteenth of a grain.

16535. Do people take opium to protect themselves against fever?—They do not.

16536. Do you know who translated this printed statement of yours?—No, I do not.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Old Mess House, Umballa.

FORTY-EIGHTH DAY.

Wednesday, 17th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
" ARTHUR PEASE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

BRIGADE-SURGEON J. H. CONDON called in and examined.

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J. Condon,
M.D.
an. 1894.

16537. (*Mr. Wilson.*) You are an M.D., M.R.C.S., England, and L. S. A., London?—Yes.

16538. And you are a Brigade-Surgeon on the retired list?—Yes.

16539. What classes, races, or castes have you had experience amongst, and what special opportunities for observation have you had?—Convicts chiefly, and the knowledge one obtains during a practice of 34½ years in India. I have been 26 years Jail Superintendent, and 30 years Civil Surgeon. As Superintendent of the Jail, and Medical Officer also, the prisoners were continually under my observation; on admission they were examined as regards health and condition and then weighed; the same on leaving the jail. In a District jail, such as I had charge of, with an average of 300 prisoners more or less, there were of late years about two or three admissions a month of those addicted to the use of opium. Thirty years ago when I first had charge of a jail, the admissions were very rare. I speak from memory.

16540. How far is opium-eating or drinking prevalent amongst these classes?—Opium-eating is very common amongst those classes; chiefly amongst the poorer classes and amongst the small shop-keepers.

16541. In what parts of India have you had this experience?—As Civil Surgeon I was in the Bahraich and Gonda districts for six or seven years: and I have been in the North-West Provinces since 1868 up to the present time.

16542. In what districts?—In Cawnpore and for the last three years in Mussourie.

16543. Where were these jails to which you refer?—The jails were in Gonda, Bahraich, Cawnpore and Ghazipur. I was in Ghazipur Jail for a year. My chief experience has been in the Cawnpore Jail. I was there for over 21 years.

16544. What have you to tell us with regard to opium-smoking?—Opium-smoking is not common in the North-West. In the big towns it is getting common now. When I first went to Cawnpore, there was no opium-smoking there.

16545. Do you know at what age the habit is generally acquired?—I cannot say. "Amongst prisoners in the North-Western Provinces it is mostly found amongst middle-aged men. I cannot say at what age the habit was formed; they could not usually give any definite time: generally would say "many years ago."

16546. What motives induce people to form the habit?—I always examined these men myself, and I found that the habit was very often caused by the example of others—one man getting another fellow to come to have a smoke with him. When once they begin it, they cannot stop it. Then again there are the facilities offered for procuring the drug. Anybody could get it without any trouble. I have rarely found the habit contracted from using it as a medicine.

16547. Is the habit easily relinquished either at once or gradually?—No, it is not. The habit can only be got over

in the early stages; before opium had become so generally used as it is now, it was possible to save a man from its power, but gradually as years wore on, the opium-eaters [illegible] were found invariably to relapse. Not a

16548. Is there a marked difference between moderate and excessive consumers?—Yes. After a while you cannot mistake the opium-consumer. He has opium written on his face, as you may say.

165[illegible]
Yes.
comm[illegible]
perien[illegible]
dreds
jail.
it; bu[illegible]
I would have taken more notice. [illegible] they began with a little and gradually increased it up to the point where the wages that a poor man could earn were all consumed in opium.

[illegible] commenced thieving, and then they got into jail

[illegible] of diarrhœa induced by the use of opium; mentally they become dull and stupid and indolent, and unless a man was long enough in jail to shake off its effects, no jailor would think of trying to teach him a trade, morally, I think

[illegible] show its effects, but it depends upon the feeding a good deal.

16553. In what way does it depend upon the feeding?—If a man is fed well, the system generally has more power to overcome the effects of small doses of opium.

16554. Do I understand your opinion is that about half of them show the effects very quickly?—Yes.

the old days, as a good deal of the jungle [illegible] off.

16558. Will you tell us whether, in your opinion, opium is in fact a protective against fever?—It has no reputation in the Tarai jungles as such; it is a pure narcotic poison, and neither opium nor any of its products which have been tried by Government, have had any prophylactic or other beneficial effect. We have tried narcotine and various other things which the Government have made in the Quinine manufactory at Darjeeling, and every medical man in the country has stopped using them. They are not a bit of use.

16559. Is it specially useful in malarious districts, or believed to be so?—Not the least. I do not know what it is in Bengal, but certainly in the Tarai nobody ever thought of it, or used it.

Bri[illegible]
Su[illegible]
J. H[illegible]
M[illegible]
17 Ja[illegible]

[illegible] same purposes as alcohol, and largely as an aphrodisiac [illegible] dis[illegible] is [illegible] the [illegible] empt [illegible] seen [illegible] it for years and years. A man will deny right and left that he has ever taken opium; and you only find it out when you stop his opium and he shows the effect of it.

[illegible] habit

[illegible] of mine was told by the contractor that he employed [illegible] coolie-runners in taking the opium pipes to his customers houses, and I believe it was true too.

16564. Does that statement of a friend of yours relate to what happened before 1891,—before these things were closed or after?—After they were closed.

16565. In consequence of their being closed, the coolie-runners were employed to take the pipes round?—Exactly so.

16566. You left Cawnpore about the time this new order came into operation?—Yes.

16567 You do not know much about what has occurred since then?—No, not personally I might say that the closing of the shops has very little effect upon the eating of opium; it affects the smoking more.

16568. In your opinion are any, and if so, what, further [illegible] the policy of [illegible] do not believe [illegible] e against opium, [illegible] Anything else is child's play against a habit which is spreading so rapidly.

16569 Is it desirable to prohibit the sale of opium except for medical purposes?—Yes, I should say it certainly is absolutely necessary

16570. Do you think that public opinion in this part of the country would favour the adoption of such a measure?—I believe so. Every one under the power of the "crave" would be glad of it, and I have never spoken to one of them about it, that did not ask why we did not close the opium business and save them, many years ago I was told by three assistants in the Opium Department, that not more than a quarter of the area would be sown but for the Government action and the pressure put on in consequence. Some few years ago opium cultivation was stopped in, I think, five districts, and to my knowledge there was not a word of protest by the ryots against its being stopped—not a word was said in favor of its being continued. It was in the North-Western Provinces mostly.

16571. If such a measure of prohibition were adopted, would it be desirable to make special provision by establishing a register of opium-consumers for the wants of those who are already habituated to the use of the drug?—No. The sooner it is stopped altogether, the better.

16572. Do you think that would be difficult to arrange?—I do not think you could "arrange" it; and more than that, I do not think the people would want it themselves. Those who take very small quantities might like to continue it, but those who know that the habit is gaining upon them, would be very glad to have it stopped.

16573. Supposing anything of this kind were done, what class or races of persons should be entrusted with the sale for medical use and under what conditions as to supervision or otherwise?—[illegible] European and native chemists of good [illegible], but to none should be given more than the average [illegible] of the previous five years. It [illegible] something more [illegible] those who are [illegible] parts of the country, but I would not [illegible] supply of opium to any body for [illegible] the average of what they have been selling [illegible] years, and [illegible]

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should be a certain amount extra for use amongst the villages.

16574. Are the opinions you have given us specially your own, or do you think they would generally be shared by a large number of the native inhabitants of this part of the country ?—I am only speaking of what I have seen myself. I think you will find that all those who are not interested in it themselves, will share my views.

16575. I do not mean to restrict it exactly to this part of the country; but have you had conversations with people at various times upon this subject, and do you think that what you have been saying to us would be acceptable or repugnant to the intelligent and sensible natives of the country ?—I have never yet found a single one that did not agree with me that opium ought to be stopped altogether. That is their own idea about it. The only question in the minds now of the people where I live is that they would like to have it stopped, but they do not want any fresh taxes. That is the only thing. There is no question about wanting to have opium stopped. They would rather have it to go on than pay more taxes.

16576. That is how you would sum up respectable intelligent native opinion,—that they would like to have it stopped if it did not involve fresh taxation, but that if it did involve fresh taxation they would rather go on as they are ?—Exactly so.

16577. (*Sir William Roberts.*) I think you said that in the jail you had charge of with an average of 300 prisoners, there were two or three admissions a month of those addicted to the use of opium: could you tell me what percentage of prisoners that would form ?—Not a large percentage. The jail does not accommodate long-term prisoners. The population of the jail is frequently changed. There would be a very small proportion who would be addicted to the use of opium. When you come to take the whole number, I should say not more than 1 per cent.

16578. I think you have had charge of dispensaries ?—Yes.

16579. In that capacity you would mix a good deal with the people, would you not ?—Yes. We see a great deal of them in the dispensaries.

16580. Have you formed any idea in your mind what percentage of adults were in the habit of using opium ?—There would not be a single morning in the Cawnpore Dispensary that one would not see *aphimis* coming in for medicine.

16581. What would be about the proportion ?—I should say about 5 per cent. of the population.

16582. Opium-users of all sorts ?—Yes.

16583. That is, 5 per cent. of the adults ?—Yes.

16584. So that the proportion of prisoners was actually less than the proportion of the entire population ?—Yes.

16585. You think that the habit of opium-smoking has rather increased as against opium-eating ?—I think opium-eating has increased in the North-West: it has increased in a greater ratio than smoking has.

16586. There is no sign at all that the smoking habit is displacing the eating habit ?—It is coming in.

16587. You have not ascertained, I suppose, from official sources whether there is an actual increase of opium-smoking in the districts that you have had experience of ?—The only way we have of knowing that, is from the Government Blue Book which shows the amount of revenue received from opium in the country.

16588. You have not ascertained whether that does show an increase ?—It shows a decided increase in the number that take opium.

16589. That is only an impression that you have gained in your experience ?—That is what I have noticed as I have gone along year after year.

16590. That has been your impression ?—Yes, my conviction.

16591. In giving us an account of the effects of opium, that physically it reduces strength, and that the people that become miserable wretches and so forth, are you speaking of moderate consumers of opium or persons who use it to excess—I mean beyond their tolerance of opium ?—It does not affect them very materially as long as they confine themselves to small quantities.

16592. You mean two or three grains twice a day or something of that sort ?—Two or three or four grains a day. A man can stand a good deal of it if he is well fed; he will go on for years and years.

16593. I presume you, like other persons, have noticed that constitutions vary very much in tolerance of opium ?—Yes.

16594. And that there is an immense difference between individuals in what they can bear without injury ?—Yes; a great deal too depends upon the way a man lives.

16595. You mean to say that the opium habit with insufficient food is disastrous ? There are two things at work, poverty and the opium habit: I should like to know as far as your experience has taught you, what you have seen of the effects from the opium habit carried to excess, pure and simple, independent of poverty and organic disease ?—It is difficult to separate the two, because poverty is brought on by opium. A poor man only earning 2 or 3 rupees a month spends one rupee or sometimes more than that on opium. He debars himself and his family from food; and the thing that began the disease, re-acts and makes it worse.

16596. You cannot speak of your own experience of the opium habit on persons who get sufficient food ?—I can tell you of one instance that I remember very well. It was the case of a man who had come into the Cawnpore jail. He was a poor, miserable-looking man, and appeared to be suffering from starvation. He was eating large quantities of opium. After I had got him rid of the opium-eating altogether in less than six months, he increased two stone in weight. He had no sign of any organic disease whatever about him. From the time the opium was stopped he gradually went up until he was stout and able to work as well as any man in the jail.

16597. Had he been an excessive consumer of opium for many years ?—No, he had not. He had gone into it very heavily from the beginning. I do not remember what brought him into jail,—probably some theft.

16598. Have you in your experience been able to trace organic disease to the use of opium ?—It is difficult to say. One does not often have chances of *post-mortem* examinations. You cannot say what the result is always. I have had several cases of diarrhœa caused by opium which took some time to stop, when the opium was stopped: but they were suffering from it when they were eating opium.

16599. You have said that you never heard of opium being used in malarial districts as a help or preventive ?—I never heard of it.

16600. Of course you are aware that in that respect your experience is widely divergent from that of other medical men ?—I am quite aware of that.

16601. So that you are speaking of what has reached your ears ?—Simply what I know myself to be the case.

16602. You are quite aware that Government supplied the most abundant principle of opium, *viz.*, narcotine, for years to the dispensaries for the express purpose of being used in combatting malarious conditions ?—Yes; it was given to us in large quantities. You will find bottles of it left unused in every dispensary. It is no mortal use.

16603. Have you yourself used opium in the treatment of malarial conditions ?—Never.

16604. You never used it ?—I never thought of using such a thing. I use quinine as a preventive, but I do not use narcotine poisons to prevent malaria.

16605. In the treatment of malarious diseases, diarrhœa, dysentery, and all the great variety of malarial conditions, have you used opium much to combat those conditions ?—No, I never used it much, *i.e.*, I used it in small quantities.

16606. Then you have had no experience of the use of opium ?—I have not needed it in malarial conditions.

16607. How can you speak as to its effect if you have not tried it ?—I do not know about the effect of it in malaria but speaking of what we know opium to be, I do not see where the use comes in.

16608. You have not had any practical experience: you speak speculatively entirely ?—I do not know about that. It was not used when I was in Oudh, but that is 26 years ago. It may have crept in there by this time.

16609. (*Mr. Mowbray.*) I should like to get from you exactly what your service in India has been. Did you come here in 1860 ?—In 1859.

16610. And for the first four years were you in private practice ?—No. For the last three years I have been in private practice,—since I left Government employ.

16611. Kindly tell me exactly the time you were at these various places ?—I was in Bahraich during 1862-63-64; I left

it towards the middle of 1865, and I was in Gonda until April 1866.

16613 You were about 20 years at Cawnpore?—Nearly 22 years.

16614 All your experience, I gather, has been in the North-West Provinces and Oudh?—Yes

16615. Where are you in practice now?—Mussoorie.

16616. Is that also in the North-West Provinces?—Yes

16617. You have told us that you never met an opium-consumer who did not wish to have the practice prohibited?—None of those who take it to excess. All want to get rid of it.

16618. Does your remark apply only to those who take it in excess who wish to have it prohibited?—Yes Those who take small quantities do not want to give it up.

16619. In your experience of Cawnpore Jail did you find many prisoners who were addicted to the alcohol habit?—A great many of the lower classes

16620. Would you make any comparison as to the numbers of those who were the worse for the alcohol habit?—I think they were more alcoholic.

16621. (*Mr Fanshawe.*) You have said that the opium habit is spreading rapidly, do I understand that you found that conclusion upon your experience of jails chiefly?—No; I base that on dispensary experience. You meet them now constantly at the dispensaries. At first for years and years I never met them at the dispensary.

mong the on?—It is any pain. does good not.

16624. There is a common use, then, of opium as a domestic remedy amongst the people themselves for those classes of pains?—You will find it very common where there is pain.

16625 You have referred to a darogha of a jail: can you kindly give us the English equivalent?—The darogha is a native name: he is the Jailor.

16627. You mean that his statement was founded on his knowledge of such of them as came back again into jail?—Yes; and also from his living in the same place. He could tell whether so and so had gone back again or not.

16628. But men would go off to all parts of the district?—My experience is that it is in the large towns that the opium habit is spreading, and in Cawnpore itself more than anywhere else.

16629. You are mainly speaking of your knowledge gained in Cawnpore city?—Yes

ordering that it was to be produced.

16632. (*Sir James Lyall.*) I think you said that in the Oudh Tarai opium was not used?—Yes.

16633. Is it not a fact that the people who live in the Oudh Tarai are great consumers of alcohol?—I only know of one class, that is the Tharus. They are great drunkards.

16634. They are able to live in the most malarious parts?—I do not know. It is all bad as far as that is concerned; but they in particular are a very drunken lot. They consume large quantities of alcohol. They occupy the Nepal Tarai and the English Tarai.

16635. I believe you belong to a Temperance Association?—I have been a teetotaler for the last 25 or 26 years. Brig. Su. J. H. M

a teetotaler. I have seen a great deal of it at home. I had a good deal to do in the back slums in Dublin, and I saw what liquor used to do there. From the time I was a student I took a dislike to it. Out here I have always asked about it when a patient comes in, whether he drinks much; and I get a good idea of what their habits are in that way.

16637. You said you had been talking to respectable natives where you live, and that they are all in favour of prohibiting the use of opium except for medical purposes?—Yes.

16638 That refers I suppose to Mussoorie?—No; it refers to the Dun

16639. In the Dun and in the hills generally the people are not much in the habit of using opium, are they?—I do not know.

16640. One witness has told us that in these hills it is not used at all?—You do not hear from the servants who live up there that they eat opium

and very intelligent man We had a good long talk about it, and he gave me his opinion very freely about it. He was about as much opposed to it as any of them.

16642. You cannot speak in any way as to the opinion in this particular part of India?—No, I do not know anything about the Punjab. I never was in it but once until to-day.

16643. In answer to a question as to how you had come to the opinion that the number of consumers was increasing, I think you said you understood that there had been an increase of revenue from opium?—Yes, acording to the Government books.

16644. Increase of revenue is quite consistent with no increase in the number of consumers if the price is raised?—You might increase it a little in that way, but you would not increase it at the tremendous rate it has gone up in the last few years It has gone up from 103 lakhs to 525 lakhs. That is taken from the Government records.

16645. That is alcohol and everything put together?—Alcohol and opium and *ganja* and those things; but *ganja* is a very small thing, it does not bring in much money.

16646. Is that for all India, or for the North-West Provinces?—All India.

16647. I came to the Punjab about the same time as you did. Then one could get a bottle of liquor for less than two annas, and the price had been even cheaper under the Sikh Government. Latterly the price has been 12 annas to a rupee per bottle. An increase in price of that kind would explain, would it not, a very large increase of revenue without any increase in the number of consumer?—I do not think so.

16648 If you increase the price six or seven times, surely you do not want an increase in the numbers to explain an increase in revenue, do you?—No; but if you increased it like that you will find your consumers would drop off. A poor man earning six pice a day cannot afford to pay four annas for a bottle of liquor.

16649. My point is that we have increased it to that extent, and that would point to a decrease in the number of consumers and not to an increase, would it not?—It would certainly. It would not point to an increase of drink, but it would point to a decrease.

16650. You assume an increase in the number of consumers merely because the revenue has increased?—Taking all three together, I do. The price of [illegible] has not increased, and the price of *ganja* has not increased; and the price of liquor has only increased for a [illegible] that period.

16651. But the price of [illegible] has increased in [illegible] places?—Nothing very [illegible] it.

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16652. (*Chairman.*) In your statement to us giving the results of your experience of the opium habit you have referred mainly to the experience you had acquired when having medical charge of prisoners in jails?—I referred to those principally because I could work out their cases from beginning to end. I have seen a great deal of it outside. I mention those because I could watch them and form an opinion as to the effects of opium on the system and constitution. I used to have them up before me every morning and inspect them; and I suppose 99 out of every 100 would put on weight before he had been in a month, after the opium was stopped.

16653. We should not consider in England, and I presume it would be the case in India, that prisoners in jails should be taken as average representatives of the conditions which obtain in the population generally?—No, I said that these prisoners were men who had got to be excessive consumers and had been led into the jails simply through that, spending all their money upon opium and then stealing.

16654. At home convicts represent to a very large extent the mischievous effects of indulgence in alcohol, and perhaps nothing is a more fertile cause of crime and imprisonment than drunkenness. Might we not expect to find in India that the opium habit would have a more generally mischievous effect over the class which was confined in jail than the population generally outside?—I do not think so

16655. You do not consider the indulgence in opium is a special cause of crime?—No; the effects of opium are very different from those of alcohol; they do not tend to bring on crime.

16656. (*Mr. Pease.*) You would very decidedly advocate the reduction of facilities for the purpose of opium?—Yes, I would. If you cannot abolish it altogether, I would reduce it to a minimum.

16657. (*Mr. Wilson.*) You were asked some question, the reply to which I do not entirely understand, about the proportion of opium-consumers in the jails and among the general population: what I understood you to say was that you thought the proportion of opium users in jail was smaller than the proportion of opium-users in the general population?—Yes.

16658. You have said that they would commit any meanness to thieving and lying. How do you account for the fact (it seems at first sight strange) that the proportion of opium-consumers in jail is smaller than that of the general population outside?—You get no opium-users in jail except those who come in for crime, and generally for crime committed through want of opium.

16659. That seems to me to make it more difficult still to understand.—You have got all the people outside using it, but they do not commit any crime; they can all buy it themselves, but here and there a man will have no money and he will go and commit theft, and he gets into jail for it. Opium is not at all conducive to crime in the sense that liquor is.

16660. We have had some evidence before that opium seldom or never leads to violent crime, but that it leads to petty thieving?—That is my experience.

16661. Since you left Cawnpore have you been practising your profession?—Yes.

16662. You have expressed yourself very strongly in reference to opium. You say you have not known it used as a preventive or remedy for fever?—That is so.

16663. Are you aware that a great deal of evidence has been given before this Commission in a contrary direction?—I do not know what they may do in Bengal, but up here it is not known.

16664. I am asking whether, as a matter of fact, you know that a good deal of evidence has been given before this Commission that it is largely used as a protection against malaria?—I think I saw that one of the Calcutta men said so, but I did not take any particular notice of it.

16665. That doctrine is quite new to you?—It is quite new to me.

16666. You also said that you had no experience of the use of opium in such cases?—No, I never use it.

16667. Do I understand you to mean by that that it never occurred to you to try it for that purpose?—It appears to be the opposite thing to what one would require in cases of that kind.

16668. In discussing such matters with your professional brethren from time to time, with whom you would meet probably in consultation and so forth, you have not heard that before?—I have never heard of one of them propose to give opium in the case of fever,—never. If I do not mistake, however, I think I did see in the evidence of two or three Calcutta men that they never gave it themselves to their patients for fever.

16669. You said also that you had known persons come forty miles for a few doses of quinine, but you were never asked for opium; might it not be the case that people had the means of getting opium without going a distance for it but were obliged to go a long way for quinine?—I remember making inquiries about it at the time. There was scarcely any opium used there. It was close under the hills. The hill men do not use it as a rule; and these men were taking after them.

16670. (*Sir James Lyall.*) You say you are in favour of much stronger restrictions on the supply of opium; have you at all thought out how the supply of opium is to be restricted?—I have not thought much about it. My own idea would be to restrict its sale to men who know its use, and who know the proper doses to give.

16671. To medical men?—To properly educated chemists, native or English,—good characters. You cannot trust the poorer classes of natives with it.

16672. By native chemists do you mean native druggists,—pansaris?—No; I would have regularly educated men. I would not do as we do with quinine, give it to the post offices for sale so that any man could buy it. I would have it given to professional men who would give it for disease.

16673. Men trained in the European system?—Yes, men trained more or less in the European way. Most of our native doctors are very well educated compared with what they used to be when I came out. A good many could be trusted with it, but you cannot trust them all.

16674. If the use of opium was cut off and these native and European chemists had the monopoly, they would be under great temptation, would they not, to make a trade of it?—Yes, of course they would. But I would not give them an unlimited supply to make a trade of it.

16675. How would you fix the supply?—I would take the average of what they had been using for medicine for the previous five years.

16676. At present, seeing that there are licensed vendors all over the country at certain intervals, the people are not forced to go to chemists, European or Native, for their opium,—they get it from the licensed vendors; the consequence is that chemists, Native or European, probably deal in it very little?—In that way there is difficulty. The poorer classes will all go to the native men to buy their opium, but they can buy it unrestricted almost. A child can get enough to poison a dozen men without a question being asked.

16677. I am asking about your proposed system?—I would have a register kept and every name kept; and have it inspected and inquired into just the same as vaccination is done now.

16678. You allow that opium is largely used as a domestic medicine against all sorts of pain?—I do not think it is very largely used.

16679. I thought you admitted that in reply to Mr. Fanshawe?—It is largely used, simply as we use alcohol; just that and nothing more.

16680. I thought you told Mr. Fanshawe that it is largely used by natives as a domestic remedy for all sorts of pains?—It is not very largely used. It is generally known to be a remedy for curing pain, and it is taken; but it is not taken largely. There is no disease, for instance, like fever entailing very much pain which would drive them to the shop. My experience has been that most of those men take to it under the influence of their comrades.

The witness withdrew.

Babu Murli Dhar called in and examined.

Dhar. —

16681. (*Mr. Pease.*) You are, I believe, a Pleader in Umballa City?—Yes.

16682. Among what classes have you had experience with regard to this opium question?—I have had experience amongst all classes in this city and neighbourhood, where I have lived for more than twenty years.

16683. In what classes is the consumption of opium most prevalent?—Opium-eating is prevalent among the Jat Sikhs

parents are at work

... dens existed in the heart of Umballa City. I went to these places and saw a lot of opium smokers there.

16685. What classes of people did you find?—I saw generally Mahomedans; they were almost all lower class Mahomedans.

16686. Did you notice what effect the smoking had?—They were simply horrible to look at. They were haggard, lean and pale. their eyes were rolling, and they seemed to me like maniacs—some of them at least.

16687. How many people were there in these places?—There were not many, because we saw these dens in the morning, and the people congregate generally in the evening.

... always injurious.

16689. Do you know whether opium is considered to be a protection against fever in the Punjab?—No. not to my knowledge In this part of the Punjab opium is not generally believed to be a protective against fever.

16690. Is it considered a disgrace to be an eater of opium?—The habit of opium-eating is not considered disgraceful, except when it is used in excess. I am totally ...

... from taxation in any form would be ...

... of drink, and one to enquire into the grievances of the people in India, would be hailed with joy by the people of this country.

16691. Do you think there are many persons in Umballa who are suffering from the excessive use of opium?—There are many people I cannot exactly tell their number, but I have known many cases.

16692 Do you think there is a tendency on the part of those who take opium to keep on increasing the dose?—Not generally.

16693. (Mr. Mowbray) With regard to these opium dens; you are aware that they were not licensed premises which you saw where you say this opium smoking was going on?—No.

16694. You are a Pleader?—Yes.

16695 Could you suggest to me as a lawyer any way in which those unlicensed dens could be stopped?—If you could make it penal to keep these dens, they can only be stopped in that way.

16696. I quite agree with you, but how would you define a "den"?—It might be made, an unlawful assembly, and the members of that unlawful assembly shall be punished by law, more than 5 persons congregating together.

16697. That is your idea?—Yes.

16698. An assembly of more than 5 people smoking together should be made an unlawful assembly, and the people punished by fine or imprisonment?—Yes, I think a fine would do for the first offence.

16699. Are there any people in the city of good position who smoke?—No

16700. What sort of places are these dens?—I visited three or four places. There are two or three shops with a small thatched roof over them

16701. How many people do you think could be accommodated?—I think about 50 people could be accommodated in that compound. Each place would accommodate about ten persons.

16702. They were all about the same sized places?—Yes. These are shops for the sale of sweets and bread and the occupiers of these shops have made it a profitable business. They allow the people to come into their shops and there they smoke opium. When they are questioned about it, they say it is a common shop for the sale of sweets.

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16703 Did you enquire where they got the stuff from which they were smoking?—They prepare it They bring opium and make it into chandu, and there they smoke.

16704 The people bring their own opium, do they?—No, not the people, but the owner of these dens.

16705 Does he give it to the people who come to smoke—Yes.

16706. How does he make a profit out of it?—The smokers pay him.

16707. Do they pay for permission to come in?—For permission to come in to stop there.

16708. Does he make a present of the smoking mixture?—I think he does a roaring trade.

16709 Do you know whether there has ever been an attempt to prosecute the owners of these dens?—No. The authorities did not seem to know of the existence of these dens.

16710 (Mr Haridas Veharidas.) I believe you follow the Hindu religion?—Yes.

16711 Is alcohol expressly prohibited by the Hindu religion?—I think it is

16712 If opium is stopped altogether except for medical purposes, do you not think that people will take to drinking alcohol?—Some people might take to drinking alcohol; but I hardly believe that opium-eaters would immediately take to drink

16713 Would you like Hindus and Mahomedans to use alcohol more than opium?—No, certainly not, it is worse than opium.

16714 You would not like to stop the use of opium if the use of alcohol is to be increased?—I would like to stop opium in any form whether alcohol is stopped or not. I ...

16716. (Mr. Fanshawe) How many of these smokers that you saw in the dens presented the emaciated appearance you have described was it a large proportion of the total number that you saw, or a small proportion?—A large proportion.

16717. I suppose in the morning only the people specially addicted to the habit would be found in those shops?—Yes

... mis. That is rather a term of contempt.

16719 The people look on excessive opium-eating with contempt, that is what you mean by disgraceful?—Yes.

16720 (Sir James Lyall) Are you a native of Umballa?—No. I was not born in Umballa, but I have lived here for the last 20 years.

16721 Where is your original home?—I am an inhabitant of Palwal, in the Gurgaon district.

16722 What are you by caste?—Vaish or Bania.

16723 I think you have been one of the earliest Congress delegates from the Punjab?—Yes.

... inion, or ... up this ... be worse ... ssary to ...

... people who were ... be allowed indulgence in that direction to be given to them.

16726. In the Punjab the Jats, Sikhs and ... people in the rural parts of the country are ... opium-eaters, are they not?—Yes. They are.

16727. They would think it a great disgrace ... to come in and apply to be registered ... would they not?—All of them do not ...

remark applies only to those people who take in excess. I would not apply the term to those men and women who take it in moderation.

16728. Would you register only those people who take it in excess, or would you register all moderate consumers: what kind of register was it you had in your mind?—I had in my mind a register of persons who take it in excess.

16729. What would you call excess?—More than a grain.

16730. There are very few consumers who do not take more than a grain. Would you make all those respectable ladies in the zenana and all the respectable Sikh gentlemen, and others who take more than a grain, apply to the Magistrate to be put on the register?—In the interests of those people themselves I think it is absolutely necessary. I think opium is deteriorating the Sikh race. The jagirdars have deteriorated very much of late by the excessive use of opium and drink as well. They are idle people and have nothing to do. They must waste their lives either in taking opium or drink. I know many rich families who have been jagirdars, but who have been ruined by drink.

16731. You think it necessary that everybody who takes more than a grain should be registered?—Yes.

16732. Would not all these people think it a great disgrace?—I think they would,—at least the most respectable amongst them.

16733. You have always posed as a friend of liberty, have you not—in the Punjab—you have taken rather a prominent position as a friend of liberty?—I cannot say so myself. I am an humble worker in the cause of my countrymen.

16734. Do you not think it is a serious infringement of liberty not to allow a man to take more than a grain of opium without being registered by a Magistrate?—However violent the remedy may be, the disease is also violent. It is to the interests of the Government, as well as to the interests of the Sikhs, who are the warrior class. If they deteriorate in physical strength, it would be to their interests to keep them from utter ruin.

16735. I suppose you know that in Sikh times the Sikh Chiefs and the men in the Sikh army were great drinkers of alcohol?—I think they used to indulge in liquor.

16736. And you know, I presume, that the cultivation and sale of opium was free in the Sikh times?—I think it was.

16737. Naturally, then, opium and drink were very cheap compared with what they are now?—I should think so.

16738. The Sikhs did not consider opium forbidden by their religion, nor did they apparently consider liquor forbidden?—It was prohibited all the same.

16739. Liquor was?—Liquor was prohibited by their religion.

16740. Opium was not prohibited?—Opium was not allowed by their religion. When smoking tobacco was prohibited by their religion, I hardly believe that opium could have been allowed. Smoking tobacco was absolutely prohibited.

16741. That was to draw a distinction between them and the Mahomedans, I suppose?—Yes, that may be.

16742. You talk of the habit of consuming opium and liquor increasing. Do you think it can have increased since the Sikh times, considering the free cultivation of opium and the cheapness of liquor in those days?—Unfortunately it is on the increase, I believe; especially among these Sikhs, Jagirdars.

16743. These Jagirdars are only to be found in the Umballa District?—I am speaking only of the Umballa District.

16744. (*Chairman.*) Can you at all say what number of opium sots you saw in these dens, which you visited with Mr. Evans?—I did not see a very large number. I saw about four or five men in each of those shops.

16745. You saw about twenty men in all?—Yes.

16746. What is the total population of Umballa City?—About 26,000.

16747. We have had considerable body of evidence put before us in the same sense in which you have spoken with reference to the evil effects of opium-smoking; the difficulty has been to suggest a practicable means by which Government can take action to check an admitted evil without doing that which is vexatious and harassing. You have suggested in answer to Mr. Mowbray, as I understood, that a meeting of people for the purpose of opium-smoking might be declared an unlawful assembly, what number would constitute an unlawful assembly?—I think five.

16748. If a meeting of only five people were declared an unlawful assembly, would it not involve on the part of the Government an infinite number of what may be called domiciliary visits in order to discover the presence of four of five people?—When these people come to know that it is a punishable offence to collect in that manner, these dens will hardly exist; and if they were to exist the number of policemen is sufficient.

16749. Would not a number of visits which would be required to be paid to private houses on the part of the police be considerable?—I do not think it would.

16750. You have spoken of yourself as humble, but, I am sure, an earnest worker in the cause of liberty. You will agree, will you not, that what you are proposing should be done involves interference on the part of the Government with personal habits. You will also agree, will you not, that no interference should be attempted specially by a Foreign Government unless it is quite assured that the action it takes will be supported by public opinion?—I think I would agree with that.

16751. I think you will also agree that there has been nothing before us to show that such action as you are recommending will command universal and popular support; you have given us your opinion to the best of your ability, but you cannot show to what extent you will be backed by universal opinion in India?—I cannot speak of that.

16752. (*Mr. Wilson.*) With reference to public opinion you confined your remarks to this locality with which you are best acquainted?—I was only expressing the opinion of the place where I live.

16753. You have not attempted to express an opinion for the whole of India?—That would be preposterous on my part.

16754. You are distinctly of opinion that the feeling of the people in this locality would warrant and justify some very stringent measures of restriction or prohibition?—That is a very wide question. I must say the opium-eaters will not like any restriction; but as regards the sensible and respectable people, and specially the Mahomedans, they would like to put a stop to opium.

16755. You say that when taken in small doses opium is not so injurious and perhaps in some cases beneficial?—Yes.

16756. I should like to know whether you are referring to the medical use or to the ordinary habitual use of small doses by persons who are in good health and who are not suffering from any disease?—I was referring to where the man is suffering from disease and takes it for medicinal purposes. Then it is beneficial. When opium is taken in excess it is always injurious. When taken in small doses, it is sometimes not injurious, because I have not seen the marks of injury visible on the faces of those people. Although it is poison and may have injurious effects I have not seen those injurious effects visible in all cases of persons who take it in small doses. Nevertheless, a man becomes a slave to his habit; and I say it must be injurious. If he has taken to the use of opium he cannot do any work without it.

16757. (*Maharaja of Darbhanga.*) You have said that according to the Hindu religion the use of liquor is forbidden?—Yes.

16758. When you say that do you mean by the Hindus the priestly classes of Brahmins, or do you mean that all classes of Hindus are forbidden to take liquor?—I think all classes.

16759. Are you quite sure upon that point?—That is my belief.

16760. Do you know that Rajputs are allowed to take liquor?—The Shastras are so very different and so many interpretations can be put upon the texts. Sometimes in some cases people are allowed to drink, while in other cases people are not allowed to drink.

The witness withdrew.

Mr. Ishri Prasad Engles called in and examined.

16761. (*Mr. Pease.*) I believe you are a Clerk of the District Court of Umballa?—Yes.

16762. How long have you resided there?—More than 23 years.

16763. Have you had any experience in other parts of the Punjab and North-Western Provinces?—Yes.

16764. Of what classes of the population?—All classes of people.

16765. In what classes is opium-eating prevalent?—Opium-eating is very prevalent amongst the lower classes, and to a certain extent amongst the higher, especially amongst the Hindu Jats.

[illegible]

16767. (*Sir James Lyall.*) You mean the low class Mahomedans in towns?—Yes.

16768. (*Mr. Pease.*) Do they smoke in opium saloons or in their own houses?—In houses. There are two shops in the bazaar where they smoke openly.

16769. Those shops are not in connection with licensed shops, are they?—No, there are no licensed shops.

16770. Have you visited them?—Yes.

16771. What did you see?—I saw people smoking there. They came in one by one, and went away when they had done. There are not lots to be seen at one time.

16772. How is the proprietor of the shop paid for the smoking?—*He makes his living in preparing the smoking stuff and some eatable things.*

16773. Do the people pay for the *chandu* they smoke?—Yes. They do pay the proprietor of the shop.

16774. Did you see any payments made?—Yes.

16775. What is the effect of the consumption of opium?—If opium is taken, even in moderate quantities, after five or ten years a man becomes incapable of doing his ordinary work until he gets his dose of opium. It affects the thinking power of a man; he cannot properly understand his business. It is often taken for debauchery by young men, and ends by rendering them impotent. The same result ensues with *all who take it in considerable* quantities. They lose energy, and so become untrustworthy.

16776. Is it considered any disgrace to eat opium?—Opium-eating is looked upon as disgraceful, opium smoking is more so, and in a short time an opium-smoker *becomes a mere skeleton.*

16777. Do you believe that the preparations of *chandu* and *madak* are allowed for sale?—There is *no restriction: anybody can prepare it and use it.*

16778. You are aware that it is not lawful to sell *chandu* or *madak*?—Nobody can sell it, but they can prepare and use it in their houses. *Two or three men meet together at* night time.

16779. Your evidence is that you have seen it sold. Have you seen money paid *for chandu* and received by the shop-keeper?—Yes. At the same time he gives them something else, and he includes in that the charge for the *chandu.*

16780. He gives the *chandu* for nothing, and charges for the sweetmeat, or whatever it is, extra?—Yes.

16781. *Do you think that further measures for* prohibition are necessary?—Yes.

16782. *Do you think that public opinion would support* such measures?—*Yes.*

16783. Have you any suggestion yourself to make as to what these measures should be?—It could only be done if opium cultivation *is restricted.*

16784. You would restrict the cultivation of poppy. Would you allow license to be granted for sale as at present?—Not in the present form, only for sale for medical purpose.

16785. (*Mr. Mowbray.*) You have resided at Umballa for more than 23 years, how old are you?—I am 45 years of age.

16786. You have said that you have had some other experience in other parts?—Yes. In the North-Western Provinces. I was at Farukhabad in the North-West Provinces.

16787. *You lived there for the first 22 years of your life?*—Yes.

16788. With regard to these opium places where you saw people smoking, in your opinion was the money paid for the *chandu*?—Yes. The thing given besides, was not half so much value as the money paid.

16789. Have you informed the police about these places?—No. It is very difficult to prove. The shop-keeper and *smoker would both deny it at once.*

16790. You saw what took place, and in your opinion there was a sale of *chandu*?—Yes; in another way.

16791. What we should call a colourable sale?—Yes.

16792. You are an Officer of Government youself?—Yes.

[illegible] your business to [illegible] it in your opinion [illegible] *where was I to get* [illegible]

16794. I only put it to you whether it was not your business to inform the police of what appeared in your opinion to have been a breach of the law?—Strictly it ought to be before the law.

16795. I admit that a Magistrate might not take the same view of it, but in your view it was a colourable sale?—Yes.

16796. I suggest to you whether in your opinion, you as a person in the employ of Government, ought not to have drawn the attention of the police to this, in order that the question might at any rate be tested in the Courts as to whether this thing could be stopped or not?—If there had been clear proof of it I would have done it. The shop-*keeper and smoker would speak against me, and it would* be hard for me to establish it. They would bring a charge against me for making false complaints.

[illegible]

16798. You are a person who does mix with the natives, and I should like to know *why your evidence upon that* [illegible]

16799. Is that your general opinion about the value which we ourselves are to attach to the evidence you have just given us?—But this is a different enquiry.

16800. (*Mr. Haridas Veharidas.*) Are you a Hindu?—No. I am a Christian.

16801. You have no objection to the use of alcohol?—I take objection to it.

16802. *You also take objection to the use of opium?*—Yes.

16803. Would you make any difference between the two—which is the more objectionable?—*Both are evils.*

16804. Both are evils, but one must be a greater evil than the other?—Wrong is a wrong after all. In one case the evil consequences are near at hand, and in the other they are at a distance.

16805. One causes violence and the other stupidity,—is that the difference?—If a man takes opium in moderate quantities, he will never stop it but increase it. The poor classes of people get only three or four annas a day. *When they go to excess, they spend more* than half their income on the drug, and the other half is insufficient to [illegible] to work also [illegible] *clothing is a* [illegible] to fall a prey [illegible] himself directly commits wrong.

16806. The cost of alcohol falls on the families, too, the same as opium?—The man who drinks alcohol, himself commits wrong; but the opium-eater causes others to commit wrong,—that is, all his family.

16807. You say that the man takes half of his income to purchase opium; the same remark would apply to alcohol, would it not?—Opium is generally taken by the lower classes of the people, and alcohol is taken by the richer and middle classes of people. On certain *occasions they take it,—at marriages or deaths.*

16808. You make no difference between the two?—Both are evils.

16809. You would not like to see a man give up opium and take to alcohol?—I wish all kinds of intoxicants to be prohibited.

16810. If a man gives up opium he will require another stimulant, what would you say if he took to [illegible]?—[illegible] is going from bad to worse.

16811. Would you like that?—I would not like alcohol to be allowed.

16812. If he is inclined to take some sort of stimulant, do you prefer that he should have opium to alcohol?—I would say that we should do away with both.

16813. (*Sir James Lyall.*) Will you tell us the first occasion when you went into an opium-smoking shop here?—Every evening or every second evening I go out into the bazaar and I mix with the poor classes of people. I go to their houses and sit and talk with them. That is the opportunity I have of seeing the people.

16814. Why do you do that, are you engaged in mission work at all?—I am not engaged in mission work. I am a Clerk of the District Court.

16815. Have you been in the habit of going into these smoking houses?—Everyday I go to the bazaar to make purchases, and I see the people. I see them accidentally.

16816. You have seen them for a long time?—Yes.

16817. Is there a cantonment in Umballa?—Yes.

16818. Do you think that there are other towns or villages in the Umballa District where there is a smoking shop?—I have had no occasion to go out to the villages.

16819. What sort of people do you see in the shop?—Carpet-makers, masons, carpenters, comb-makers, and others.

16820. Are these people from the North-Western Provinces or from the Punjab?—The comb-makers and carpenters and most of the carpet-makers come from Umballa City. A few come from the North-Western Provinces. The people from the North-Western Provinces brought in the habit of *chandu* and *madak*-smoking.

16821. (*Mr. Wilson.*) You have said that opium-eating is looked upon as disgraceful?—Yes.

16822. We have had a number of witnesses who have said that it is not thought so disgraceful, and that they take it themselves and are not ashamed to say that they take it. Will you tell us by what persons or by what classes of persons it is looked upon as disgraceful?—The higher and middle classes of people look upon it as disgraceful. The lower classes have no moral idea.

16823. You think that the respectable middle classes, merchants, traders, professional men, and so forth, regard it as disgraceful?—Yes, the poor classes of people are in a very dark state morally.

16824. (*Sir James Lyall.*) In saying that the respectable middle and higher classes think the opium habit disgraceful, do you mean the excessive use of opium or the moderate use?—The people do not stop at the moderate use. It always turns into excessive use in a very short time.

16825. While a man is taking it moderately, is that thought disgraceful?—Only one man out of a hundred would be able to keep up that moderation.

16826. When you talk of the respectable middle classes, are you thinking of the respectable middle classes in towns or in the country generally?—Both.

16827. Do you consider these Jats, Sikhs and zemindars, the men who cultivate themselves in the villages, and who enlist in the army, the respectable middle classes, or do you consider them the lower classes?—The lower classes.

16828. In the Punjab those people and the people below them form the great mass of the population?—Yes.

16829. They form at least 90 per cent. of the population?—Yes.

16830. Those are the people who you say have no moral ideas, and do not consider it disgraceful?—Yes. These people ought to be raised from their low standard of moral character.

16831. We have to look to the general opinion of the country: have we not?—No, to the moral character and moral good.

16832. Do you think we ought not to pay any attention to the opinion of the masses?—We ought to raise the people to good moral character.

16833. By order?—Not by order, but by proper means.

The witness withdrew.

(*Chairman.*) It seems to me that yesterday we were in danger of drifting into a misunderstanding from a possible mistranslation of the vernacular into the English language. I think it would be as well to call Mr. Arjan Singh, our interpreter, to clear up the matter. He seems to be particularly competent in both languages.

Mr. ARJAN SINGH, recalled and further examined.

16834. (*Chairman.*) Will you look at the two proofs which were put in yesterday, one by Lalla Ram and the other by Jowala Singh? Our attention was specially directed yesterday to the expression "intoxicant" and "intoxication" in the proofs of evidence put in by two or three of the witnesses who in other portions of their evidence have spoken favourably of the use of opium in moderate quantities and under certain circumstances. I reminded the Commission yesterday that in its original use the English word "intoxicant" implies that the article to which it is applied is necessarily harmful; but when we speak of an article which has a stimulating power, but which is not necessarily harmful, then the term "stimulant" or "stimulating" is generally used. It appeared from the context that the translator of these proofs might possibly have been at fault in the use of the word to which I have referred in his rendering of the vernacular. I wish to ask the witness—are you satisfied that the translation as originally made accurately represents the meaning, and if not, can you tell us what you consider would be the more correct translation?—The word "*nasha*" in Urdu conveys two different meanings:—

(*a*) As applied to a material or concrete object it denotes any article that creates even a temporary excitement in the human mind. Thus all stimulating and intoxicating drugs are included in it, not excluding tobacco-smoking either.

(*b*) As applied to a mental condition the word "*nasha*" indicates the state brought about by intoxication either amounting to, or bordering on, senselessness. As used in the statements put before the Commission, the very context shows that in the original it has been used as denoting a stimulating object and not as one producing senselessness. In those cases the context shows that the meaning was not "intoxication" but rather "exhilaration."

16835. (*Mr. Pease.*) Have you satisfied yourself by reference to the original that that was the word used?—I speak only of the word "*nasha*."

16836. (*Chairman.*) What is the word you are dealing with?—I was under the impression that the word used in the vernacular was "*nasha*." The explanation I have given has reference to that word.

16837. (*Mr. Fanshawe.*) In translating the witnesses' own documents or printed statements the word "*nasha*" was put to them?—I remember that the word read out yesterday and which we were discussing was "*nasha*."

16838. (*Chairman.*) If that was the word, you say that, looking at the context, the word "stimulant" would be more correct, and, as far as you know, express the meaning?—Yes.

The witness withdrew.

(*Mr. Pease.*) We might accept this as evidence subject to Mr. Dane, or some one else, satisfying us that the word used in the originals was "*nasha*."

(*Mr. Dane.*) At a later period I shall be able to produce the original abstracts of the witnesses.

Adjourned to to-morrow at Lahore.

At the Town Hall, Lahore.

FORTY-NINTH DAY.

Thursday, 18th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
„ WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.

MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

SURGEON-COLONEL CLEGHORN, M.D., called in and examined.

Surg. Cleg. M.D. 18 Jan.

16839. (*Chairman.*) I believe you hold the important appointment of Inspector-General of Civil Hospitals in the Punjab?—Yes.

16840. You have come here to give evidence with special reference to the use of opium by the inhabitants of the city of Lucknow?—Yes.

16841. The practice of taking opium is common at Lucknow?—Yes, very common.

[illegible] Nawabi reign. It is practically unknown outside the city of Lucknow.

[illegible] and those who take sedative doses.

16844. Would you compare those who use opium in large or sedative doses with dram drinkers or soakers among ourselves in England?—I have had very little experience of excessive opium-eaters; it is exceptional, and I have not met them in private practice or in dispensary practice.

16845. [illegible]

16846. [illegible] sive use [illegible] observed [illegible] the purposes [illegible] excess. But I have seen very few cases in Lucknow.

16847. The persons you have seen have been drowsy?—Drowsy and listless.

16848. Were they also very emaciated?—No, certainly not. We have been taught to believe that the habitual use of opium is a demoralizing vice leading to mental and physical deterioration—the cases of excess have been held up as typical of the use of opium in all its forms. The moderate use of opium and its beneficial results will come as a revelation to the people of England, and must modify their views on the subject in the same way as a personal acquaintance with opium-eaters in India has changed the opinions of medical officers and others who have long resided in this country.

[illegible] To per[illegible]

16850. You are speaking of the adult male population?—Yes, and a large number of children get it in infancy.

16851. Has the use of opium in children come under your personal observation?—From my own personal observation I can say that it is a common practice in Lucknow.

16852. How is it given?—In small doses, in the solid form. The parents take it, and the father gives a little to the child to keep it quiet.

16853. I presume that they are so accustomed to the use of opium as a domestic remedy that they are able to avoid accidents?—Yes; but there are accidents occasionally. Naturally they do take place with children.

[illegible] the bad effects of it.

16855. Do you think those accidents are numerous?—I have seen a few cases at the dispensaries, and I would conclude that there are a considerably larger number of cases that *do not come to the dispensaries.*

16856. Do you mean fatal cases?—Cases of opium poisoning. By the use of remedies they have recovered. They *have taken them to the dispensaries.*

[illegible] fatal cases amongst children.

16858. *And speaking broadly, the practice is not generally* deleterious to the children?—Apparently not, by the results.

16859. According to your account, I think you said that opium was the commonest domestic remedy in this part of India?—In the North-West Provinces and Oudh.

16860. In the Punjab?—I have very little medical acquaintance with the Punjab.

16861. In Lucknow and the neighbourhood opium is the *common domestic remedy?—They take it for almost every* thing—rheumatism, diarrhoea, dysentery, bronchitis, syphilitic complaints, and all similar complaints. *It is* a common thing, and that is very often the commencement of the habit.

16862. (*Mr. Wilson.*) Would you describe opium, used in the way you have been speaking of, as a remedy or an *anodyne?—Not as an anodyne—a stimulant* [illegible] same way as you take a cup of tea in the morning, or a cigarette.

16863. You have spoken of it as being in common use by the people as a remedy?—For these chronic [illegible].

16864. *I want to know whether you* [illegible] as a remedy or as an anodyne?—[illegible] It has no apparent anodyne effects [illegible]. These are the people who attend at the dispensaries, and whom I see daily.

16865. (*Sir William Roberts.*) [illegible] by anodyne narcotic or hypnotic effects?—[illegible]

(*Sir William Roberts.*) I [illegible] confusion: anodyne [illegible].

(*Mr. Wilson.*) In that [illegible].

16866. (*Sir William Roberts.*) [illegible] that sense: do you [illegible] relief of [illegible].

16867. (*Mr. Wilson.*) Will you explain a little more fully what you mean by the Náwabi régime?—Under Native Government.

16868. How has that produced the common practice in Lucknow?—Because the court was immoral, and that immorality tended to spread all through the city of Lucknow. It attracted to Lucknow adventurers and the scum of India. These people were immoral and vicious, and took opium as a part of that immorality—probably in *those days* in excessive doses. For this immoral excess opium was taken in small doses, to allay local irritation and to stop discharges. I have no doubt they took it then. Lucknow is a well-known city now for immorality in all its forms.

16869. Do you class alcohol, tobacco and tea together as producing functional disorder and organic disease?—No. Alcohol as producing organic disease and functional disorder; tobacco and tea producing functional disorders.

16870. Tea?—Functional disorders.

16871. And you say that the use of opium in small doses does not produce any of those effects?—Absolutely none, in small doses.

16872. Will you explain what you mean by saying: "We have been told by people that the habitual use of opium is demoralising"?—Because I, in common with all Englishmen, were educated to believe that the habit of taking opium in any form was a vice. We were all educated to believe that the man who took opium was a vicious man in every way. We probably came to believe that from De Quincey's writings, from the writings in the medical papers of cases of excess, and from the papers sent home from China by missionaries and others regarding the excessive use of opium. We came to believe in these different ways that it was a vice; and it is looked upon as a vice now. I am intimately acquainted with the natives, their habits and customs. It is not considered a vice by them in any way, and is not followed by the effects of a vicious habit—therefore it cannot be called a vice. I say that the taking of tea, tobacco and alcohol are greater vices than the moderate use of opium, because their uses are followed by much worse effects. I believed opium taking was a vice until I came out here and saw its effects.

16873. May I ask you which of these four articles you use yourself?—I use alcohol and tobacco; I have been obliged to give up tea.

16874. And opium?—I never take opium. I have not come to that yet. I am coming to it. That will be last.

16875. I think you know something about malarial fever?—A very great deal.

16876. Will you tell us what you think about opium as a prophylactic against malarial fever?—I have never used it, or had experience of it, as a prophylactic against malarial fever.

16877. You are probably aware that it has been described to this Commission as a great prophylactic?—I have heard of it.

16878. You do not concur in that?—I have no experience of it as a prophylactic. My personal experience of opium is connected with Lucknow, and there I went into the matter.

16879. It has not occurred to you, or been brought before you professionally, that it was a valuable prophylactic for malarial fever?—I have always used quinine.

16880. You have suffered yourself from malarial fever?—Yes.

16881. And you have not used opium?—Because quinine is much better. Quinine stops it.

16882. May I ask whether you sometimes prescribe a certain quantity of alcohol in some of its forms for daily dietetic use to some of your patients?—Yes, sometimes.

16883. Have you ever done so with opium?—I have given opium regularly to some people.

16884. For daily dietetic use?—For disease.

16885. But you would not recommend anybody in health to take it?—No European in health to take it. In the same way I would not recommend a native to take alcohol. If they did take either, they would probably go to the bad. Opium is a stimulant for the east, and has been used by the classes who take opium for generations past, and it suits them. If they took to alcohol, they would go to the bad completely, in the same way probably as a European who took to opium would take it in excess. He knows nothing about it; it is not suited to him. It seems to agree with these Eastern nations.

16886. I was going to ask you whether you would regard it as somewhat a difference of race, or a difference of personal habit or experience?—I would not recommend it to either, because the fewer habits a man has got the *better*. I would not, as a medical man, recommend any one to take alcohol, even a European, or to take opium, or to take tea, or smoke, if he did not smoke before.

16887. Now, you have compared the value of the testimony of medical officers and missionaries?—Yes.

16888. I take it that a medical officer's principal business is to see people when they are ill?—I am talking of my own personal experience.

(*Chairman.*) That was not put before us in his evidence-in-chief.

16889. (*Mr. Wilson.*) I will put it in another form for the sake of the notes. In your opinion, have medical officers in this country or missionaries the best opportunities of forming an opinion as to the effect of the opium habit on the natives of India?—Medical officers.

16890. Will you tell us why?—For this reason: an Englishman's idea of a missionary's duties in this country is that he makes house to house visitation, with the object of converting the people. It is perfectly impossible that he can do so in this country: and he never does it. I was intimately acquainted with nearly the whole of the upper class population in Lucknow, and I was Superintendent of nine Dispensaries in the city of Lucknow, with an attendance of 200,000 patients. I visited one or more of these Dispensaries every day, and remained there for some time, seeing how they were working and asking the people questions. I became intimately acquainted with them. I was in the city once or twice every day of my life for the $5\frac{1}{2}$ years I was there; and my opportunities were certainly greater than any missionary in Lucknow. The duties of a missionary in Lucknow as I saw them were teaching, preaching, and literary work. They knew very little about the habits and customs of the natives in the city of Lucknow.

16891. With those onerous medical duties among sick people, you would not have a great deal of leisure?—I said I was intimately acquainted with the upper classes of India. I often visited their houses. Without being sick, they often came to me, every week nearly. I got lots of information from them about different things, and treated them as friends. I was on friendly terms with them all.

16892. Should I not be right in thinking that the missionaries, speaking generally, have more intercourse with the poorer classes than the rich?—No, not more than I would have, certainly. If they had more acquaintance with the citizens of Lucknow than I had, why was not their evidence called in Lucknow the other day?—There are no end of missionaries there.

16893. (*Mr. Fanshawe.*) I would like to ask you one question. You say that only a few cases of excessive use have come under your personal observation?—Only a few cases.

16894. But you are aware—are you not—that among a class of Shia Mahomedans in Lucknow there is a tendency to excess in the use of opium: would that be within your experience?—I have no doubt there was. There were a lot of people in Lucknow who never came out of their houses—upper classes.

16895. Would it be in your general knowledge that the idle population of Lucknow are addicted to excess in the use of opium, as well as in other matters?—In sensual vices they are addicted to excess, but I have only seen a few cases of excessive consumption of opium in Lucknow.

16896. I was referring to a matter of general knowledge, but perhaps you would rather not speak as to that?—Except what I know myself I had rather not.

16897. (*Chairman.*) May I ask you this, whether your testimony does not come very much to this, that the effects essentially depend upon the quantity taken?—Upon the quantity taken.

16898. That a moderate use may be innocuous and sometimes beneficial, and an excessive use is undoubtedly harmful?—Yes.

The witness withdrew.

Mr. H. MARTYN CLARK, M.D., CH. M., Edin., called in and examined.

16899. (*Chairman.*) You are working in this country I understand as a medical missionary?—Yes.

16900. And you are stationed at Amritsar?—Yes.

16901. You do not come here, I apprehend, to enter into any minute details of this question?—Yes, I wish to be both a general witness and a medical witness on this subject

[illegible]

of the Church Missionary Society in the Punjab since 1882, in charge of what is in some ways the largest medical mission in the world. It works in the city and district of Amritsar, and we also have patients from almost every other part of the Punjab. I am thus brought into most intimate connection with all classes of the community, men, women, and children. I mix with them, I have a perfect knowledge of the vernaculars, and am therefore able to understand them, and understand them thoroughly, and I reach and touch their life in a way that the majority of Government officials, I should say, do not, because the people talk to me as a friend, and not as they would to an official. During the last year, in the medical mission of which I have charge, there were 88,961 visits registered, and there were 2,255 operations performed. I quote that to show that I have ample

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as it affects India. I have no personal knowledge whatever of China, but the consensus of opinion from China is such that one cannot but accept the conclusion that opium is deleterious to the people of that country. With the opportunities I have had of forming an opinion

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habit continues there will certainly be a supply, and I know of no means by which any Government could pre-

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increase in opium consumption, because there would be no Government check, and it is impossible to force a moral measure against the moral or immoral sense of the people on whom it is to operate. The habit of using opium is a

[illegible]

the nervous system. First, we have the stage of stimulation, the stage of very pleasant activity in which the ideas flow freely, and exhilaration, and a sense of well-

[illegible]

those who are used to the drug. By a careful graduation of doses it is possible for an opium-eater to avoid the second or the narcotic stage, and to indefinitely prolong that of mental exhilaration. In large doses, of course, every stage is intensified, and the duration of the stimulant stage is

[illegible]

nothing into a man that was not there before. As has been tersely remarked, if his talk has been of cows, under the influence of opium he will dream of cows. As with all stimulants and unnatural forms of excitement, there is a

[illegible]

is of necessity the cause of the moral devastation or physical destruction that it is often represented to be, or that merely because a habit is bad it is therefore a fit subject for Government interference. The consumption is very large indeed in this country. As far as my knowledge goes, I should say about 14 per cent. of hospital patients use it, and I think very few men indeed could be found in the Punjab, who have reached the age of 50, who are not using it in some form or other. It is used by all classes of the community, Hindus, Sikhs, Mahomedans, outcasts, low castes, no castes, and it is also used by women. Its use in the form of smoking is exceedingly rare, indeed so very rare in our part of the country that it may be disregarded. It is habitually eaten, and it is eaten from a variety of causes, for example good fellowship, colds, various pains, epiphora, and I also believe that it is eaten by not an inconsiderable number for its supposed aphrodisiacal effects. The quantity taken is sometimes enormous. 180 grains is the highest dose in a day of which I have heard. The effects of this use of opium vary

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people come to us in hospital when they are sick, and if there were to be any especially weak point about them we should detect it. But while they come to us with their various diseases, *plus* this opium habit, we observe that the opium does not seem to have affected either their health or prospects of life. I have seen great numbers of people who have reached extreme old age after using it for many years—30, 40, 45 years. I know old men now doing a good day's work who began the habit as lads, some in the days of the Maharaja Ranjit Singh, and I am bound to say honestly that they appear to me not a bit the worse

[illegible]

drug may be weaker than the medicinal opium. The latter ought to contain 10 per cent. of morphia. I am not in a position to state what the opium used in the Indian bazars contains, except this, that it is frequently used in the form of an extract, and that ought to be stronger than the crude drug would be. I am inclined to believe that the varying effects depend on the constitution of the person and upon the food-supply. One man may have an idiosyncrasy which makes him more susceptible to the use of opium than another, and a man may be poorly

[illegible]

referred in certain cases, and [illegible] form of diarrhœa, which may [illegible] eaters. More than that, in my [illegible] complicates no diseases. Out of [illegible] list to which I have referred, I [illegible] which the habit of opium eating [illegible] any way whatever added to the [illegible] is, I should like to say, in [illegible] periodic. It does not [illegible] it in no way shortens [illegible]

Mr. H. Martyn Clark, M.D.

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city and district of Amritsar in which I work is notoriously malarious, even in malarial India, and I have not observed that opium-eaters enjoyed any immunity or suffered any the less. Doubtless in cases of malarial fever it soothes pain, aching of joints, and so forth, eases the malaise and general sense of wretchedness which a person has, and to that extent it is useful; but that it is in any case an antidote or specific for malarial fevers, I have not been able to observe. In my experience the effects of opium-eating on the mental and moral condition of people are also curious. In some instances I have noticed a decided deterioration when opium-eating was commenced. The person seemed to become shifty and unreliable. But in the vast majority of cases I have seen absolutely no prejudicial effects upon the mental or moral character of the person. In fact, at this moment, one of the keenest intellects in the Punjab that I know of, belongs to a man who was for many years an excessive opium-eater. He gave up the habit in a day, and now, though 78 years old, he can walk his 40 miles a day and his natural force is in no way diminished.

Further, it is to be remembered opium is not used to facilitate the commission of any crime in this country. We have no cases of drugging with it for the purposes of robbery or other purposes of that sort. I know of no case in which it has been used as a lethal drug for homicidal purposes; and cases of suicide by it are in my experience and range of knowledge, rare. When it is used for suicide in the Punjab it is generally mixed with oil, because that is supposed to hinder the action of any remedial agent that might be given. Accidents from overdose or careless use of opium cannot be very common, for in 13 years of life in the Punjab I have only seen one such case myself, and that was a case in which a dispenser had by mistake put a double quantity of opium into a mixture. In opium-growing districts I believe the proportion of poisonings are far more common than here. Not only is opium not used to facilitate the commission of crime, but opium itself causes no crime, except perhaps petty theft to gratify the longing. There is no such thing as a murderous opium maniac, or a man under its influence assaulting people, or in any other way making himself obnoxious to the world at large; and there is simply no comparison between what has been called an "opium den" and a gin shop at home.

I have never noticed the train of moral evils that are referred to, as a result of the opium habit, by a certain section of people, such as neglect of home, of children, of business, ruin of families, and so forth. I believe practically such things are simply unknown in the Punjab. After the most careful enquiry, I have been only able to hear of one case in which a man had brought his family to ruin through the torpor induced by excessive quantities of opium. You can have no set of peasantry hardier and thriftier and more careful than our Punjab peasants; so thrifty are they that they even sell the droppings of their cattle, and yet amongst this class you will find an immense number of opium-eaters. They are very frequently beggared by their marriage customs and so forth, but never by opium. Opium forms part of no religious rite or ceremony, as far as I know, neither has it any very pronounced part in social life in this part of India.

In other parts of India it is used, I believe, as a sort of cement between rival clans, if they wish to make peace, and also as a bond of personal friendship; but here every man takes his own pill of the drug; and may give a friend another without any special sanctity or significance being attached to that act of his. The fact that a man takes moderate doses of opium does not of necessity imply that he forms the opium habit. The quantity is not invariably increased, by those who use the drug and in quite a number of cases which I have seen the habit has been given up without that terrible struggle which in other cases one does notice. I have spoken to many people about the subject and about the action proposed for this Commission. Some wanted the drug stopped on the ground that its use was to them an expensive luxury; others desired to be cured of it because they found it did them harm; while others were perfectly happy as they were, and thought that Government might as well leave them alone. Absolutely none approved of the universal prohibition of the drug, and all bitterly resented the very idea of any fresh taxation being imposed upon them. As regards the use of opium for children it is very commonly given in this part of the country, and I am bound to say, as far as my experience goes it is a thing pernicious. In olden times it was a very favourite vehicle for infanticide and to this day I fancy it may still so be used. More often it is supposed to strengthen the child against cold, but the real fact of the matter is it is given to keep the child quiet. It is besmeared on to the tongue, or it is put on to the palate, or a little is inserted under the tongue, or not infrequently it is put upon the nipples of the mother and so the child imbibes it. It is also put under the finger nail, and the finger is put into the child's mouth to suck. In every case, although it may not kill the child, it certainly hinders its development, and is a thing pernicious for the child. I know nothing more woeful in life than to see an opium baby, a poor shrivelled little thing, with its face in wrinkles, and a curious old mannish expression about it, horribly quiet, and wasting almost before your eyes. I am of opinion that in this matter India is not so very much worse than our own country, if at all, for an enormous number of children at home are soothed with opium in the same way. There is a great variety of soothing syrups and teething powders, and so forth, in the market and these are very largely used, especially among the lower classes at home. So that in forming an estimate of the use of opium in India one must not take the fact that it is given to children here as a thing in itself condemnatory—as an evidence of profound moral perversion. Very largely indeed the thing prevails and may be seen in practice at home, and I have not infrequently thus seen the effects of opium on children there. The conclusions I have come to are—considering the customs of this country, prohibition would form an interference with liberty which is not at all warranted by any facts that exist here, and I think it would be a calamity, yes, a downright calamity, if Government control of this traffic were to be removed. The results would be deplorable. It would certainly mean smuggling and unrestricted use, and it might very possibly mean resort to stimulants of other and more terrible forms. The true policy appears to me to be this,—that the traffic should be regulated with the steady view to discouragement, not encouragement; and in order that there might be effective discouragement I should advocate the importance of moral training on the subject by all means in the power of our Government. I should like finally to add, as a Missionary, that opium in this country is absolutely no hindrance whatever to missionary work.

(*Chairman.*) The statement you have made of your views is so complete and exhaustive, that for my part I do not think it necessary to put any questions to you with the view to elucidate what are your views. For my own satisfaction, I can only promise that I for one shall give the most careful consideration to what you have put before us.

16903. (*Mr. Pease.*) Have you had any experience of the smoking of opium?—None whatever.

16804. You are aware that that is the practice in China and not the practice in India: are you aware that the Anti-Opium Society has always drawn a marked distinction between the practice of smoking in China and the practice of eating in India?—I did not know that, but I am very glad to hear it, because there is a radical difference.

16905. What is your practice in the hospital with regard to those who have been in the habit of taking opium before they come into hospital?—If they wish to break off the habit do you mean?

16906. No. If they have been in the habit of taking opium regularly, do you allow them to continue it after they come into hospital?—Yes. If I happen to be giving opium myself I say: "You had better discontinue your dose, as I am going to give it to you from a medical point of view, and you might have an overdose." I enquire carefully if a person uses opium before I give him opium.

16907. In case he is in the practice of taking opium, you have largely to increase your dose, if you wish to produce the effect you would produce on a non-consumer?—I think so, slightly, not of necessity very largely in such a case. I give it hypodermically, and there it acts, I think, in a much more satisfactory way than it would if I give it by mouth.

16908. You speak of Government exercising their influence to reduce the consumption of opium: have you any way by which you could suggest that the Government could take action in that matter?—I think it might form a part of moral training in all our schools and colleges to teach men to be men, and not to be enslaved by any habit or anything.

16909. What is your view as regards the present facilities for obtaining opium: do you think they should be reduced?—I think the facilities are not so extensive as to require reducing. In this part of the country a man has really to look about for an opium shop, and to put himself to some little trouble to get it. I do not know how it may be in other parts of India.

16910. (*Mr. Wilson.*) Are you acquainted with Burma at all?—Not at all.

16911. Are you aware that in Burma opium is prohibited to the Burmese ?—I have heard so.

16912. B [illegible] persons wl [illegible] registered, [illegible] not heard it.

16913. You mentioned that you have conversed with people about universal prohibition, and not knowing the [illegible]

16914. The point I want to put to you is this, that possibly those persons might have had a different opinion if you had not used the term "universal prohibition"?—*Possibly.*

16915 Are you aware that no one has proposed universal prohibition ?—I use the words universal prohibition in the sense of a total prohibition of the drug as now used, a reversal of the present order of things

16916 Are you aware that no one has proposed that ?—I rather thought that that was what was wished for.

[illegible] term prohibition [illegible] consumption.

16918 Will you tell me what parts of India you have had experience of ?—The Punjab—more particularly the central Punjab.

16919. You speak of the people of India, and you really mean the Punjab ?—Did I use the phrase "people of India" ?

16920 You spoke of the people of this country ?—Manifestly I speak of that portion of the country in which I am. I have no authority to speak for any part of India with which I am not acquainted.

16921. I think when you were in England a while ago you had some conversation with Dr Maxwell on this sub- [illegible]

16923 Does he not suffer ?—He has abandoned the habit, because as a Christian he felt he ought to, and he did.

16924. Did he feel it was doing him any harm ?—I do *not* think he felt it was doing him any harm He felt it was not a worthy thing for a Christian, and he abandoned it.

16925. (*Mr Mowbray.*) You do not make it any condition of belonging to the Christian Church that they should abjure opium, do you ? -Not in India I believe it is so made in China, but certainly not in India, as far as my knowledge goes.

[illegible] greatly overstated, [illegible] and so forth, urged in certain periodicals are I think, distinctly exaggerated.

16927. You said that the evils of opium-eating have been greatly overstated in the same manner do you think that *the advantages of opium-eating have been greatly overstated* ?—I really can claim no advantage for it myself. I do not know what advantages have been claimed for it. I do know a great many evil results have been attributed to it that are not correct.

16928. Was that in the evidence we have had placed before the Commission ?—I purposely read none of the evidence that I might be able to tell what I felt without being guided by anybody in the matter.

16929. Not guided, but overstated, overstated not by you but by others ?—I have read absolutely none of the evidence because I knew I was going to be a witness

16930. You do not know of any advantages that have been claimed for it ?—I know of no advantages one can claim [illegible]

There is a universal concensus of Missionaries of every Society, of every type of mind, and working in every part of China ; there are Medical Missionaries, Lady Missionaries, Lay Missionaries, and Ordained Missionaries, and the universal testimony is that it ruins the Chinese, body, soul, and spirit.

16932. You have not seen any reports of the Roman Catholic Missionaries in which they gave evidence to the same effect ?—No, I have not seen any of the Romanist reports.

16933. Have you ever read any of the Consular reports ?—I have read extracts. I do not know how far the context would bear them out For instance, in the publications of the Anti-Opium Society, I have read the statement of Sir Thomas Wade, and so forth

16934 You have not read the Consular reports ?—Just those portions of the reports that came in in the publication specified I have not read a report in its entirety

16935 You say that you are bound to consider that the reports you have seen about India are exaggerated : don't you think that the Missionary reports from China may be also exaggerated ?—I do not think so for this reason—firstly, the smoking of a drug is bound to be a very much more deadly thing than the eating of it, secondly, the reports are so thoroughly at one in all places and with all classes of men [illegible] havoc

16937. Are you aware that in Burma the Government officials were in general strongly disposed to advocate the prohibition of the use of opium by Burmese ?—Yes.

16938 But [illegible] as they could [illegible] not suffer ma [illegible] except in a [illegible] they had reported that about China

The witness withdrew.

COLONEL D. M. STRONG called in and examined.

16939. (*Chairman.*) You are in command of the 10th Bengal Lancers ?—Yes.

16940 What is the strength of the regiment ?—Six hundred and twenty-five.

16941. And of these how many are Sikhs ?—Two hundred and forty.

16942. How many of these Sikhs take opium periodically ?—Thirty take it periodically.

16943 And how many in moderation ?—Eight or nine habitually in moderation.

16944. Have you any Dogras or Mahomedans in your regiment ?—Yes, 2 troops of Dogras and 3 troops of Mahomedans.

16945 What is the practice of Dogras and Mahomedans with reference to opium ?—They only revert to it as a medicine.

16946 Of the men under your command are any prone to use it in excess ?—No, I have never known of a case being brought before me.

16947. Speaking generally, in your regiment has the use of opium ever been known to be productive of injurious results ?—I have never noticed any injurious result from the use of opium.

[illegible]

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16905. What is your practice in the hospital with regard to those who have been in the habit of taking opium before they come into hospital?—If they wish to break off the habit do you mean?

16906. No. If they have been in the habit of taking opium regularly, do you allow them to continue it after they come into hospital?—Yes. If I happen to be giving opium myself I say: "You had better discontinue your dose, as I am going to give it to you from a medical point of view, and you might have an overdose." I enquire carefully if a person uses opium before I give him opium.

16907. *In case he is in the practice of taking opium, you* have largely to increase your dose, if you wish to produce the effect you would produce on a non-consumer?—I think so, slightly, not of necessity very largely in such a case. I give it hypodermically, and there it acts, I think, in a much more satisfactory way than it would if I give it by mouth.

16908. You speak of Government exercising their influence to reduce the consumption of opium: have you any way by which you could suggest that the Government could take action in that matter?—I think it might form a part of moral training in all our schools and colleges to teach men to be men, and not to be enslaved by any habit or anything.

16909. What is your view as regards the present facilities for obtaining opium: do you think they should be reduced?—I think the facilities are not so extensive as to require reducing. In this part of the country a man has really to look about for an opium shop, and to put himself to some little trouble to get it. I do not know how it may be in other parts of India.

16910. (*Mr. Wilson.*) Are you acquainted with Burma at all?—Not at all.

men, and very likely to cause serious discontent in the army.

16949. (*Mr. Pease.*) I should like to have an explanation of the word "periodically": what does it mean?—Occasionally.

16950. It does not refer specially to the winter season: we were told before that with Sikh regiments it was common to take opium 2 months in winter and to abstain from it the other 10 months of the year; I do not know if that is the practice you refer to?—They often revert to it in cold weather to keep off the cold. This is the result of enquiries that I made in my regiment: it might be different in other regiments.

16951. Those that take it periodically are those who take it for semi-medical use, as a preventive from the effects of cold?—Yes, or if they were fatigued or feeling uncomfortable.

16952. There are only 8 or 9 who take it all the year round?—Yes.

16953. Do you know what quantity those 8 or 9 take?—I was told about 1 to 2 grains at a time.

16954. (*Mr. Wilson.*) Do I understand that the word "occasionally" would better express your meaning than the word "periodically"?—What I meant by "periodically" or "occasionally" was that they did not take it regularly every day, that they took it if they wanted it.

16955. By "periodically" you did not mean that they took it at certain stated periods, but occasionally?—No, as a kind of luxury.

The witness withdrew.

SURGEON-CAPTAIN W. H. E. WOODRIGHT called in and examined.

16956. (*Chairman.*) You are the Medical Officer of the regiment of which Colonel Strong is in command?—Yes.

16957. Can you give us any medical particulars with reference to the use of opium in your regiment?—Opium is used in the regiment by the 3 Sikh troops—strength 210—60 or 70 of whom, I believe, take it occasionally, 7 or 8 take it continually day after day; but no case has ever come to my knowledge of any having taken it in excess. With regard to the other men, the Mahomedans and Dogras take it occasionally as a medicine for dysentery and bowel complaints generally, and for lung and malarial affections.

16958. Will you give us any particulars as to the average daily consumption and the effects produced?—The average daily consumption per man, as far as I can discover, is about 2 grains, but of course there are exceptions to this, and one man lately confessed to me to eating 6 pies' worth of opium daily.

16959. How many grains would that be?—There are two kinds of opium for sale in the bazar, pure and impure. I sent about 3 days ago and bought 6 pies' worth of each kind, and carefully weighed them both—the pure opium I found to be 12 grains in weight, the impure, grains 16. The sowar who told me he took six pies, worth of opium was a splendid specimen of Sikh. He was healthy and appeared no worse for the amount of opium he was eating.

16960. What is the result of your general experience on this question?—I have never known any harm come from it in my experience. So far as my experience goes, I have never seen a case where the use of opium has been productive of injurious results, either physically or morally, either in this regiment or in any of the others I have served in, but just the reverse, and there is no doubt in my mind that opium is a great boon to those natives who are run down with malarial fever and dysentery.

16961. What other regiments have you served in?—The 1st Punjab Cavalry, the 18th Bengal Lancers, and for a month in the 14th Sikhs.

16962. How many years?—This is my 7th year now.

16963. (*Sir William Roberts.*) I presume that you would *not at all suggest that the soldiers* who took opium were in any way better than those who did not take opium?—No, I should not.

16964. Have you had any experience outside your military experience?—I am at present Civil Surgeon of Jhelum, and Superintendent of the Jail there. I have been in charge now for the last month and-a-half only.

16965. You have had no extensive experience except in Military service?—That is all.

16966. You have had seven years?—This is my seventh year of service.

16967. As medical officer of these regiments, have you ever in your experience observed any ill-effect from the use of opium among soldiers?—I have never known a case in my experience.

16968. I should think that the consumption of opium is extremely moderate amongst soldiers?—Very moderate indeed.

16969. Two, three, or four grains a day?—As far as I can say about 2 grains.

16970. Then you only know quite exceptional examples where this larger amount of 12 grains was taken?—Yes.

16971. Only one example?—There are 2 or 3 cases I believe in my regiment, but only one came under my notice.

16972. I presume you consider those individuals persons with a very high tolerance of opium?—Yes, they began as children to take it, and they have gone on taking it. They find no ill-effects, and they find themselves brighter and better in every way after they take it.

16973. (*Mr. Pease.*) Have you ever had any opportunity of observing the effect on these men from their not being able to obtain opium?—No.

16974. (*Mr. Wilson.*) Have you been on active service with any of these troops?—I have.

16975. Is there any particular system with regard to opium on service?—No case ever came under my experience where opium was issued to troops on active service.

16976. (*Mr. Fanshawe.*) Would you kindly tell us what the causes are which have led to the occasional use to which you have referred?—The men tell me that they take it when they get occasional attacks of diarrhœa, dysentery, and for asthma, lung affections, and malarial fever. When they get the cold stage of malarial fever they say it is an excellent drug.

16977. Has it come within your experience that opium is taken in connection with hard work in order to enable men to undergo fatigue?—The men whom I have enquired from have told me that it is, that it enables them to undergo fatigue very well.

16978. That would be one of the reasons for the occasional use to which you have referred?—Yes.

The witness withdrew.

RESALDAR-MAJOR KHAN BAHADUR KHAN called in and examined (through an interpreter).

16979. (*Sir James Lyall.*) You are Resaldar-Major in the 10th Bengal Lancers?—Yes.

16980. What is your religion?—I am a Mahomedan.

16981. What is your opinion upon the opium habit?—I have been in the army for 34 years and have not seen anybody injured by the habit of opium.

16982. In those who take small doses?—Whether they take it in large quantities or small quantities, 2 grains or 1 grain.

16983. That is the amount they usually take?—That is the amount they usually take.

16984. When is it taken—on any particular occasion?—Generally they use it after they are 40 years of age, but they use it also on other occasions, such as for fatigue.

16985. Do you mean men frequently take to the habit habitually after 40 years of age, and before 40 years take it occasionally when they are tired or when they are cold?—There are persons who take it after 40 years of age, and there are other persons who take it in early life on account of dysentery and other diseases.

16986. *To what extent is it used in the villages as a medicine?*—They give it to children from $1\frac{1}{2}$ years to 4 years of age in small quantities.

16987. Do you take it yourself occasionally?—I am much given to hunting, and the Sikhs who accompany me frequently *take a supply of opium* with them, and I have occasionally taken small quantities from them and used it with advantage.

16988. That is, you were able to go on the whole day?—Yes.

16989. How do you think the habit of taking opium compares with the habit of taking alcohol?—I think the habit of taking opium is better than that of taking alcohol.

16990. Do you think that opium-eaters can break off the habit?—If they wish they can break it off

16991 Do they often break it off?—They generally break it off. They take to it in winter, and give it up generally in summer.

16992. Are you speaking of the regiment now or generally?—*I am speaking generally of people of my own class.*

16993. Where is your home?—In the Jhelum district.

16994. It is commonly used there among the Marwaris?—It is not much used there, as much is not grown there

16995. Is it the custom there at all, in that part of the country, to use it in the winter, and not use it in the summer?—It is not the custom there. All people do not take to the habit in winter and give it up in summer. Persons who are suffering from coughs and colds take it in winter.

16996. What is your opinion on the subject of the proposals to prohibit the use of opium?—I think it would involve great loss for India

16997. What kind of loss?—First of all the Government would lose its revenue, several lakhs or more, I do not know what amount Secondly, cultivators would suffer, as there is some land in which no other crop can be grown.

16998 Any other loss?—No other loss I can think of.

16999. Is it used as a domestic medicine by people in the Punjab?—It enters into many prescriptions.

17000. Do country people keep it in their houses as a medicine?—The women keep from two to four pice worth of opium for the sake of their children.

17001 What is your tribe?—Ghakhar.

17002 (*Mr. Fanshawe.*) Has your 34 years' service been continuously in the same regiment?—I first served in *another regiment*, but I have been serving in my present regiment since 1864.

17003. (*Mr. Haridas Veharidas.*) As you are a Mahomedan, may I ask whether alcohol is prohibited in your *religion?—It is prohibited.*

17004. Is opium expressly prohibited in your religion?—It is prohibited if used for luxurious purposes.

17005 For improper purposes?—Yes, but it is not prohibited if taken for medical purposes

17006. (*Mr. Wilson*) At what age do the Sikh recruits usually come to the regiment?—Between 15 and 25 years of age.

17007 Are they opium-eaters when they come, or do they acquire the habit after they have joined the regiment?—*They take to it subsequently*, when they have some necessity for it, but they are not in the habit of using it when they come to the regiment.

17008. Are those Sikhs who take opium better soldiers than those who do not?—Those persons who take opium *are more active and less inclined to laziness than those who* do not take it.

17009 Then you think it better for soldiers to take opium than not to take it?—It does harm when taken in large quantities, but it does good when taken in small quantities

17010 You sa
other crop would
that land?—It is
without manure.

17011. Brackish land?—Brackish land.

17012 Without manure would it not bring forth any other crop?—A crop can be grown there if manure is used; but if a man cannot afford to use manure, no crop would grow there

17013 Does poppy grow without manure?—Either the land should be of good quality or manure should be used, and it should be watered.

17014 (*Mr Pease.*) Have you known any instances of persons who have found it difficult to break themselves of the habit?—I do not know of any instance.

17015 You say in the précis you have given us "confirmed opium-eaters can with difficulty break themselves off

17016 (*Sir William Roberts*) Do you mean by confirmed opium eaters excessive opium-eaters?—I mean both that a man has got the habit and takes to excess.

The witness withdrew

LIEUTENANT-COLONEL F D. BATTYE called in and examined.

17017. (*Chairman*) You are commanding the Queen's Own Corps of Guides?—Yes.

17018. Do I understand that you have not given any *special attention to the consumption of opium in your regiment*?—No, I have never had it come before me.

17019 Do you mean that the results are not particularly marked?—Certainly not

	No. of men	Proportion.
Cavalry	432	87 09 per cent.
Infantry	146	26 97 "

and that of these about 250 in the Cavalry and 50 in the Infantry take it regularly. The remainder only take it occasionally at irregular intervals varying from 2 or 3 to 15

17021. Have you ever known any instance of injurious effects from opium?—No, except on one occasion A sentry was found sitting down on his post and said in his defence that he felt cold and had taken opium On another

17022 Those are the only cases you can quote from your experiences of the effects of marked excess in the use of opium?—Yes.

17023 May I ask how long you have been in command of the Guides?—I am only officiating, I have been in the regiment for 23 years.

17024. And those are the only two cases which have come under your notice during a period of 23 years?—Yes.

17025 Can you suggest any reason why there is a much greater number of opium-eaters in the Cavalry than in the Infantry?—The only reason I can assign for it is that they are usually men who are better off and can afford it.

17026. Does it come to this with regard to opium, that where used in moderation it seems to do no harm, and where it has done harm it has been because it has been used in excess?—I should say so certainly.

17027. And in that respect you would compare opium with alcohol?—Yes.

17028. (*Mr. Pease.*) You say that the number and proportion was 87 per cent. of 483 men as against the 8 men we had in the 20th Bengal Lancers: how do you explain

the difference between the two regiments?—I really cannot explain.

17029. I understand that while in the 10th Bengal Lancers there are 8 men who take it habitually, in the Guides there are 50 out of 402?—Out of 469 total strength of the Cavalry about 250 take it regularly.

17030. You think that those 250 take it regularly all the year round, or are they winter consumers?—I should think only in the winter.

17031. (*Mr. Wilson.*) I am not sure that I quite understand: is your total force of Cavalry 469?—Yes.

17032. And what is the total force of Infantry?—912.

17033. How long have you been an officer in the Guides? —A little over 23 years.

17034. Have you had some communication with the medical officer on the subject of opium?—Yes.

17035. Will you tell us what he has told you?—He tells me that in cases of pneumonia regular opium-eaters stand less chance of recovery than men who do not take it.

17036. (*Mr. Mowbray.*) Do many of the men in the Guides take alcohol?—No, very few, and not any in excess. I have no doubt they take it privately, but it never came before me.

17037. Have you had more trouble with alcohol than you have had with opium?—No.

17038. (*Mr. Wilson.*) May I ask what castes or tribes or races these men chiefly belong to?—Chiefly Sikhs. We have all classes in the regiment, but it is chiefly the Sikhs who consume opium.

17039. Both the Cavalry and Infantry are very much mixed as to race and caste, but those who take opium are chiefly Sikhs?—Chiefly.

The witness withdrew.

RESALDAR SUNDAR SINGH called in and examined (through an interpreter).

17040. (*Sir James Lyall.*) Are you an officer in the Guides?—Yes.

17041. How many years?—27.

17042. Have you served the whole time in the Guides regiment?—I served the first four years in the 4th Punjab Cavalry.

17043. To what extent is the habit of taking opium prevalent in your regiment?—It is considerably prevalent in two troops—there are about 40 men who take it habitually.

17044. How many men are there in a troop?—78.

17045. Besides those 40, are there any other men who take it occasionally?—Yes; there are some 30 or 40 in my opinion who take it occasionally—in a campaign or cold weather or on a journey.

17046. Have you seen any cases where a man has been seriously injured by the habit?—I have not come across any such case in my regiment.

17047. Do you think it does men good when they take it on a journey or in a campaign or in anything of that sort?—It does a great deal of good.

17048. What kind of good?—Fatigued men by taking it are refreshed and strengthened.

17049. Supposing Government were to issue an order prohibiting the use of opium, what opinion would the soldiers have?—They would think that they had been subject to a great loss.

17050. Is there anything in the Sikh religion against the use of opium?—Nothing.

17051. Is there anything in the Sikh religion against the use of alcohol?—A person who takes it in excess is injured thereby.

17052. (*Mr. Mowbray.*) Do you take opium yourself?— I use it daily.

17053. For how many years have you used it?—From 1878, when the Afghan war commenced.

17054. How much do you take?—One ratti a day.

17055. (*Mr. Wilson.*) Is it a good thing for young men of 20 and 25 years of age to take opium regularly?—No.

17056. (*Mr. Pease.*) Do the 40 men in your two troops take opium all the year round or only through the winter? —Throughout the year.

The witness withdrew.

COLONEL A. H. TURNER called in and examined.

17057. (*Chairman.*) You are in command of the 2nd Punjab Infantry?—Yes.

17058. What is the strength of your regiment?—912 of all ranks.

17059. Is the use of opium prevalent in your regiment? —I believe that in the 2nd Punjab Infantry the use of opium is not prevalent to so great an extent as in some regiments; soldiers come to a regiment as young lads, and they naturally in such habits follow the custom of the regiment, as, though they have probably taken it occasionally at their homes, they are too young to have begun its systematic use. In the 2nd Punjab Infantry, which is composed of $\frac{3}{8}$ Sikhs, $\frac{1}{8}$ Dogras and $\frac{4}{8}$ Mahomedans (Panjabi Mahomedans and Pathans), its use is almost entirely confined to the Sikhs, of whom nearly all take it occasionally, and only perhaps 2 or 3 per cent. do so regularly; nearly all take it on such occasions as the following (1) When called on for any unusually sustained effort, such as a forced march. (2) When experiencing great cold and having to perform night duty in such. (Last winter when the regiment was in Kurram and snow lay around the tents for a fortnight or so, nearly all the Sikhs took it when on night duty.) (3) When suffering from bowel complaints or bad cold in the head. So great is the belief in its beneficial effects on such occasions, that men will go to any expense and take great trouble to obtain it, if they run out of the supply they have with them.

17060. As to the Sikhs, what is their habit with regard to opium?—The few Sikhs in the regiment who take opium regularly never do so more than once in the day, and not necessarily every day. There may be, perhaps, a dozen or so of Sikhs in the regiment in all who never use opium.

17061. What do you say as to the practice of the Mahomedans and Dogras with regard to opium?—The Mahomedans as a class do not use opium, but a few of them,—perhaps about 5 per cent.,—will take it on such occasions as the above stated. Of the Dogras the same may be said.

17062. What quantity is usually taken?—The quantity consumed as a dose is about half a ratti.

17063. What is the length of your service with the 2nd Punjab Infantry?—26 years.

17064. Have you been frequently on active service with the regiment?—Yes, I have been many times on active service with it.

17065. Have you ever had occasion to suspect any ill-effects from the use of opium?—I can call to mind only one case of excessive use of opium among the men of the regiment, that was of a non-commissioned officer as gallant a soldier as ever walked, of splendid physique and capable of enduring great fatigue. I always knew he used opium, and probably in excess; when, if I remember rightly, about 40 years of age, he broke down suddenly and died at his home shortly after.

17066. With regard to the medical experience in your regiment, have you any information upon that?—I was told by Surgeon-Major Jackson, for many years in medical charge of the regiment, some years ago, that he had no doubt that opium taken during the premonitary symptoms of pneumonia, as some men were apt to do on feeling out of sorts, had a prejudicial effect, and complicated the case.

17067. What is your belief as to the effect of the use of opium in moderation?—I do not believe that the use of opium in moderation has any injurious physical effect whatever, and I am equally certain that its effect morally is equally harmless.

17068. Have you noticed any connection between the use of opium and crime?—I can call to mind no single

case of crime that was attributable to the use of opium, though every offence can be attributable, even amongst native soldiers, to the use of spirits.

17069. What do you say of native opinion in regard to the practice of taking opium in moderate quantities?—Natives do not look on the moderate use of opium as in any way a thing to be ashamed of, whereas a man who takes *charas* or *bhang* is considered as dissipated and not to be trusted; even the taking of spirits regularly is looked on by steady men as a thing to be ashamed of.

17070 Have you any instances that you can quote of remarkable health or longevity connected with an individual whom you knew to be in the habit of taking opium?—A short time ago I was talking with an old Sikh, Bedi Durbara Singh, who states that he is now 96 years of age, and I think his statement is correct, as he also says he was 50 years of age when he received a Jemadar-

opium regularly, for many years once a day only, but he has for many years now taken it twice daily, and still continues to do so, he showed me how much he took at a time, and it was just about the same amount as others tell me they take. Certainly the drug had in his case no pernicious effect, but, I should say, a beneficial one.

17071. What has been your practice in command with reference to putting a check upon the use of opium have you ever thought it necessary to do that?—I have never endeavoured in any way to put a check on its use

17072. And what have you done in regard to alcohol?—Alcohol I have discouraged by every means in my power, always refused to give any assistance in obtaining it, and I have always advised men to avail themselves of the issue of tea and sugar in the place of rum which is issued on service.

any suggestion of prohibition with a laugh and shrug of the shoulders, saying, "we know that enquiry is going on, but Government could never do such a senseless thing as that."

17074. If the use of opium were prohibited, do you think it would tend to increase the use of spirits?—I feel confident that any prohibition or restriction of the use of opium would lead to a corresponding increase in the taking of spirits, and probably also of *charas* and *bhang* Co 18

17075. (*Mr. Pease*) You state that one-third or three-eighths were Sikhs, that makes 114?—That makes 342

17077 Have you any idea of the quantity taken by this old man of 96?—Yes, something under a ratti twice a day, about two grains each dose

17078. (*Mr Wilson.*) There are about a dozen Sikhs in the regiment who never take any?—Yes.

17079 Do you know why?—I have asked some of them, and they have said it is not their habit, they have never begun.

17080. The use of opium in the 2nd Punjab Infantry is comparatively very small?—Comparatively very small.

17081 Would you be glad to see it increase?—I do not think I should disturb myself either way about it. I should not think there was any harm in the regiment if I found men using it more commonly. On the other hand I certainly should not take any steps to increase it.

17082 I think you told us that in severe weather a free issue of rum and tea is authorized?—I did not use exactly those words. I said I encouraged men to take tea instead of the rum

17083. Is it optional which they take?—Yes; in severe weather when the issue is authorized each company sends in a requisition for so much rum or so much tea and sugar, each man pleases himself

17084 (*Mr. Mowbray*) You have told us that prohibition would be very unpopular with these regiments. It has been suggested that people who have been in the habit of

all these things as an unnecessary interference, and therefore I think it would be unpopular. I think these unnecessary interferences always give a lever to agitators.

The witness withdrew.

SUBADAR NARAYAN SINGH called in and examined (through an interpreter).

17085. *Sir James Lyall*) Where is your home?—Near Amritsar.

17086. How long have you been in the service?—I have completed 31 years' service.

17087. What classes of men are in your regiment?—Jat Sikhs, Dogras, Pathans and Punjabees.

lant, in cases where great exertion is required, or as a

be performed, or whenever duty entails sleeping out in the open with little or no bedding during the cold weather, many Sikhs would take a small dose of opium by way of a stimulant.

17089 Do the Sikhs in the regiment generally take it habitually or only occasionally?—Sikhs in the regiment who take opium, as a rule, only take it occasionally, and then more as a medicine than any thing else. A very small percentage take it systematically.

17090. Is there any Sikh in the regiment who takes to excess?—I saw a man in 1885 whom I suspected to be taking it in excess.

17091 Is that man invalided or did he leave the regiment?—He died.

17092 What sort of dose do they take?—About half a ratti or one grain, and that too in cases of necessity when great benefit was expected.

17093 Do they never take more than half a ratti?—No; I have not seen them do so

of other villages in the tehsil where I have connections and where I have also seen people taking opium occasionally.

17095 Is the custom more prevalent in the villages than in the regiment?—Yes.

of the Mahomedans came and asked the Sikh Company for opium On another occasion when we had marched on a foray for 26 miles, a few Mahomedans came to the Sikhs to ask for opium, and the Sikhs who had opium gave it to them.

17098 (*Mr Mowbray*) Have you ever taken opium yourself?—At the very least I have taken it about 100 times on occasions of emergency.

the difference between the two regiments?—I really cannot explain.

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17057. (*Chairman.*) You are in command of the 2nd Punjab Infantry?—Yes.

17058. What is the strength of your regiment?—912 of all ranks.

17059. Is the use of opium prevalent in your regiment?—I believe that in the 2nd Punjab Infantry the use of opium is not prevalent to so great an extent as in some regiments; soldiers come to a regiment as young lads, and they naturally in such habits follow the custom of the regiment, as, though they have probably taken it occasionally at their homes, they are too young to have begun its systematic use. In the 2nd Punjab Infantry, which is composed of $\frac{3}{8}$ Sikhs, $\frac{1}{8}$ Dogras and $\frac{4}{8}$ Mahomedans (Panjabi Mahomedans and Pathans), its use is almost entirely confined to the Sikhs, of whom nearly all take it occasionally, and only perhaps 2 or 3 per cent. do so regularly; nearly all take it on such occasions as the following (1) When called on for any unusually sustained effort, such as a forced march. (2) When experiencing great cold and having to perform night duty in such. (Last winter when the regiment was in Kurram and snow lay around the tents for a fortnight or so, nearly all the Sikhs took it when on night duty.) (3) When suffering from bowel complaints or bad cold in the head. So great is the belief in its beneficial effects on such occasions, that men will go to any expense and take great trouble to obtain it, if they run out of the supply they have with them.

17060. As to the Sikhs, what is their habit with regard to opium?—The few Sikhs in the regiment who take opium regularly never do so more than once in the day, and not necessarily every day. There may be, perhaps, a dozen or so of Sikhs in the regiment in all who never use opium.

17061. What do you say as to the practice of the Mahomedans and Dogras with regard to opium?—The Mahomedans as a class do not use opium, but a few of them,—perhaps about 5 per cent.,—will take it on such occasions as the above stated. Of the Dogras the same may be said.

17062. What quantity is usually taken?—The quantity consumed as a dose is about half a ratti.

17063. What is the length of your service with the 2nd Punjab Infantry?—26 years.

17064. Have you been frequently on active service with the regiment?—Yes, I have been many times on active service with it.

17065. Have you ever had occasion to suspect any ill-effects from the use of opium?—I can call to mind only one case of excessive use of opium among the men of the regiment, that was of a non-commissioned officer as gallant a soldier as ever walked, of splendid physique and capable of enduring great fatigue. I always knew he used opium, and probably in excess; when, if I remember rightly, about 40 years of age, he broke down suddenly and died at his home shortly after.

17066. With regard to the medical experience in your regiment, have you any information upon that?—I was told by Surgeon-Major Jackson, for many years in medical charge of the regiment, some years ago, that he had no doubt that opium taken during the premonitary symptoms of pneumonia, as some men were apt to do on feeling out of sorts, had a prejudicial effect, and complicated the case.

17067. What is your belief as to the effect of the use of opium in moderation?—I do not believe that the use of opium in moderation has any injurious physical effect whatever, and I am equally certain that its effect morally is equally harmless.

17068. Have you noticed any connection between the use of opium and crime?—I can call to mind no single

case of crime that was attributable to the use of opium, though every offence can be attributable, even amongst native soldiers, to the use of spirits.

17070. Have you any instances that you can quote of

ship in one of the cavalry regiments raised after the Sikh war. He is still able to walk about without assistance, and converses intelligently with very little of the wandering from the subject one would expect, yet he tells me that after he was about 30 years of age he commenced to take opium regularly, for many years once a day only, but he has for many years now taken it twice daily, and still continues to do so, he showed me how much he took at a time, and it was just about the same amount as others tell me they take. Certainly the drug had in his case no pernicious effect, but, I should say, a beneficial one

17071. What has been your practice in command with reference to putting a check upon the use of opium, have you ever thought it necessary to do that?—I have never endeavoured in any way to put a check on its use

17072. And what have you done in regard to alcohol?—Alcohol I have discouraged by every means in my power, always refused to give any assistance in obtaining it, and I have always advised men to avail themselves of the issue of tea and sugar in the place of rum which is issued on service.

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17074. If the use of opium were prohibited, do you think it would tend to increase the use of spirits?—I feel confident that any prohibition or restriction of the use of opium would lead to a corresponding increase in the taking of spirits, and probably also of *charas* and *bhang*. Co 18

17075. (*Mr. Pease*) You state that one-third or three-eighths were Sikhs, that makes 114?—That makes 342.

17077. Have you any idea of the quantity taken by this old man of 96?—Yes, something under a ratti twice a day, about two grains each dose.

17078. (*Mr. Wilson.*) There are about a dozen Sikhs in the regiment who never take any?—Yes.

17079 Do you know why?—I have asked some of them, and they have said it is not their habit, they have never begun.

17080 The use of opium in the 2nd Punjab Infantry is comparatively very small?—Comparatively very small.

17081 Would you be glad to see it increase?—I do not think I should disturb myself either way about it. I should not think there was any harm in the regiment if I found men using it more commonly. On the other hand I certainly should not take any steps to increase it.

17082 I think you told us that in severe weather a free issue of rum and tea is authorized?—I did not use exactly those words. I said I encouraged men to take tea instead of the rum

17083. Is it optional which they take?—Yes; in severe weather when the issue is authorized each company sends in a requisition for so much rum or so much tea and sugar; each man pleases himself

17084 (*Mr. Mowbray*) You have told us that prohibition would be very unpopular with these regiments. It has

all these things as an unnecessary interference, and therefore I think it would be unpopular. I think these unnecessary interferences always give a lever to agitators.

The witness withdrew.

SUBADAR NARAYAN SINGH called in and examined (through an interpreter).

17085. *Sir James Lyall.*) Where is your home?—Near Amritsar.

17086. How long have you been in the service?—I have completed 31 years' service

17087. What classes of men are in your regiment?—Jat Sikhs, Dogras, Pathans and Punjabees.

lant, in cases where great exertion is required, or as a medicine in dysentery and diarrhœa. At the same time there are some Sikhs in the regiment who have never taken

open with little or no bedding during the cold weather, many Sikhs would take a small dose of opium by way of a stimulant.

17089. Do the Sikhs in the regiment generally take it habitually or only occasionally?—Sikhs in the regiment who take opium, as a rule, only take it occasionally, and then more as a medicine than any thing else. A very small percentage take it systematically.

17090 Is there any Sikh in the regiment who takes to excess?—I saw a man in 1885 whom I suspected to be taking it in excess.

17091 Is that man invalided or did he leave the regiment?—He died.

17092. What sort of dose do they take?—About half a ratti or one grain, and that too in cases of necessity when great benefit was expected.

17093 Do they never take more than half a ratti?—No; I have not seen them do so.

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of other villages in the tehsil where I have connections and where I have also seen people taking opium occasionally.

17095 Is the custom more prevalent in the villages than in the regiment?—Yes

17096. Is that because the men in the regiment are young and have not begun it, or what is it?—The men in the regiment are comparatively young, and unless disease prevails young men take to it only in case of necessity.

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Company was close alongside the Sikh Company, and many of the Mahomedans came and asked the Sikh Company for opium On another occasion when we had marched on a foray for 26 miles, a few Mahomedans came to the Sikhs to ask for opium, and the Sikhs who had opium gave it to them.

17098 (*Mr Mowbray*) Have you ever taken opium yourself?—At the very least I have taken it about 100 times on occasions of emergency.

17099. (*Mr. Wilson.*) How many companies are there in your regiment altogether?—Eight companies.

17100. You say that in the villages the use of opium is
4. very general, do the women take it as well as the men?—I have seen a mother giving a very small quantity of opium to her baby immediately before suckling it.

17101. What I asked was whether the women take it hemselves?—They do use it, though less frequently than hemen do.

17102. (*Mr. Pease.*) Can you assign any reason why the Mahomedans do not take opium as much as the Sikhs?—The Mahomedans do use it; the Mahomedans in my village use it as the Sikhs.

17103. Why do the Frontier Mahomedans not take it as much as the Sikhs?—It is the custom in this country, as people begin to take it from childhood, and where this custom does not prevail, the people do not take to it.

17104. (*Sir William Roberts.*) Why do not the men in the Sikh villages take opium as temperately and moderately as the soldiers in your regiment?—Some people in the villages take opium in larger quantities than they do in the regiments. In cases of necessity people in the regiment generally take half a ratti of opium, but in the villages they take a little more than half a ratti. This is due to the fact that men in the regiment are strong and stalwart, whereas men in the villages, even if they be young, are somewhat weak, and they require larger quantities. Many people in the villages take it daily, but I am speaking of those persons who are more than 50 years of age.

17105. Have you seen people in the villages injure their health from taking too much opium?—No.

The witness withdrew.

MAJOR J. W. HOGGE called in and examined.

17106. (*Chairman.*) Do you command the 14th Sikhs?—Yes, temporarily.

17107. How long have you been in the regiment?—Nearly 18 years.

17108. Will you give us the result of your observation in the regiment with regard to the habit of opium-eating?—I have never noticed any ill-effects at all, but from enquiries I have made I find that opium is not consumed to the same extent it is generally understood to be by Sikhs. So far as I have been able to ascertain not more than from 5 to 8 per cent. of the men of my regiment are habitual consumers of opium, and very few indeed take so much as five grains a day; the majority appear to eat about two grains daily. All natives, not Sikhs only, have very great faith in opium, and will take a small quantity, about two grains, occasionally as a stimulant against exhaustion or cold, and as a medicine for almost any complaint. Sikhs when using opium invariably eat it, smoking of any kind being absolutely prohibited by their religion. I have not found in my experience that opium has any ill-effects on those who use it. During the past nine months I have only found one man incapacitated from performing his duty owing to his being under the influence of that drug, and he, it appeared, was not only a confirmed consumer of large quantities of opium (18 grains or more a day), but used *bhang* or any intoxicating liquor or drug he could obtain, so that he cannot be considered a case in point.

17109. Have you mixed much among the civil population in this district?—Yes, I have been a good deal among the native States of the Punjab.

17110. Have you come to any conclusion as to the views they take in reference to the prohibition of the use of opium?—I have never made any enquiries on the subject.

17111. (*Sir James Lyall.*) I think you say that not more than 5 or 8 per cent. of the men of your regiment are habitual consumers of opium: do you mean that only from 5 to 8 per cent. admitted that they were consumers?—They were reported to me as such. I did not ask the men personally myself, but I made enquiries of the native officers.

17112. From native officers?—Yes.

17113. You do not think, perhaps, that they would underestimate?—I do not think so according to the manner in which I made my enquiries.

17114. The Sikhs in your regiment come from Ferozepore?—All Cis-Sutlej Sikhs.

17115. It has been a general idea that the Cis-Sutlej Sikhs were more in the habit of taking opium than any other Sikhs?—I have always heard that they were consumers of opium.

17116. You say that only 5 to 8 per cent. are habitual consumers, that is, men that consume every day?—Yes.

17117. Have you any idea what proportion take it from time to time?—I think every man in the regiment would take it occasionlly.

17118. I suppose on occasions of long marches?—Long marches, or extreme cold, or feeling out of sorts.

17119. Having to camp out?—Yes.

17120. Have you ever found any crime in the regiment that you could attribute to opium?—None whatever, except the case I have quoted.

17121. Has any crime attributed to drink ever come before you?—Yes. The Sikhs are very fond of alcohol. I have occasional cases of drunkenness.

17122. (*Mr. Mowbray*). Did you ever find in these cases of drunkenness that the man had up for being drunk was an opium-consumer?—I never made the enquiry.

17123. (*Mr. Wilson*). Do I gather from what you have said that the enquiries you have made recently have led to a conclusion rather contrary to your previous impressions on the subject?—Yes.

17124. You think that not more than from 5 to 8 per cent. of the regiment are habitual consumers?—Yes.

17125. Very few take so much as five grains a day; the majority appear to eat about two: I take it that you mean the majority of the 5 to 8 per cent?—Yes.

17126. Do you know the total number of the regiment?—912.

17127. (*Mr. Pease.*) Do you think the habitual consumers consume it all the year round, or only through the winter?—I think all the year round.

17128. (*Chairman*). So far as concerns the army, may we take it from you that alcohol is much more serious than opium?—Among Sikhs, certainly.

The witness withdrew.

SUBADAR GURMUKH SINGH called in and examined (through an interpreter).

17129. (*Sir James Lyall.*) Where is your home?—In the Fazilka District of Ferozepore.

17130. How long have you been in the service, and what have you to say as to the opium habit?—I have now over 21 years' service, of which period I have served over seven years in the 14th Sikhs. For the past 15 years I have been in the habit of using a small quantity of opium daily. I began the habit at Peshawar in 1878, in consequence of an attack of fever followed by diarrhœa, and I was decidedly benefited by taking opium at the time. I have not discontinued it since, as I felt it was doing me good in every way. For the first three or four years I used to take about 2½ grains only once a day, but since then I have taken the same quantity twice a day, morning and evening. I am of opinion that opium has benefited me very greatly; changes of climate do not appear to affect me as they used to do. I always now have a good appetite and feel strong and well, whereas before I began eating it I used constantly to suffer from fever and diarrhœa.

17131. How many men are there in the regiment who habitually eat opium?—In the 14th Sikhs I do not think there are more than eight or nine men per company who eat opium habitually, and in the whole regiment I do not think there are more than three men who take it in excess, that is, from 10 to 20 grains daily. Opium, like anything else, is only bad when taken in excess, and those men who use large quantities appear to suffer from dullness of intellect, and weakness of body; they are unable to bear privations and fatigue as other men do. Nearly every man in the regiment will on

[illegible]

The witness withdrew.

[illegible] called in and examined (through an interpreter).

17130. (Sir James Lyall.) Where is your native place?—[illegible]

17131. To what regiment do you belong?—I have served most of my time in the 15th Sikhs.

17132. What do you know about the use of opium?—I have served in the 15th Sikhs for over thirty years, and was present throughout the Afghan, Suakin and [illegible] campaigns. I first took opium in the year [illegible] on account of [illegible], and derived great benefit from it. I continued taking it for about a year, and then gave it up. The next time I took it was on the 24th March [illegible], when serving at Suakin, and for the same complaint and I have taken it regularly in small quantities ever since. I consider that I have derived great benefit from its use. When on service it is our belief that almost every man in the regiment takes a little opium on occasion and with the greatest possible benefit, as it enables them to bear cold and fatigue in a way in which they could not possibly bear it without the use of the drug. I believe it is also very efficacious in the case of men who suffer from weak eyes.

17133. Is the opium habit common in the villages you come from?—The habit prevails to some extent, but not much.

[illegible]

17143. The age of those who take it [illegible] but they are not in a bad [illegible]

17144. (Mr. Wilson.) When opium is taken on active service, is it provided for them or do they procure it for themselves?—When we went to the Soudan we took [illegible] of opium with us.

17145. What did you do in the Afghan Campaign?—Then every one made arrangements to provide it himself.

The witness withdrew.

The Reverend F. J. Newton, M.D., called in and examined.

17146. (Chairman.) You are a Medical Missionary I presume?—I am.

17147. What is your field of labour?—Ferozepore.

17148. Is that where you reside?—Yes.

17149. How long have you been in the country?—I came out in 1870.

[illegible] tact with the people, and have [illegible] ties of observation [illegible]

you believe it to be [illegible] the moral and physical conditions of the people?—I observed in the first place that it is used very much more among certain classes than others. I think it is used chiefly [illegible] that in the part of [illegible]

[illegible] I think one is very much struck in going into the [illegible]

[illegible] ask them whether they take it for fear they should [illegible] it and they generally say at once that they take it [illegible] morning and evening [illegible] from their appearance. As regards the moral [illegible] not think it has any moral effects [illegible] observed anything of that kind.

17156. Would you say that the [illegible] the people with whom you have [illegible] experience a cause of [illegible] Missionary?—[illegible] of the [illegible]

Revd. J. ...on, D. — 1894. —

17155. How would you compare the effects of opium in your district with those of alcohol: may I ask you whether there is much indulgence of alcohol amongst the people for whom you have laboured?—No; it is not a common thing at all; but comparison can hardly be made because the effects of alcohol are entirely different, and they are certainly very much worse than those of opium among those Sikhs who use alcohol.

17156. Have you had much intercourse with the people?—I have.

17157. Have you had the opportunity of forming an opinion as to how they would be disposed to regard the prohibition of the use of opium by the Government?—I think they would look upon it as a great hardship. It would cause a great deal of hard feeling and discontent.

17158. Have you any other observation of a general nature that you would like to make?—I think that we hear about the evil effects of opium are undoubtedly true, and I have been puzzled to know why those effects are not more visible. In a great number of years I do not remember coming across more than one who seemed to really suffer from the effects of it in the way in which we have been accustomed to expect.

17159. Would that be due to this circumstance, that the effects of opium depend upon the quantity taken?—Apparently not in every case, because many of these cases consume large quantities of it, and there is no appearance that they take it. My theory is simply that it depends either upon the race, that is, that it has different effects upon different races—or else upon idiosyncrasies in individual cases, or it may be it has a bad effect on people who take large quantities to begin with. But it is perfectly certain that in the great majority of cases it has no such effect at all, even with those who take large quantities. They live to an old age, and are strong and hearty. That is my theory. I have paid rather special attention to the subject for some years past.

17160. (*Sir William Roberts.*) What are the races in Ferozepore that you have to do with—I think you said Sikhs?—They are Hindus and Mahomedans and Sikhs very largely.

17161. How long have you been there?—Nearly 13 years.

17162. And you speak from your personal experience alone?—I refer only to that district.

17163. I think you mentioned that opium was often given to infants?—Yes, it is a very common practice.

17164. Have you ever known accidents to occur?—I have not come across any.

17165. I presume that opium is the commonest household or domestic remedy in your part?—It is. It is not only a remedy, but it is the common stimulant that is taken.

17166. I presume that is the reason that they are so accustomed to the use of opium that they know the risks and are able to avoid them?—I suppose that is so. They are accustomed to it.

17167. And you have not known of accidents amongst infants or adults?—I have never come across one.

17168. Is it a malarious district?—It is malarious, especially at certain seasons of the year.

17169. Is there much diarrhœa and dysentery?—A great deal at certain seasons of the year.

17170. Is it used as a popular remedy for those complaints?—Yes.

17171. Is it also used as a popular remedy in malarial fevers?—No, I do not think it is used as a remedy for fever.

17172. More for diarrhœa and dysentery?—I think that is the way it is used chiefly, and it is used very largely for coughs. People suffer almost universally from coughs.

17173. I think you said that so far as you know, and you can only speak from your own experience, it is not used as a prophylactic against fever?—I think not.

17174. Is there really any known prophylactic against fever, I mean truly speaking?—Only the common remedies, quinine and arsenic. They are prophylactic as well as remedies, but people do not use them.

17175. I suppose you have known people in spite of quinine and arsenic to have malarial fever?—Yes. *People in the villages do not use them at all except when they can get them from dispensaries.* They never use quinine and arsenic as household remedies. They know nothing about arsenic as a remedy for fever, but they have begun to know something about quinine.

17176. You distinguish of course between the use of opium as a household and domestic medicine and its use as a stimulant?—I distinguish that.

17177. Have you noticed in regard to the people you have had to deal with at Ferozepore that they are in the habit of increasing the dose commonly or only exceptionally?—I think they begin with a small dose, and increase it by degrees.

17178. To what extent?—Thirty or forty grains. Thirty is perhaps the limit, as a rule. I have known many persons to take forty.

17179. Would you say it was a common thing amongst the habitual users of opium that eventually they would reach that amount?—In a great many cases they do. I should think the average dose would be from 10 to 20 grains—perhaps not the average, but such cases are very numerous. I have come across a great many cases of old men who take up to 30 grains.

17180. What proportion of the adult population of your district are in the habit of using opium as a stimulant, roughy of course?—I could not say exactly;—I should say nearly half the population.

17181. Fully half the male adults?—I should think so. Among the Sikhs a great many more than that—nearly all of them.

17182. (*Mr. Pease.*) Have you any experience of smoking opium?—No. I observe that the Mahomedans are by far the most numerous of the inhabitants of Ferozepore: you speak of the district, and not the town?—The district.

17183. There are 354,000 out of 767,000; therefore there are just about one half: they do not consume so much opium as the Sikhs?—Not half so much.

17184. How do the Mahomedans compare with the Hindus as to the consumption of opium?—I think they take much lesst han the Hindus do. It is not so common a practice as amongst Hindus.

17185. (*Mr. Wilson.*) I think you said that there is a tendency to increase the dose?—I think there is a tendency that way and yet I have been surprised to find that a great many do not increase it. They will take a comparatively small dose all their lives, many of them do not seem to have a desire to increase the dose.

17186. Many of them do increase it?—They do. They get up to a certain limit, 20 or 30 grains, and there they stick to the end of their lives.

17187. Does not that tendency to increase the dose rather indicate that there is a somewhat abnormal and unhealthy state of body set up, which makes this tendency so common?—No doubt there is a tolerance of opium established in the course of time, so that the dose has to be increased. If the person wants to keep up the stimulant effects of it, he has to keep increasing it; and yet if one goes on taking the same dose without getting that stimulating effect which makes one a little more than normally brilliant perhaps, he can easily keep at that dose, and apparently still maintain a comfortable condition—that is, he does not feel the need of more. But if a man wants to keep that extra stimulus up, he has to increase the dose consequently.

17188. But there is necessity for increasing it?—If he goes on with the same dose for years, and finds he can use that without inconvenience, he does not feel the need of an increase.

17189. As a matter of fact, it is very commonly increased?—I think so.

17190. You said that it is frequently given to babies?—Yes.

17191. Do you think that is a good thing?—I do not think so.

17192. You told us the particular way in which you asked them about the quantities; you asked them, "How much do you take" rather than the question "Do you take it"; and you said you were afraid they might deny it: why would they be inclined to deny it?—I think when they come for medicine, they have an idea that if I asked them if they took opium I would naturally expect a negative answer, because in giving the medicine they would suppose if they were not taking anything already the medicine would do them more good, or I would be more apt to give them what would be *good for them.* I take that to be the reason. It is certainly not any feeling on their part with regard to the morals of the question. I do not *think they have any* such feeling.

17193. I think you have paid special attention to this subject; may I ask you how *long*?—I think it is about seven or eight years. It was when Dr. Brown was Principal of the Medical College here. He asked me to pay attention to it—it was at his suggestion I did it.

17195. (*Mr Mowbray.*) You told us, I think, that a good many people who take opium began it medicinally?—I think so.

17196 Did you mean by that that they took it originally under order from a doctor, or that they took it because they felt that they had something the matter with them, and their friends told them it was good for them?—It is not from the order of a doctor at all It is a family remedy—a household remedy They take it as a remedy, but many begin it simply as a stimulant, as we take our tea in the morning. It is to them what our tea is to us in the early morning.

thing I have ever heard complained of so far as I remember.

17198. (*Mr. Haridas Veharidas*) I understand from what you have said that it is not desirable to take any quantity of opium if one can do without it?—One can do without it undoubtedly.

17199. (*Mr. Fanshawe.*) You have spoken of the Sikhs as being a warlike race: it is the case, is it not, that the Sikh peasantry are very hardworking, industrious and thrifty?—They are.

17200. So that the general use of opium among the Sikhs is quite compatible with the existence of those qualities?—It seems so. We have only facts to go on I observe that they are the most thrifty and energetic part of the population of the Malwa.

17201. The general use of opium, therefore, which you have described, is actually compatible with the existence of those qualities amongst the Sikhs?—It certainly is

they would call moderate I should say 10 to 15 grains a day perhaps. I cannot say exactly.

17203. Would that quantity be the usual quantity commonly taken, or the quantity taken by a certain number only, a smaller proportion of the whole consumers?—I should think that that was the average dose of the majority.

17204. (*Chairman*) Did you tell us to what persuasion you belong?—I belong to the American Presbyterian Mission.

17205. (*Mr. Wilson*) I think you said that you imagine the average quantity would be from 10 to 20 grains?—It is a mere guess I have no statistics at all. I am just judging from the number of persons I questioned about it. I may be mistaken.

17206. Have you heard the evidence of the Subadar Gurmukh Singh, who was here just now, who called 10 to 20 grains excess?—I did not hear.

17207. (*Mr. Pease*) The persons you have questioned have been usually those who have come to the dispensary with some ailment, I suppose?—Yes.

17208. No questions you have put to persons in health?—I have occasionally, but not as a rule.

17209 Therefore your estimate may be materially wrong in regard to persons in ordinary health?—I should not think so These persons have come with certain ailments,

17210 No large proportion of them were persons suffering from chronic ailments?—I do not think so, nothing except coughs.

17211 (*Sir William Roberts*) I think you said dysentery was common in your district?—Very common at certain seasons of the year, and diarrhœa

17212 Have you observed whether any type or cases of dysentery would be connected with the opium habit?—I have not observed anything of that sort.

17213 (*Sir James Lyall*) I think you said to Sir William Roberts that opium was not a prophylactic against fever. I should like to know whether you have ever heard the country people in the Ferozepore district talk of it as if it was a prophylactic?—I never have.

—No, I have not noticed any difference at all.

The witness withdrew.

RAI BAHADUR BHAI MIAN SINGH called in and examined (through an interpreter).

17215. (*Sir James Lyall.*) You are an Honorary Magistrate, I believe, and a Jagirdar and Zemindar?—Yes

ventive for several diseases.

17217. For what diseases is it used?—Colds and rheumatic pains

17218 What is the opinion of the people with regard to the proposal that the Government should prohibit the use of opium?—The people wish that the present arrangements should continue. I do not mean that the Government should not interfere in any way, but that interference with present arrangements should not be made at present.

17219. Is poppy cultivated on your land?—Opium is not cultivated in my lands It was once cultivated by a cultivator on about one bigha of land but, owing to heavy duties, the cultivation was discontinued

17220 What duties do you refer to?—To canal dues.

17221 Is there any section of the population in Lahore, in the villages or towns, who wish to see the use of opium stopped except for medical purposes?—Those persons who consume it at present do not wish that it should be stopped for any purpose.

17222 And the other people?—Those who use it as medicine are willing to use it as medicine only.

17223 They do not want any interference?—The interference may be greater than at present, but not less than at present.

17224. If it was prohibited, and to meet the loss of

The witness withdrew.

MR. DENZIL IBBETSON called in and examined.

17225 (*Chairman.*) I believe you are Deputy Commissioner at Jullundur?—Yes.

17226. What is the length of your service?—Twenty-three years.

17227. How has it been spent?—Eight [illegible] Officer, about five years as Deputy C[illegible] as Census Commissioner, Director of Pub[illegible] tor of the *Gazetteer*, and Superintendent [illegible]

17228. Has there been a large consumption of opium in any of the districts in which you have served?—I can hardly answer that question. I practically know nothing about the subject. I have served in districts in which I have known it is eaten by a large proportion of the people, but I know no details.

17229. As you have lived in districts in which, as you believe, opium has been extensively consumed, and you have not observed any effects, what inference do you draw from that?—The conclusion I draw is that opium-eating is very much like tobacco-smoking among the sections of the people who use each in the districts in which I have served. There has been nothing more to draw my special attention to the one case more than to the other. This would be impossible, were the effects of the use of opium such as they are commonly believed to be by the people of England.

17230. Are there other social and moral evils which came under your observation here, which, in point of gravity, considerably exceeds any evils which may possibly arise from opium?—I am constantly receiving petitions in which the habit of gambling, of drinking, or of whoremongering is alleged to the discredit of an individual; but can recall no instance of the habit of using opium being similarly brought forward as involving a social or moral stigma.

17231. It has been proposed for the consideration of this Commission that the Government of India should put an interdict on the use of opium for other than medical purposes—what remarks have you to make upon a policy to carry out that proposal?—I am of opinion that to prevent the use of opium for non-medical purposes would be impossible. Such a prohibition must either be ineffective, or practically a total prohibition. If you allow Hakims to give a license for the use of opium by prescriptions, your prohibition will be ineffective. If, on the other hand, you do not give that power to Hakims, there are, for instance, in my district, with a population of a million of souls, only two persons to whom that power could be given, and those two persons live in the same place. In that case prohibition would be practically absolute. It would also be impossible for this reason: if you do not stop the cultivation of the poppy in British territory, you will have corners of land occupied by poppy on every well in the place, and it would be impossible to prevent opium being made on the quiet, and still more the poppy-heads being used. If you do prohibit the cultivation of the poppy in British territory, you could hardly do so in Native States, and it would be impossible to prevent the smuggling of a drug, an ordinary dose of which is measured by grains.

17232. There is no natural or physical frontier dividing the Native States from these which are under our Government?—None whatever: it is largely smuggled already, I believe.

17233. That is on the point of practicability. Now as regards the political consequences arising from a policy of prohibition?—If the prohibition were successfully enforced, it would produce, if not rebellion, at least such discontent as would constitute a serious political danger, since it would be regarded as a wanton interference with private life, with no good end to justify it. I think that for four reasons: In the first place, you have, supposing you do not give Hakims power, to prescribe opium, three systems of medicine current in the country, all three of which agree in looking upon opium as a useful medicine. You would say to the people: "The drug which is prescribed by the doctors of the system of medicine in which you believe, you shall not have unless you can get the concurrence of a doctor of the system of medicine in which you do not believe." You would also be interfering with a domestic comfort and luxury which is used by a considerable proportion of the most warlike races in the Punjab. To make your prohibition effective you would require persistent inquisitorial search, and you would let loose a number of ill-paid officers, and thereby you would render false accusation and extortion more easy. You would make what is looked upon as a harmless indulgence into a crime. The fourth reason is that when the Government introduces a measure, which the people look upon with disfavour, they come to us and ask us what is the reason of it. We generally have some reason to give them, even if we do not approve of it ourselves; at any rate we can give the Government view of it. But I do not see what justification we could give here. We could say it was thought that evil effects were produced. They would say, "*Do not you and the Government know that they are not produced*"?—and I do not see what answer we could give. They would look upon it as a most tyrannical arrangement—an interference with private liberty without even such justification as exists in other matters, such as sanitation and vaccination.

17234. From what you have said it follows that if fresh taxation were imposed to compensate Government for the loss of revenue, it would not be received with favour?—No; certainly not.

17235. (*Mr. Fanshawe.*) I should like to ask you a question about the Sikhs. Would you kindly tell us shortly what are the divisions among the Sikhs?—The Manjha is the central portion of the Punjab, lying east and south-east of Lahore, including the Lahore, Amritsar, and Gurdaspur districts. The Malwa is the great tract south of the Sutlej, including the Ludhiana and Ferozepore districts and the great Sikh States. Roughly speaking the Manjha is Trans-Sutlej Sikh territory, and the Malwa is Cis-Sutlej Sikh territory.

17236. Will you also explain what a Musbee Sikh is?—He is a sweeper—almost, if not, quite the lowest form of outcast—who has adopted the Sikh religion. He is as good a Sikh as any of them, but the taint of his hereditary occupation adheres to him; and although he does abandon, I believe, some portions of it, still the other Sikhs will not mix with him, even in religious worship.

17237. As regards the consumption of opium by these different classes of Sikhs, can you tell us whether the habit is more common among one class than another?—I cannot say that in the least.

17238. (*Mr. Mowbray.*) I should like to know what class of Sikhs reside in the Jullundur district?—Mostly Jat Sikhs.

17239. Is not the Jullundur district one of the seven large opium-consuming districts in the Punjab?—I fancy it would be one of the largest.

17240 (*Mr. Wilson.*) Does your evidence relate chiefly to Jullundur, the district in which you are now Deputy Commissioner?—I know Gujranwalla better than Jullundur.

17241. Is that adjacent?—No; it is the other side of Lahore. It is also a Sikh district, but I speak for both.

17242. Is there any poppy cultivation in your district?—Yes.

17243. A great deal?—Yes, a good deal, I think. It is one of the five or six largest cultivating districts in the Punjab.

17244. You said that you were constantly receiving petitions about gambling and so forth to the discredit of the individual, what does that mean?—It means that some man has got an appointment, and somebody else wants it generally; or if an appointment is empty and two men apply for the post, one man will give a petition to the discredit of the other. Perhaps most often of all the petition is anonymous, and to the *discredit of an enemy*.

17245. Do you at all share the opinion that was expressed to this Commission recently, that if persons connected with the native press, natives especially, write in, what may be called, an anti-opium sense, that is any indication of disaffection towards the Government?—No; I should say not in the least necessarily. One might write against opium, so as to strongly express disaffection, but the mere fact of an article being written in an anti-opium sense does not necessarily show disaffection at all.

The witness withdrew.

The Reverend J. P. M'KEE, D.D., called in and examined.

17246. (*Chairman.*) I think you are a D.D., and work in connection with the United Presbyterian Mission of North America, and you are stationed at Sialkot?—At present at Sialkot. I was 23 years in Gujranwalla.

17247. In that district how is the population distributed as between Hindus and Sikhs?—The Mahomedans are in the majority, Hindus come next, and Sikhs third.

17248. What is the habit of the Hindu and the Sikh portion of the population with reference to opium?—I would say that a very large percentage of Hindus and Sikhs of the age of 40 and over use opium, perhaps 60 per cent. over that age.

17249. What was the percentage of consumers of opium among the Mahomedans, and what may be described as the depressed classes?—It is very much lower,—I should say not more than 20 per cent.

17250 What was the effect of the consumption of opium on the moral and physical condition of these people?—The

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what proportion ... was no perceptible effect except in those few cases I mentioned.

17255. In the present state of the movement they seem to be passive?—Yes.

17256. Supposing prohibition to be actually enforced, what do you think their attitude would be then?—If it was actually enforced, I think those who use it now would try to get it in ... smuggled in. ... not think it ... my knowledge ... With regard to the other section who do not use opium, I do not believe any section of the people feel strongly enough on the subject to be willing to bear any part of the cost of prohibitive measures. They do not feel strongly enough in the matter.

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17257. If taxation were associated with prohibition, you think it would be unfavourably received?—It would. 18 Jan...

17258. (*Mr. Mowbray.*) Is Sialkot a district in the Punjab where opium is consumed much?—I do not know much about Sialkot because I have not been so much associated with the people there as in Gujranwalla. I was associated with the people there for 23 years; but although I reside in Sialkot now, my acquaintance with the people is in Gujranwalla.

17259. The consumption in Gujranwalla is larger than in Sialkot, but it is not large?—Very small.

17260. So far as the opinion of the people goes, I do not suppose they would look upon the question of prohibition as a very practical question, would they?—They have not simply thought of it at all. It is not a question among the people. It is only since this Commission arrived in India that the question has been talked about among the people, and even now 90 per cent. of the people know nothing about it.

17261. Therefore you can hardly form an opinion as to what their feelings would be if, to their surprise, they found it was prohibited?—No, except that I have talked to them lately, and they seem careless.

17262. (*Mr. Wilson.*) I suppose your evidence only relates to this part of the country with which you are acquainted?—That is all.

17263. Of course what you know about this part of the country would not lead you to form any opinion about Assam and other districts in India?—I have not the slightest notion of any other parts of the country except in the one I have referred to, because it is the only place where I have been associated intimately with the people.

17265. (*Mr. Fanshawe.*) I understand you to mean that you wish your views to be taken as only applicable to the Gujranwalla district?—That is all.

The witness withdrew.

SURGEON-MAJOR W. COATES called in and examined.

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17266. (*Chairman.*) Are you stationed at Lahore?—Yes. My personal experience of the use of opium for purposes ... medical is very limited and chiefly negative in ...

into close ... invalids of a very large force. Most of these were camp followers, men who were badly clothed, fed, and lodged, and who had exceptionally hard work in a rigorous climate. Very many of them were said to be, and I believe were, opium-eaters, but I can only recall to mind one solitary case in which disability was distinctly due to the habit. The patient was a mule-driver, to whom large doses of opium had to be given before he could do his work. After this campaign I was for several years in charge of Peshawar, where the opium habit is not common. Many prisoners ...

... opinion as to the frequency of the opium habit among the *insane prior to admission.*

17267. (*Sir William Roberts.*) Where were the jails situated that you had charge of?—In Lahore, Peshawar, and Chinawan.

17268. On admission into jail did you stop the supply of opium at once?—Yes.

11269. And you never saw any ill-effects?—No, I never remember any ill-effects.

17270. You said that you very seldom let them off their work, that implies that you did sometimes?—Sometimes, when they were in bad health.

17271. *Independently of the opium habit?—Independently* or not, if they were in bad health from any cause.

17272. Did you not observe any great suffering in any case of an habitual opium-eater when his opium was stopped?—No, not in any case.

17273. Have you formed any idea as to what is the cause or the reason why the natives of India seem so much more tolerant of opium, and become addicted to the opium habit as compared with Europeans?—Not a very definite idea.

17274. You have no idea whether it is due to the climate or diet, malarial conditions?—I could not say at all.

17275. (*Mr. Wilson.*) There has been a great deal of discussion before this Commission with regard to opium being used as a prophylactic against fever: what do you say with regard to that?—I have no experience with regard to that.

17276. You have never used it in that way?—Never used it in that way.

17277. You have never prescribed it either to natives or Europeans?—Not as a prophylactic against fever.

17278. With reference to these camp followers who are opium-eaters, was your attention directed at the time to

n-Maj. Coates. ... 1894. the fact that they were opium-eaters, and did you specially note them in any way on that account?—I did not note them in that way, but I was told that they were opium-eaters by a native assistant in the hospital who knew a great deal about them. I did not see them eat opium myself, but I was told they all eat *opium*, and that they all had opium with them. I saw the opium with some of them, but not all.

17279. You did not pay that kind of *attention to them* that you could tell us at all whether those who took opium were better or worse than those who did not?—I have not recorded it, but when a patient was in hospital I always asked the question whether he was an opium-eater, with a view *to finding out* whether his disease was affected by the habit.

17280. You did not find that it was?—No, I did not see that they were generally the worse for using opium. There was no marked difference between those who did use opium and those who did not.

17281. (*Sir William Roberts.*) Have you formed any idea whether the habit of using opium is useful in any way to natives of India living in malarial districts?—No, I have not been in any district that was very malarial and where the natives did use opium generally, so that I have had no grounds to form an opinion.

The witness withdrew.

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Surgeon-Captain R. Havelock Charles, M.D., called in and examined.

17282. (*Sir William Roberts.*) What opportunities have you had of studying the use of opium amongst the natives of India?—On my arrival in India in 1882 I was attached to the 32nd Punjab Pioneers, a Sikh Regiment, in which at that time were a considerable number of opium-eaters. Subsequently, 1884—1886, whilst in medical charge of the escort and half Field Hospital on the Afghan Boundary Commission, I had an opportunity of observing Sikhs under the hardships of what was practically service. There I also saw many hundreds of camp followers—Punjabis and men from the North-Western Provinces. Opium was for sale in the Camp Bazar, and there was a fair trade in it, the consumers being drawn from the foregoing. Since 1886 I have been attached to the Mayo Hospital, Lahore, where numbers of individuals addicted to opium, *ganja* and alcohol are treated yearly. In private practice in Lahore the cases that I have seen have not been those of the opium habit, but *rather of the abuse of opium in children. The confirmed* opium-eaters that I have known have been either Sikhs or low caste Hindus—sepoys, sowars, kahars, camp followers, beggars and fakirs.

17283. What has been your experience as to the circumstances under which the opium habit generally begins?—I believe the practice generally begins from one or two causes—first, to ease some pain or ache, or to solace in mental anxiety, or under illness; secondly, as an aphrodisiac.

17284. Have you formed any opinion as to whether the effect of opium on natives of India is an aphrodisiac, or is it only one of the many aphrodisiacs that they have?—It is one of many. It is also used as a stimulant.

17285. This aphrodisiac effect would only be part of a general stimulant of the system?—Yes.

17286. Would it have any unfavourable effect?—Not that I know of, but that it is used as such I know.

17287. What has been your impression with regard to the use of opium for non-medical purposes—its effect on the physical and moral condition of the natives of India?—I do not believe that the physical condition of a healthy man would be improved by the continuous use of opium.

17288. Would you express the opinion that the physical condition was deteriorated by it?—I should certainly say it would not be improved.

17289. What about the moral condition?—The moral condition of an opium-eater—that is, a confirmed opium-eater—is affected as far as that he has practically lost his power of self-control—the opium habit being his master.

17290. Do you mean by confirmed habitual eaters those who take it in excessive quantities?—*I mean a man who* has made it a habit for many years or months, taking a continual daily dose of opium. Under ordinary circumstances he would not give it up.

17291 You speak of the power of self-control only as regards the opium habit, not with regard to his conduct generally?—Not with regard to his conduct generally.

17292. You say that whether he takes a small quantity or a large quantity?—Yes, that is, when he has once become accustomed to feel the effects of the drug he would wish for it.

17293. You think the habitual opium-eater, whether in large or small quantities, is in a worse case than that of a smoker or drinker of alcohol?—*That would be a matter of* opinion. The cases I have seen myself, and the histories that patients have told me, have led me to believe that the opium habit is much stronger than any other habit generally.

17294. Have you had any experience in jail management?—No, I have been in jails to visit them, but I have not been in charge.

17295. You have had no experience of what occurs when prisoners are suddenly deprived of their opium?—No.

17296. Do you think that opium sometimes prolongs life?—Most undoubtedly I do think that many, in whom there is some unsoundness, are enabled by its use to continue life under more bearable circumstances.

17297. Is the habitual use of opium as deleterious in your *opinion* as the use of *ganja* and alcohol?—I do not think that the harm caused by opium to the people generally can be compared to that due to *ganja* and alcohol. I should, for personal reasons, rather treat a patient addicted to the former than to the latter, though it was my experience when old sepoys—opium-eaters—came into hospital with pneumonia, that the mortality was high—higher than usual.

17298. What do you mean by personal reasons?—If I were treating a patient for *delirium tremens I should have a* great deal of trouble in the hospital. I should have to have special wardens to look after the patient. I should be more afraid of suicide. Whereas, if he were an opium patient, he would be less of a nuisance to other people and to me in particular. The most unpleasant cases to treat are those of delirium tremens.

17299. You said that the mortality among the old sepoys who used opium was higher than usual? *Was it higher* than those who did not use opium?—So it struck me.

17300. Have you had experience of the use of opium on children?—I have frequently seen the deleterious effects of opium upon children.

17301. Are you speaking of the children of natives of India?—Both Europeans and natives.

17302. What deleterious effects have you seen in cases of the children of natives?—I have seen children brought into hospital in a moribund condition.

17303. Due to opium?—Due to opium-poisoning. They were under the influence of opium.

17304. Did you consider that it was owing to an accidental dose—too much given by accident?—Probably so.

17305. That would be more analagous to a case of opium-poisoning?—Yes. Most of the cases that I have seen have been cases of opium-poisoning.

17306. Have they been at all numerous?—Not very numerous, but I have seen a few cases now and again.

17307. Would they be more numerous than such cases which occur in England?—Probably not.

17308. I suppose you mean the cases that are brought to you in the hospital would be the result of a single overdose, not from the habitual giving itself?—No, probably from a single overdose. The habit may have been continuous and the dose increased for some cause or other.

17309. *What do you consider the effect of the use of opium* generally?—I consider opium one of the most valuable of drugs. It is a food to none, but a solace to many. I would to the best of my ability prevent a friend taking to the habit of opium-eating.

17310. Why would you?—Because, as I said before, it would have an action on his moral condition; he would be taking something that would master him. I consider the *perfect man should be master of himself.* Once a man contracts the opium habit, the habit will be master of him.

17311. Would you also not add, independent of that, that the opium habit was like the alcohol habit, a habit attended with the risk of going to excess?—Most decidedly it tempts a man to excess more in opium than in alcohol. Every little *trouble of life that he has to bear,* he

would endeavour to avoid because having contracted the opium habit he escapes his troubles by taking a pill of opium now and again.

17312 In that case it is useful?—No, in my opinion it is the contrary, because the little troubles of life will strengthen him by his overcoming them.

17313 Is there a general tendency so far as your experience has gone among the habitual users of opium to in-

go to greater excess than natives.

17314 Have you known many Europeans who have taken up the opium habit?—The morphia habit I have known.

17315 Not the opium habit?—I have known some

17316. How many?—A few, not a great number.

17317. Half a dozen?—Probably, that is in India

17318. You are not speaking of Europeans in England taking up the habit?—I have known a few Europeans in England.

17319. Half a dozen?—No

17320 Do they take to the habit in the form of eating it or what?—Eating it in the form of a pill to ease pain.

17321. Did they bear the habit as well as the natives, *or were they injuriously affected by it?—In one particular* case that I can call to mind, after having used it for some time, an attempt was made to break the man of the habit. For about two months he had a very severe struggle. *He is all right now.*

17322 He did throw off the habit?—Yes, he did.

17323. (*Mr. Wilson*) What do you think about opium as a prophylactic against fever?—I have never as a custom used it as such I may have used it now and again I have not used it as a common drug, the same as quinine. I have ordered for patients in hospital some time before the onset of ague about 30 drops of laudanum.

17324. How much is that?—About a grain and a half to *two grains.*

17325 That was with a person suffering from ague?—Yes, but in such a case I always gave quinine.

17326. *As well?*—Yes.

17327 I gather from what you say that you regard opium as more insidious than alcohol, more liable to lead on?—That is merely my opinion.

The witness withdrew.

Mr. E. B. Francis called in and examined

17329. (*Chairman.*) You are Deputy Commissioner for Ferozepore?—Yes.

17330 How long have you served in the Punjab?—Twenty one years.

17331. You have come here more particularly to speak of Ferozepore?—Yes.

17332. How do you describe the population in the greater

of that part of the district as *mainly Jat Sikhs*

17333. Is the habit of the eating of opium prevalent in your district?—The habit is prevalent amongst the Sikhs, and exists to a certain extent amongst other Hindus, but to a very small extent amongst the Mahomedans, as far as I am aware.

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and that is usually the case only when he has been taking it also for a considerable length of time; by that time he will usually be an old man.

allowance. When he is under the influence of the dose he is as good as any man. It is when the re-action takes place that he is deficient in mental and physical qualities, and possibly in moral power, though that is more difficult to speak to. A man who is in the constant habit of taking large doses of opium to keep him up to the mark is certainly, taking him all round, less efficient than the man who does not, although after taking his dose he may be able to do his work perfectly.

17337. Do you apply that last observation to what you call consumers in excess?—Entirely to consumers in excess. A moderate consumer is neither the worse nor the better for the habit, as far as the ordinary observer can see

17338 What are the facts in your district with regard to the cultivation of poppy?—It is a very small area. I see from the statistics it averages something like 100 acres; it is of no importance.

17339. Is there any portion of your *district specially* feverish?—Yes, the riverside is very feverish.

17340. In that district does the population resort particularly to the use of opium?—No; in that part of the district the population is mostly Mahomedan, and it is not a habit with them to take opium.

17341. It has been proposed to prohibit the use of opium except for medical purposes. Do you see any practical difficulties in the way of such a restrictive policy?—Every possible difficulty The prohibition of opium in Ferozepore could not be carried out unless the production of opium were stopped in the Native States of Malwa and Rajputana; otherwise the demand would certainly be

measure could proceed from philanthropic motives, and consequently the popular voice would assign other motives, primarily a desire on the part of the Government to push the sale of European liquor, if nothing even worse were thought of. Any law rendering the possession of opium in small quantities illegal and leading to a search by the Police or other subordinate officials would be strongly resented, and would cause the most dangerous irritation.

17342 What have you to say with regard to the revenue question?—There is no other source of revenue which could be substituted for that brought in by opium.

17343. (*Mr Pease.*) Would you wish to see an extension of the consumption of opium to bring in more revenue for the purposes of irrigation, etc?—Certainly not.

17344. *I suppose you would be favourable to a reduction* in the consumption of opium?—I should not be sorry to see a reduction if it occurred of itself. I should be extremely unfavourable to a forcible reduction.

17345 Do you think any means could be taken to encourage the people not to pursue the habit?—No, I do not think so.

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17346. You think the facilities for obtaining opium are not more than sufficient or desirable?—No, they are only such as are absolutely necessary. The number of shops in the Ferozepore District is about 1 to 5,000 of the population, and the facilities are certainly not more than necessary, if the consumption is to be allowed under Excise law.

17347. (*Mr. Wilson.*) As far as you know, is opium in common use as a prophylactic against fever?—Not so far as I have seen; in fact I may say it is not used for that purpose in the Ferozepore District. It is used in the case of colds and chills, but not for malarious fever.

17348. (*Mr. Mowbray.*) What do you say with regard to the tendency to increase the dose?—The tendency to increase the dose is not very marked: a man usually keeps for years to the same quantity to which he has accustomed himself, but some require much more than others to produce the same effect. There is a tendency no doubt to increase the dose, but not a universal tendency. A man may frequently keep on the same dose for years, but on the other hand, there are many men who find, perhaps from some peculiarity in their temperament, that the usual dose is ceasing to have its effects, and they increase it.

17349 You have been Settlement Officer in a district in which opium is largely consumed?—Yes, in Ferozepore. I think Ferozepore and Amritsar are on an equality; they are about the largest consuming districts in the Punjab.

17350. Have you ever had, as District or Settlement Officer, to remove any subordinate for incapacity through the use of opium?—I have only once, so far as I remember, had to remove a subordinate for incapacity due to opium, and the man in question was about 50 years old, as indeed have been all the cases in which I remember noticing serious ill-effects. A man, so far as I have been able to judge, does not commence the habit until he is 35 or 40 years of age, and if he increases the dose gradually to an excessive quantity, he will then be an old man and be getting to a period of life when not much more work can be expected of him.

17351. (*Mr. Fanshawe.*) I suppose, as Settlement Officer, you have had special opportunities of being brought into close relations with the people?—Yes.

17352. You carried through the entire settlement yourself?—Yes.

17353. And were occupied seven or eight years as Settlement Officer of the Ferozepore district?—Yes, during which time I was constantly in the villages, mixing with the people and talking freely with them on all subjects.

17354. You said that the habit of eating opium was prevalent among the Jat Sikhs; those men are hard-working, energetic and thrifty; is that their description?—Exactly.

17355. So that the prevalence of the opium habit among that community is quite compatible with those qualities?—Yes.

17356. Is opium taken to enable men to undergo great fatigue: have you come across that use of it?—They say so in one part of the district where opium-eating is very prevalent. They tell us that if they had not the opium they could not cut the harvest.

17357. Is that a cold weather harvest?—The harvest of the cold weather crop which comes in during the hot weather, in April and May.

17358. That is to say, the harvesting is done during the hot weather?—Yes; they said they could not do the work without opium.

17359. That is what was stated to you?—Yes; I do not say I agree with that.

17360. You have referred to the use of tobacco by Mahomedans and the use of opium by Sikhs: have you in your own mind made any comparison between the advantages or disadvantages of the habit of tobacco-smoking and of the use of opium?—I think the prohibition among the Sikhs in the matter of the *hookah* has been of the greatest possible advantage to them, notwithstanding that they may be supposed, perhaps, to have taken opium instead of it. If they had the *hookah* instead of opium, they would not have been so good men as they are.

17361. Will you explain your reasons for that?—Because the *hookah* is smoked sitting down and it leads to waste of time and gossiping.

17362. Whilst those would not necessarily be the accompaniments to taking a pill of opium?—No, certainly not.

The witness withdrew.

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MR. J. WILSON called in and examined.

17363. (*Chairman.*) You are the Collector at Shahpur?—I have been for seven years.

17364. Where was your previous service?—In the Gurgaon, Rohtak and Sirsa districts.

17365. Was there much consumption of opium in those districts?—In none of those districts was there a large consumption. In the Sirsa district there were Sikhs who consumed opium as in the other parts of the province, but very few compared with the population of the district.

17366. Speaking of the Punjab, so far as your experience goes, what was the proportion of the persons who consumed opium in excess, compared with the total population?—In the whole of the Punjab not one in a thousand consume opium to excess.

17367. Were those who consumed it in excess very much the worse for it?—Yes, they suffer, more especially when they cannot get a supply of the drug.

17368. What do you say with regard to those who take opium in moderation?—So far as my experience goes, it has no injurious effect on them either physically or morally; in fact, they themselves and others who do not consume opium say that whenever they take opium it brightens the intellect and renders the body more able to sustain or continue violent effort.

17369. What do you think would be the view of the people of the Punjab, as far as you have seen, with reference to a policy of further restriction or prohibition of opium?—The people of the Punjab, so far as I have seen them, have no desire to put a stop to the consumption of opium. The Sikhs and the religious mendicant class and others who habitually consume opium would greatly resent the prohibition of the drug, and other classes are apathetic on the subject, except the producers, who would very strongly object to prohibition. In this district of Shahpur about 3,500 acres of poppy are grown every year, the average produce being about 500 maunds, value over two lakhs of rupees, or about one-third the annual land revenue of the district. As the poppy is usually grown in small plots, averaging less than an acre each, the number of peasants who derive a profit from the production of opium can hardly be less (including their families) than 20,000. These cultivators would certainly suffer considerable loss if the cultivation of poppy were forbidden, and it might become necessary to grant some of them a reduction of the land revenue. The Hindu merchants, too, who deal largely in opium, would strongly object to the compulsory cessation of the trade. I may say I have only just completed the re-assessment of the district as Revenue officer, and I have assessed those villages in which opium is produced at a higher rate than those in which it is not produced, because the cultivation is so profitable; and if this cultivation were suddenly stopped, or much restricted, it would be only fair to reduce their assessment according to the standard of other villages in which opium is not grown.

17370. In the Punjab opium is grown under totally different conditions to that in Behar and Benares?—Yes.

17371. Does the opium grown in the Punjab admit of greater profit to the cultivator?—It is acknowledged by the cultivators themselves to be the most profitable cultivation they can have. In my district they are allowed to cultivate wherever they please, and they pay 2 rupees an acre as an additional acreage cess on opium cultivation.

17372. The revenue which is raised in the Punjab is raised partly in the form of an acreage duty and partly in the form of duties on the sale?—That is so.

17373. With regard to the disposition of the people to bear the weight of additional taxation to compensate for the loss of Government revenue following a policy of prohibition, what do you say as to that?—I am sure they would strongly object to pay any taxation for the purpose of making up the revenue.

17374. (*Mr. Pease.*) Have you observed that those who are in the habit of cultivating the poppy are more inclined to take it than others?—Not in the Shahpur District. They are hardly ever known to take it at all. They are Mahomedans, and in my district the Mahomedans, almost to a man, refrain from taking opium. Whatever consumption there is is among a class of religious mendicants, and to a certain extent among the Hindu and Sikh shop-

across about 10 in all my 18 years experience in the Punjab, and when you ask the people about it they say that it is the effect of opium, and I believe their account is true.

quarter of an acre.

17380. Do I understand that it is distinctly a popular crop?—Very popular in the villages in which the soil and moisture and means of irrigation are suitable for it

17381 I want to understand your method of land settlement and so forth, is the rate of the land revenue assessed on the quality of land or on the crop which is grown?—Assessed on the quality of the land with reference to the crops grown One would not assess land as capable of producing very good crops *unless it actually did.*

17382 You told us you had lately been settling some land revenue?—The whole district has been reassessed during the last five years.

17383. And you have had regard to the fact that opium was cultivated?—Yes, it is a very important part of the cultivation of some villages.

the assessment should be reduced, but he would have to *give good reasons for his proposal.*

other words, the rate at which the land revenue was assessed depended on the land, and not on the crop, is that the same here?—It does not vary every year with the crop grown, but when an assessment is made the crops are taken into account,—crops that have been growing there for the last three or four years.

17386 That is to say, you take the crop that has been grown for some years upon the land as so much evidence as to what the quality of the land is?—That is so.

17387. And then the rate is assessed on the land?—Yes.

17388 Taking the other rate as only a guide?—That is so

17389. (*Mr Mowbray*) Would you agree with the last witness in considering that the prohibition of the use of opium in the Punjab might be regarded by the Sikhs as a differential treatment against them as compared with the Mahomedans?—I think they might so regard it, but I have not heard any of them say so.

17390. (*Mr. Fanshawe*) I understood you to say that in fixing the present rates of assessment, you did directly take into consideration the fact that poppy was being grown?—In certain villages, because it is only in certain villages that poppy can be grown.

17391 You did take that fact into consideration; that is to say, if poppy had not been grown at the time, you would not have assessed those lands so high as you did?—I should *not have done so.*

17392. Is it the case that in the Shahpur District the women and children *assist in poppy cultivation?—No, they* do not at all in the case of poppy.

The witness withdrew.

Adjourned *to to-morrow* at 11 o'clock.

At the Town Hall, Lahore.

FIFTIETH DAY.

Friday, 19th January 1894.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (ON THE CHAIR).

SIR WILLIAM ROBERTS, M D.	MR. A. U. FANSHAWE.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.	„ ARTHUR PEASE.
MR. R. G. C. MOWBRAY, M P.	„ HARIDAS VEHARIDAS DESAI.
	„ H. J. WILSON, M P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

RAI BAHADUR PANDIT SURAJ KAUL, C.I.E., called in and examined (through an interpeter)

17393. (*Chairman.*) I believe you are Revenue Minister of the Kashmir State?—Yes.

17394. And you are a native of Lahore?—Yes.

17395. You have been in Government service since 1853?—Yes, since January 1853.

17396. And you have served in Baluchistan?—*In the* Punjab as well as in Baluchistan.

17397. What appointment did *you hold in Baluchistan?*—Extra Judicial Assistant and Native Assistant *to the Agent,* Governor General.

Rai Bahadur Pandit Suraj Kaul, C.I.E.

19 Jan. 1894.

17398. For five years you have been Revenue Member of the State Council?—Yes.

17399. And you have been directed to give in a statement on behalf of the Kashmir State?—Yes.

17400. Has that statement been before the Council and approved by it?—Yes.

17401. It is stated in this document that the income of the State from opium consists of two items, one is the sale of licenses, and the other is the taking from the cultivators half the sum which the contractors pay to them. They buy opium from the cultivator at Rs. 10 per seer, and the State takes half that amount, *viz.*, Rs. 5. Is it meant that the State actually takes half or that it is land revenue?—The State takes Rs. 5.

17402. The cultivation of poppy is free, I suppose?—It is free.

17403. But the sale is not free; the cultivator must sell to a contractor?—They cannot sell to anybody except to a licensed contractor.

17404. Is the price at which the contractors buy from the cultivators fixed by the Government?—It is not fixed, but opium is not generally sold at less than Rs. 10 per seer.

17405. Is the small amount of opium which goes to the Punjab sent by the contractors?—The merchants of that part of the country buy it from the licensed vendors of the State.

17406. Do you know whether the system by which the cultivators must sell to contractors has come down from Sikh times, or has been framed in British times?—Since the Council was established.

17407. Before that was it free?—Previously shop-keepers used to buy it from the cultivators and pay *chungi* or octroi.

17408. *Chungi* used to be taken on other things?—Yes.

17409. The statement says that poppy is the most paying crop in parts of the country where it is cultivated—is that a hilly country?—Kandy is a hilly country.

17410. Is it a rice land country?—No, rice is not cultivated there.

17411. When was the Council established?—In 1889.

17412. Now that the Land Revenue settlement is being carried out in Kashmir, I suppose this special rate for poppy will be abolished?—I am not aware that it will be abolished, but with regard to opium one-half of the net profits are likely to be taken as before.

17413. (*Mr. Haridas Veharidas.*) What do you mean by saying that the opium cultivators are free to grow opium, and that there is a charge of Rs. 2½ per kanal?—They are obliged to sell the opium to the contractors only; it is known what the yield is, and from time to time when the cultivators receive the money from the contractor the State gets the money from them.

17414. How is the measurement ascertained?—No measurement is made, but measures will now be introduced.

17415. If they do not know the area of the land on which the poppy is cultivated, how do they charge the rate per kanal?—The contractor enters in his papers the quantity purchased by him, and having the rate of yield they find out the measurement. An average yield of a kanal is taken as the basis.

17416. (*Mr. Wilson.*) Is it not the case that the contractor takes it upon the weight of the opium, and not upon the area of the land?—It has been found by experiment that so much opium is got from so much land.

17417. What do you consider the average?—4 seers per acre.

17418. And how much is the tax per acre?—Rs. 20.

17419. Then that is the same thing as Rs. 5 per seer?—It comes to the same thing.

17420. (*Maharaja of Darbhanga.*) By the tax of Rs. 20, do you mean the rent or the tax?—Rent.

17421. What is the price paid by the contractor per seer to the cultivator, and at what price is it sold in the market?—Four tolas per rupee, double the price at which the contractor purchases it.

17422. (*Chairman.*) Will you now give us the benefit of your opinion on the opium question?—I have had a chance of coming in contact with various classes of people, but I have never noticed any evil effects on the physical or moral condition of a moderate consumer of opium. No case has ever come up before me in which a person should have ever committed an offence under the influence of opium; neither have I ever heard of a person indulging in large quantities committing an offence under the intoxicating effects of opium. I have always been told by moderate consumers of opium amongst the Sikhs, Dogras and Punjabi Hindus and Mahomedans that the use of this drug once a day keeps off the effects of bodily fatigue for 24 hours or till the appointed time for taking their dose the next day. Although I have never tried opium myself, yet I can say from my experience that a moderate use of the drug is not physically or morally injurious.

Chandu and *madak* no doubt cause grave injury, and the consumers of these drugs whom I have seen are so emaciated, that they look more like the dead than the living. They are, in fact, practically unfit to perform any active work in the world.

While at Quetta I made an experiment on the opium-eating prisoners of the jail of which I was the Superintendent in addition to my executive duties in the district, as to whether the habit of opium-eating could be given up: the following were the results:—

About 20 per cent. of the prisoners, chiefly young and robust, gave up the habit after a few days' suffering, but 80 per cent. of them got a bad diarrhœa, which could not be cured by any treatment till they were again permitted to take opium. But with the exception of certain classes, the use of opium generally prevails amongst the uneducated, the peasants, traders and sepoys in the army and police. Young men generally take to opium by following the example of older members of their families, or to cure some disease, and in some cases merely for the sake of pleasure under the effect of the company of opium-eaters. After the age of forty opium is generally used for preserving bodily strength. The use of milk, which is invariably taken as an accompaniment of opium, is said to remove the astringent effects of opium, and thus prevent its bad results which it might otherwise produce on the system. Educated young men do not eat opium, although they appear to be taking to liquor, excessive indulgence in which is as injurious as indulgence in opium, if not more.

17423. You say that the effects of *chandu* and *madak* smoking are extremely deleterious; where have you had the opportunity of seeing it?—At Quetta.

17424. Was there a smoking saloon there?—There was a shop there.

17425. What sort of place was it?—I went to make a search in a gambling case, and I saw that all the smokers were laying down in a very emaciated condition, dried up, and public women were there.

17426. What class of people used to frequent that place?—Prostitutes and some Mahomedans.

17427. What sort of Mahomedans?—The poorer classes.

17428. People of that country or from India?—Some from India and a few from the Punjab.

17429. From the North-West Provinces or Bengal?—They were mostly from Delhi and Lucknow.

17430. Have you ever seen anything of it in the Punjab?—No, I have had no opportunity of seeing it in the Punjab.

17431. These Mahomedans and prostitutes would probably under any circumstances be debauched people, would they not?—They would be debauched under any circumstances.

17432. (*Mr. Wilson.*) How many members are there in the Council of Kashmir?—Three on behalf of the Government, and two are members of the Royal Family.

17433. By whom are the three appointed?—By the Government.

17434. The Government of India?—Yes, at the request of His Highness the Maharaja.

17435. Who has the power now to substitute one man for another?—The Government at the request of His Highness the Maharaja.

The witness withdrew.

Dewan Amaranath.

DEWAN AMARANATH called in and examined.

17436. (*Chairman.*) I believe you are Governor of Jammu?—Yes.

17437. I believe that is one of the Sub-divisions of the Kingdom of Kashmir, and Jammu is the capital of the Kashmir State?—Yes.

17438. How old are you?—Twenty-five.

17439 Since when have you been Governor ?—One year.

17440. You are a Kashmiri now ?—I am a British subject, a Kathri of Emanabad.

17441 Your family are hereditary servants of the Kashmir State ?—Yes.

17442 It has been proposed that the cultivation and sale of opium should be prohibited, will you give us your opinion on that ?—I am of opinion that the prohibition of manufacture and sale of opium will not only result in a financial loss *to the State, but will also cause a great* dis . . . the people The moderate use of opium, as . . . or . . . out, will be a . . . of opium as . . . be without its . . . not surely as great . . .

17443 *How far is the habit of taking opium common* among the Punjabis that you know ?—The use of opium as an indulgence is common *among the uneducated native* community, but the educated and more advanced class of Punjabis are not as a rule given *to this habit I do not* think that any change short of total prohibition for regulating and restricting the opium traffic and *for raising a* revenue therefrom can be made at present with advantage

17444 . . . would . . . measu . . . ment, t . . . sidered, and, as far as I . . . would not be *willing to bear any expense that may be re*quired for the purpose

. . . for the loss . . . also the cultivators, who will have to suffer a much serious loss in being obliged to grow inferior crops in place of poppy.

17446. *(Mr. Pease.) Do you observe that with an increase* of education there is a decrease in the consumption of opium ?—I think so.

17447 You think that the educated classes do not like the habit ?—They do not.

17448. *Do you find that the vicious classes are large con*sumers ?—That is my impression.

17449. At what age do they commence to take it ?—After 35 or 40 ; I think in old age it is more common

17450. Have you known cases of persons who have taken it *to excess* ?—I have.

17453. . . . the familt . . .

17454. . . . Yes

17455 (*Mr Wilson*) Into how many provinces is Kashmir divided ?—Two—Kashmir and Jammu.

17456. *Do you know the population of Jammu ?*—Six lakhs.

17457 To whom are you responsible for the proper discharge of your duties as Governor of Jammu ?—To the State Council

17458. (*Mr. Mowbray.*) The population of Jammu is partly Mahomedan and partly Hindu ?—Yes.

. . .

17460 Do you draw any distinction between Mahomedans and Hindus as far as the consumption of opium is concerned Is it more consumed by one or by the other ?—It is very difficult to say.

17461. It is not a large consumption in either case I understand ?—I think not.

. . .

17463 *My question is, whether you would like as an edu*cated gentleman to see the use of opium decrease ?—Certainly

17464 Do you think that the use of opium is on the increase or on the decrease ?—I think it is decreasing.

17465 (*Mr Fanshawe*) You say that you have known some persons who have taken opium in excess ; will you kindly tell me what you mean by excess ?—I *refer to persons* who take opium three or four times a day, I have seen *such persons, they take big doses*

17466 When you speak of excessive use, do you mean a use which causes physical and moral harm, or do you mean merely that large doses are taken ?—When taken in very big doses, and for a long time, opium is likely to do some harm.

17467 And of such cases you say you have seen some large number ?—Not a large number, but I have *seen some.*

17468. *Do you mean 8 or 10, or 20 ?—I have seen two or* three persons

. . .

17470. When *taken in moderate doses,* opium-eating is not regarded as a bad habit ?—No

17471. (*Chairman.*) You mentioned that amongst the educated classes the habit of taking opium was markedly decreasing ?—Yes

17472 The educated *classes in the Punjab, I suppose, are* few in number compared to the total population ?—*Certainly.*

17473 It is confined chiefly to the upper classes and the

. . . ing or is not increasing . . . of alcohol is more common than it was about 20 or 30 years ago.

. . . of course not.

The witness withdrew.

Dr JAGANNATH called in and examined.

17476 (*Chairman*) I believe you are Chief Medical officer of His Highness the Maharaja of Kashmir ?—Yes.

17477. Where did you receive your medical education ?—Here in Lahore Medical College.

17478. *How long have you been in the service of Kash*mir ?—This is the tenth year.

17479. How long ago did you pass your degree ?—In 1879, this is the fifteenth year.

17480. Were you five years in Government service ?—Yes.

17481. As Assistant Surgeon ?—Yes.

17482. Where do you generally reside ?—In Jammu.

17483. (*Sir William Roberts*) What opportunities have you had of *studying the effects of opium* ?—I *have not* made it a particular subject of study, nor have I experienced its effects upon *my own person,* but *as medical officer of* different places, I have been seeing men take it and asking them how *they are, watching the effects on different* subjects; and as Superintendent of the Jail I have had many opportunities of finding out the *effects of opium in small* or large doses.

17484. *In the Punjab or in Kashmir ?*—In the Punjab as well as in Jammu, not in Kashmir.

17485. *In Jammu only ?*—That is one of the two provinces of Kashmir.

17486. What has been the general result of the information you have collected on the subject both with regard

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to the moderate and the excessive use of opium?—For a healthy constitution I think it is not necessary at all, but if a few grains of it are taken, I hear that it has good effects. I do not know myself, but those who take very small doses always praise it, and say it is very good. Large doses I think are very bad. That is the report I have received from those who are actual opium-eaters.

17487. What would you call a moderate use?—It depends upon the constitution. In some cases a very small dose has that effect, and in other cases large doses have very little effect. By a small dose I mean one or two or three grains; not more.

17488. Once or twice a day?—I think one grain, twice, I should call a small dose.

17489. What would you call an excessive quantity?—Some people take *mashas* or ten or twenty or thirty grains. Any large amount, anything more than I have said, is excessive.

17490. Have you generally noticed that those who take these large quantities suffer in health?—No doubt. They do.

17491. In what way have you known them suffer?—I think they become quite different men altogether; their health is broken; they are not fit for business; they become quite idle; they are withered; they become prematurely old, and there is no activity in them.

17492. What do you think is the proportion amongst opium-eaters of those who take opium to an injurious extent?—It is not very great.

17493. One in ten or one in five do you think?—I cannot say exactly; but I generally see these low class people going to excess, such as *Fakirs, Sadus*, and others who have no particular employment.

17494. Have you not noticed the injurious effects of opium-eating amongst the more respectable classes?—I have not seen any respectable man going to excess.

17495. Do young persons sometimes take to the opium habit?—Yes; they commence it as a medicine, and afterwards they continue.

17496. Have you any experience or knowledge of the use of opium for aphrodisiac purposes?—I have not prescribed it for that purpose, but I hear that people do take it for that purpose.

17497. Have you reason to believe that there is any special effect in that direction?—I do not think that there is any effect of that nature.

17498. I believe that the use of aphrodisiacs throughout India and the East is common—that aphrodisiacs of various kinds are used?—Yes.

17499. And opium is only one of them?—Yes. Those who take it say that it is one of them, but I do not see any special properties of that nature in this drug.

17500. Have you seen opium given to infants?—Yes, I have.

17501. Have you seen any bad effects from it?—Sometimes.

17502. Of what sort?—Some children die from the effects of it, while in other cases it does them good.

17503. Why is it given?—It is given generally in small doses to children as a medicine for cough, pain, bowel complaints, and so on.

17504. You are not conversant with the practice which we are told of—mothers giving opium habitually to infants?—Sometimes they do it simply to produce sleep, but generally they give it as medicine at first, not for any other purpose.

17505. When you speak of its producing mischief, is that by accidental poisoning?—Yes, by accidental poisoning.

17506. Have you seen any evil effects of habitually giving opium to infants?—Yes. I have seen children taking opium as a habit, but simply to relieve a certain disease; they give it up when they get all right.

17507. Have you seen any malarial diseases among infants?—I have seen such cases.

17508. It would be in such cases that opium would be given to children?—I have never seen that opium has anything to do with malarial fevers or anything of the sort; I never tried it.

17509. On the whole, as far as your experience goes, does the use of opium in the Punjab produce more harm or more good?—As a medicine I think it is very good in small doses; it does good in many diseases; but going to excess is certainly injurious.

17510. I suppose it is a very common household medicine throughout the Punjab?—Not very common; still it is used as a domestic medicine in some houses.

17511. What for?—As a medicine for their own use or for the use of their children, to relieve different complaints. If the bowels are bad, if the child does not go to sleep, if it has a cough, or if it has any pain, they give opium; they give it for different purposes.

17512. (*Mr. Wilson.*) As a medical man holding an important position, would you be glad to see the use of opium amongst the population for non-medical purposes increase or decrease?—I think it is not necessary to increase it for non-medical purposes.

17513. Would you rather like to see it decrease? Do you not think it is a bad habit when not employed for medical purposes?—I think it is a bad habit.

17514. (*Sir William Roberts.*) Even in a small dose?—Taken as a habit it is a bad thing.

17515. (*Mr. Mowbray.*) The last witness told us that in Kashmir he thought the consumption of opium was decreasing, and that the consumption of alcohol was increasing; is that your opinion?—Yes, as far as I am competent to say I think the use of alcohol is increasing.

17516. Do you think that the one has anything to do with the other—that the tendency to decrease the use of opium is to increase the use of alcohol?—It is possible that those who take opium in excess, if they did not get it might resort to other liquors and intoxicants, because they cannot live without an intoxicant as their habit.

17517. Do you think that is probable?—Yes, it is probable.

17518. You have told us that in your judgment the taking of opium is a bad habit?—Yes.

17519. Do you consider that the taking of alcohol as a habit is worse?—Yes.

17520. (*Mr. Haridas Veharidas.*) Perhaps you know that opium is not expressly prohibited by the Hindu or Mahomedan religion as alcohol is?—As far as I have heard, alcohol is more objected to on religious ground than opium.

17521. You do not know that alcohol is expressly prohibited?—Alcohol is expressly prohibited.

17522. And opium not?—Not so strictly as alcohol.

17523. Then of course you would not like to see opium-eaters cease the habit of opium-eating and take up alcohol in its stead?—I would not like anybody to take large doses of opium or large doses of alcohol.

17524. You would not like to see Hindus or Mahomedans taking alcohol in preference to opium?—No, I would not.

The witness withdrew.

Colonel H. G. Waterfield.

COLONEL H. G. WATERFIELD called in and examined.

17525. (*Chairman.*) I believe you commanded the 45th Rattray's Sikhs?—Yes.

17526. For how many years?—Nearly seven.

17527. Where are you now?—I am Colonel on the Staff Commanding at Ferozepore.

17528. What is your experience about the use of opium amongst the Sikhs?—The men of course use opium very generally.

17529. How many per cent. should you say use it habitually?—I should say from 12 to 15 per cent. use it habitually.

17530. Do many of those use it to excess?—Very few indeed. I should put down the percentage at a half per cent., not more, as far as my experience goes.

17531. A half per cent. of the consumers?—A half per cent. of the whole body of the regiment.

17532. Do you notice any physical or moral bad effects on the average consumer?—No, except of course in the case of the man who uses it to excess, exactly the same as the British soldier who is a drunkard.

17533. Do you think it has a beneficial effect?—Yes, if the men are exposed to hard work in cold or damp weather.

In the Black Mountain, where we were out without tents for five weeks, the men would have felt it much more had they not occasionally taken opium

17 [illegible]

on service under such circumstances.

17536. Do you think they would take to anything else in its place?—I certainly think they would take to liquor,—bad bazar liquor, arak,—and consequently discipline would suffer. A drunken man creates rows and gets into *trouble; the man who takes opium even to excess only* gets stupid over it; it does not lead to breaches of discipline.

17537. If the use were prohibited, do you think the soldiers would get it by smuggling?—Certainly.

17538. If to prevent the use the police came into the lines to make seizures, I suppose that would have a bad effect?—It would certainly lead to rows and disturbances.

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doctor's certificate as possibly [illegible]
excess of opium, but very few.

17540. Have you had cases of the same sort from excessive use of alcohol?—*Yes, one or two*—not much in the Sikhs. I certainly think they would drink if they did not get their opium—those who are accustomed to it and habitually take it.

17541. (*Sir William Roberts.*) With regard to the occasional use you *have mentioned, I presume you mean* that a man takes a dose when he is fatigued after a hard day's work?—Quite so.

probably [illegible]

17543 It appears from your statement that nearly all the Sikh soldiers take opium in that form?—I should say that about 80 per cent are occasional takers

17544. Without contracting the habit of taking it daily?—Yes.

17545. Is there also a class of them who take it in the winter, and not in the summer?—That I think should apply to the occasional opium-eater, he would more often take it in cold damp weather than in hot weather

17546 You do not probably know what would be the dose that an occasional user would take when fatigued or with a hard day's work before him?—I should say about four or five grains in a day, not more

17547. Is your estimate of 10 or 15 per cent the result of any careful enquiry, or just your own estimate?—I have *consulted the medical officer of my late regiment.*

being [illegible]

17549. You think that this is the highest estimate of those who take it all the year round?—Yes.

17550. *I understand that there are also a large number* who take it occasionally under special circumstances?—Yes.

17551. (*Mr. Wilson*) When you say a large number of Sikh soldiers eat opium occasionally, are you referring particularly to the 45th, or are you speaking in general *terms?—Of course I chiefly know about the 45th,* but the other Sikh soldiers are exactly of the same caste and come from the same districts. I believe the consumption of opium is general among the Sikh population

17552. We had some evidence that there was a considerable difference in practice among the different classes or castes of Sikhs from different parts of the country, but I *take it that that is your general view?—That is my general* view, I think that more of the Malwai Cis-Sutlej men are habitual opium-eaters than the Manjha or Trans-Sutlej men.

17553 With reference to your statement that you think [illegible]

parison between them

17554 You would not say that any were unable to stand work for want of it?—No, not any that came under my own observation.

17555. In the case of the *Black Mountain Expedition*, were arrangements made regimentally for a supply, or did they provide themselves?—They provided themselves.

17556. (*Mr Mowbray*) You have been in command for 7 years, were you connected with the regiment before you were in command?—No

17557. The 7 years represent your experience of the regiment?—Of the 45th.

17558 Where is it recruited from principally?—Ferozepur, Ludhiana and Amritsar and Lahore Districts.

[illegible]
your mind in such a way as to cause you to make exact observations?—No.

[illegible] cause of harm [illegible] ibly have been

17561 You have also told us that to prohibit the use of [illegible]

that they should be exempted from the [illegible] think that would cause discontent amongst your men, if they were not allowed to have opium unless they entered *their names on a register as opium consumers?—Yes,* I think so, I think it would make a sort of invidious distinction.

17563 Am I right in understanding that neither the habitual nor the occasional use of opium has been found in any way an interference with the discipline of your regiment?—In no way.

17 [illegible]
were guided by what you understood to be the [illegible] in the regiment?—By that and by my own experience, also by consulting the medical officer of the regiment

The witness withdrew.

COLONEL W. W. BISCOE called in and examined.

17566. (*Chairman*) You are now commanding in Mooltan?—Yes.

17567. In what regiment did you pass most of your service?—*In the 18th Bengal Lancers, 30 years.*

17568. What was the composition of that regiment?—There were practically four troops of Sikhs, three and-a-half certainly; there were some Dogras amongst them.

17569. And the *rest of the regiment?—The rest* were Punjabi Musalmans and Pathans.

17570. I believe you were Adjutant first and then Commanding Officer?—I was Adjutant over 7 years, and commanded exactly 7 years.

17571. *How many men in the regiment in your opinion* habitually took opium?—The number of Sikhs who used opium in moderation was considerable, but in excess infinitesimal. It is very difficult to give an average, because the number increases and decreases according to the period. *For instance, in a campaign the number might go up to 70 or* 80 per cent., and in Cantonments it would probably go down

Colonel W. Briscoe. — 1894.

to quite a small percentage. It is also fallacious to take a percentage of Sikhs, because it is very rare for a young Sikh to take opium at all. The habit is chiefly amongst middle-aged and old men.

17572. They think that middle-aged and old men require some stimulant?—Yes, it is very general amongst men from 35 years old and upwards, according to my experience.

17573. Can you recollect any cases of men taking opium in excess so as to destroy their health?—Yes, I recollect certainly four or five in the course of my service, but I cannot say that they destroyed their health; they became useless as soldiers.

17574. In what way?—They became stupid and careless in their work.

17575. You say that in the campaign the percentage went up to 70 or 80 per cent. amongst the Sikhs?—Yes, amongst the Sikhs.

17576. Do the Punjabi Mahomedans and Pathans take it to any extent?—A very small percentage. It is more common for the Pathans to take *charas*.

17577. Is there any difference in intelligence and capability of work between moderate users and total abstainers?—None whatever in my experience.

17578. Did any case of regimental crime ever come up before you which seemed to be caused by opium?—Certainly not. It would rather tend to decrease crime as far as the opium-eater was concerned; he is a more sluggish and quieter man.

17579. Did the use of liquor ever cause regimental offences?—Very rarely; occasionally.

17580. You say that the Pathans used to take *charas* or *bhang* sometimes?—Yes.

17581. What were the results of that?—I have known several cases of health breaking down altogether through that.

17582. Did it lead to frays or anything of the sort?—Yes, to disturbance in the bazar, quarrels, and so on.

17583. The Pathan is naturally given to quarrels?—He is naturally given to that sort of thing.

17584. What do you think would be the effect upon the minds of the soldiers of prohibiting the use of opium?—I think it would have the same effect, but probably less violently expressed, as if a British soldier were stopped his tobacco.

17585. Do you think it would be possible to stop it?—No, I certainly think it would be done illicitly if it were not allowed.

17586. (*Mr Pease.*) You said that many men began to take opium as they got more advanced in life. Do you not think that it also largely arose from their picking up the habit in companionship from their comrades in the barracks?—The cavalry soldiers do not live in barracks; they live two in a hut; the barrack system does not so much apply to them, and my experience is entirely in the cavalry.

17587. But from association in the regiment with other men, may not the habit largely arise?—I should doubt it, but I cannot speak certainly. I doubt it, because it is taken so much more largely when extra fatigue is incurred.

17588. (*Sir William Roberts.*) Have you noticed, like Colonel Waterfield, that a large number of men take opium only occasionally for emergency of any sort?—A large majority of those who took opium were occasional users only.

17589. You say that nearly all the men took opium occasionally in that way for emergency?—I should think that of all the opium-eaters, 60 per cent. at least were only occasional users; they took it and left it off as occasion required.

17590. (*Mr. Wilson.*) You say you know well all the men who took opium; may I ask you in what way you came to know them?—I was Adjutant a great many years, and it was my duty to find out as much as I could the characteristics and qualifications of every man in the regiment, and I think I may say, generally, I knew most of them.

17591. As to their general habits and ways?—Yes.

17592. Did you at the time in making those enquiries regard the question whether they took opium as a matter of the least importance regimentally or from a military point of view?—No, I mean that it was not considered a defect in a man if he took opium occasionally.

17593. If it was a matter of no kind of importance, why did you trouble yourself to enquire into the habit?—It came up in many ways; it came up in ordinary conversation; it came up with regard to the supply of opium on special occasions; and in many ways it came to my notice without my actually making it a special study.

17594. Was the supply provided at any time regimentally, or was the opium sold in the regimental bazaar?—It was sold, but sometimes when on campaign, some special arrangement had to be made to get the opium if it could not be bought, for instance in Afghanistan.

17595. (*Mr. Mowbray.*) You have been asked about companionship leading to the consumption of opium in a regiment. I do not know whether you have had enough experience of the people of the district apart from the regiment to say if opium-smoking is more common among the elder men of the regiment than among the elder men in the peasantry outside?—It is more frequent at times when they are exposed to hardship. I do not suppose that it is at ordinary times.

17596. Do you think that the association in a regiment leads to a larger number of men acquiring the habit than if they were not in the regiment?—No, it is not a social vice at all.

17597. (*Mr. Fanshawe.*) You have not found the use of opium in any way an interference with discipline in the regiment?—No.

17598. Ordinarily on field service opium would be bought in the regimental bazar by the men themselves?—Yes.

17599. And on special occasions regimental arrangements might be made to provide men while on campaign with opium, if it were not available in the bazaar?—Yes. For instance, when we marched from Kandahar to Kelat, where there were no supplies at all, we had to look about us and get some for the men.

17600. That was arranged regimentally?—Yes.

17601. (*Mr. Pease.*) Have you had any experience of the supply of opium falling short in its supply and the effect upon the men?—Yes, there have been general complaints, but I have never noticed that they have fallen off in their work on account of it. They generally complain; they evidently miss it.

17602. For how long a period were they without opium?—I can remember one instance in which we were three weeks without it beyond what the men may have carried on their persons.

The witness withdrew.

Honorary Surgeon Rahim Khan, Khan Bahadur.

HONORARY SURGEON RAHIM KHAN, KHAN BAHADUR, called in and examined.

17603. (*Chairman.*) You are Honorary Surgeon, and Khan Bahadur?—Yes.

17604. When did you take your degree?—1858.

17605. I believe you are Lecturer on Materia Medica?—Yes.

17606. And in Medicine in the Lahore Medical College?—Yes.

17607. Since you took your degree, where have you served the Government?—I was two years House Physician to the Calcutta Medical College Hospital, and one year Civil Surgeon at Shapur; the last 35 years I have been attached to the Lahore Medical College.

17608. (*Sir William Roberts.*) Have you been in private practice in Lahore?—Yes.

17609. Have you been in charge of any dispensary?—In the out-door medical department of the College Hospital.

17610. Has that given you a good deal of experience in regard to the habit of using opium in Lahore?—It has.

17611. I presume that all your experience practically has been gained in Lahore?—Yes.

17612. What have you observed as to the causes leading to the habit of opium-eating in health?—There are several causes which lead to the habit of opium-eating in health. For instance, it is a common belief among people here that opium acts as an aphrodisiac; hence many, but especially those in affluent circumstances, take to opium-eating in order to gratify their lust. There is no doubt that opium

tion.

17613. Do you regard opium as an aphrodisiac in any other sense than as a general stimulant, or have you reason to believe that it has any special aphrodisiac properties?—No, it has not any special aphrodisiac properties. It acts as a general stimulant.

I have never seen an opium-eater, like the devotees to Bacchus, attracting sight-seers, in the open streets, to demoniacal exhibitions, nor have I known them to be a nuisance to society or breakers of the peace

17615. You have noticed no doubt that opium is sometimes used in injurious excess?—Yes.

17616. In what way has the effect been then shown?—It brings on emaciation, the victim loses flesh; he loses appetite and energy and aptitude for work.

17617. But it does not seem to shorten their lives apparently?—No, excess in everything is bad, and opium forms no exception. Therefore when taken in excess, the victim loses flesh and virile strength. He becomes lazy, and the very idea of work is a terror to him The only crime I have ever known the opium-eaters (in excess) commit is petty thefts when unable to obtain their accustomed dose.

17618. Do you think that the prohibition of the use of opium as a popular household remedy would be good or bad?—*It would be bad.*

17619. I understand that opium is used as a household remedy over all this part of the country?—Yes.

17620. What for?—For aches and pains and bowel complaints *generally, such as diarrhœa, dysentery, and also* as a stimulant after a hard day's labour.

17621. Have you known it in use much amongst elderly people—people above 40?—Yes, it is a belief among the natives here that when a man reaches his 40th year he should take opium in order to prevent diseases which are brought on by old age.

17622 Have you formed any opinion whether that is anything more than a popular delusion?—It is not a delusion; it is a fact.

17623. That is your opinion?—Yes

17624. It is also given to infants in Lahore, is it not?—It is not very common—sometimes, especially by women of bad character.

17625 In your experience what are the quantities used by moderate opium-eaters?—About 4 grains a day.

17626. Two in the morning and two in the evening?—Yes

17627 I suppose you have known persons use very much larger quantities than that without any apparent harm?—Yes

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17629. Have you noticed what we should call great tolerance of the opium habit in your experience?—Yes.

17630 I mean people taking 30 or 40 or 50 grains a day without harm?—I have seen not only 30 or 40 grains taken, but 2 or 3 drachms during 24 hours, and the people have been still doing well

17631. Do you mean taking it for many years?—I have known persons taking it for 20 or 25 years continuing the habit.

17632. In those large quantities?—Yes.

17633 Then I may take it that you have recognised a very great difference of tolerance in individuals in regard to the quantity taken without harm?—Yes.

17634. Some persons would take perhaps only 3 or 4 grains a day, and that would be excess for them, while others would take 2 or 3 drachms without any ill consequences?—Yes.

17635. Is there much malaria in this neighbourhood?—Not in this neighbourhood especially.

17636 Your experience, speaking generally, is that the use of opium as a household medicine and also as an habitual stimulant or comforter is not harmful?—No. It is not harmful.

17637 And that examples of injurious excess are infrequent?—Very infrequent.

17638. (*Mr Wilson*) You have said that the taking of opium does not tend to shorten life?—Yes

17639 Have you any statistics available that will in any way bear upon that point?—I have no official statistics, but I have seen many persons who have been taking opium for years together and enjoying good health and long life, among the agricultural people here, who daily come to me for treatment in the out-door department of the hospital, and especially amongst the pensioned-off Native Sepoys, who have taken to agriculture on their retirement.

17640 Do you as a scientific man think that it is satisfactory evidence that it does not tend to shorten life?—I think it is, especially when compared to alcohol

17641. Are you entirely satisfied with the present system of arrangements for the sale of opium?—I am.

17642. Would you be glad to see an increase of the present consumption among the general population?—No.

17643. Would you like to see a decrease?—Neither that.

17644. It is just right as it is?—Yes.

The witness withdrew.

The Honourable Baba KHEM SINGH BEDI, *C.I.E.*, called in and examined (through an interpreter).

17645. (*Chairman*) I believe you are one of the leading men among the descendants of Baba Nanak?—Yes.

17646 You are a member of the Council of His Excellency the Viceroy and Governor-General?—Yes.

17647. How long have you been a member?—I was a member for 2 years, and then again for 6 months.

17648. I suppose you have a great many disciples among the Sikhs?—You are a witness to the fact that I have many disciples in the Punjab and in the frontier.

17649. And among the Hindus of Afghanistan?—Yes.

17650 I believe that Baba Nanak was the founder of the Sikh religion?—Yes.

17651. And his descendants are still reverenced by the Sikhs?—Yes.

17652. Will you tell us what you know about the use of opium by the people of the Punjab?—From personal experience, having occasion to frequently travel in various parts of India, I am of opinion that the use of opium is not injurious to the people in the place where I reside or where I hold land. Of course, if taken in excessive quantities, the drug is deleterious; but this is not the use, but the abuse, of it.

17653 This opinion applies to the Punjab, does it not?—Generally to the Punjab.

17654. Would the people be in favour of an interference with the habit by Government?—No, they would not.

17655. If the prohibition of the use of opium involved a loss of revenue, and additional taxation had to be imposed to meet that loss, what effect would it have on the minds of the people?—They would not be willing to bear these taxes; they are not contented even of the present taxation.

17656 Is opium supposed to be prohibited or discouraged by the Sikh religion?—It is lawful. It is not prohibited. Baba Gobind Singh enjoined its use in actual war—one *ratti* of opium.

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17657. Does that mean that they were not allowed to use it in time of peace, or that no order was then given?—It is not to be considered as prohibited at other times. The period in which he lived was a time of war.

17658. Is the Sikh religion supposed to prohibit the use of liquor?—Yes.

17659. Tobacco is also strictly prohibited?—Strictly prohibited.

17660. (*Mr. Haridas Veharidas.*) More than alcohol?—Much more. A person who takes tobacco does not remain a Sikh.

17661. (*Chairman.*) Do you think that the use of opium is in any way beneficial to health?—I have seen among my own people and among Mahomedans that those who are addicted to opium are not in any way less strong than other persons.

17662. Is opium believed in the country to be a preventive of any disease?—It prevents diarrhœa; it is useful for long marches for all persons.

17663. Against fatigue?—Yes.

17664. (*Mr. Haridas Veharidas.*) They do not take it before they commence their journey, but when they feel fatigued?—At the commencement of the journey. The people in China who use it most do not suffer in any way.

17665. Have you any other remark that you would like to make?—The Lama Gurus are noted for their longevity, and they use it.

17666. That is in Thibet?—Yes.

17667. (*Mr. Pease.*) How long is it since the Sikh religion was founded?—400 years ago.

17668. Was the practice of taking opium known at that time?—I cannot say anything about that period.

17669. Do you think that that may explain the fact that nothing is said in the Sikh religion about opium?—*Bhang* is specially mentioned in the books.

17670. In books 400 years old?—Yes.

17671. Can you explain why tobacco-smoking is forbidden by the Sikh religion?—It leads to contamination. Disease spreads by handing pipes from one to another.

17672. (*Mr. Wilson.*) Do you consider it a good thing for young men who have no disease whatever to take opium regularly?—No, if it is taken for 2 or 3 generations, the offspring must have some disease which will make it necessary for them to take opium.

17673. Is that disease caused by opium?—Yes, it is caused by opium. There are several persons in my own family to whom these remarks apply. They suffer from bleeding of the nose or from diarrhœa.

17674. Are there different tribes or castes among the Sikhs?—Yes.

17675. Does the practice in regard to opium differ among these different castes?—It is not prohibited in the case of any of them, among the Khatris as well as among the Jats and other classes.

17676. How often have you attended the meetings of the Council?—During the first two years that I was a member, I attended about 20 times. I have not attended at all during the present time.

17677. Do you understand English?—No.

17678. (*Mr. Haridas Veharidas.*) Is there any general rule in the religious books of the Sikhs which prohibits the use of any intoxicating drugs?—Alcohol is prohibited, and smoking is strictly prohibited; *bhang* and opium are not expressly prohibited.

17679. Is there any general rule prohibiting intoxicants?—There is no such rule.

17680. Was the prohibition of alcohol and tobacco simultaneous with the permission of the other two?—It was not simultaneous. It was at another period. During the time of Gobind Singh, the 10th Guru prohibited alcohol and tobacco.

17681. On account of necessity in war, it was a subsequent idea which arose in the mind of one of the Gurus, that opium and *bhang* might be allowed in case of war?—Yes.

17682. Would it not follow that they were allowed for war but not for other occasions?—There was no prohibition against opium formerly.

17683. Before the Guru gave the order, were they using opium and *bhang*?—*Bhang* was prohibited before.

17684. Was opium prohibited before?—No.

17685. Do I understand that the prohibition of alcohol still stands good?—Yes, good men do not take to alcohol.

The witness withdrew.

Rai Bahadur Gagarmal and Lala Ram Rakhamal.

Rai Bahadur Gagarmal and Lala Ram Rakhamal called in and examined (through an interpreter).

17686. (*Chairman to Rai Bahadur Gagarmal.*) I believe you are an Honorary Magistrate of Amritsar?—Yes.

17687. How long have you been an Honorary Magistrate?—For the last 22 years.

17688. You are also a merchant?—Yes.

17689. What kind of merchant?—In carpets, shawls and other articles.

17690. How many do you employ in your factory?—About 1,000 men.

17691. What is your caste?—Arora.

17692. (*To Lala Ram Rakhamal.*) I believe you are a banker of Amritsar?—Yes.

17693. (*To Rai Bahadur Gagarmal.*) May I ask what experience you have?—I am a merchant of the city of Amritsar and an Honorary Magistrate, and consequently I have opportunities of meeting all kinds of people. I have some friends who are opium-eaters. People generally use opium for some purpose, *viz.*, for colds and coughs, loss of strength, old age, etc., etc. People at the age of 40 use opium because in this country they begin to lose strength at that age, and therefore use opium to keep up the strength. By using opium people can eat rich food. Opium-eaters are not considered bad people, and are not given to crime. By eating opium people get strong and healthy. And it also increases brain power. If in lieu of opium liquor were stopped, it would prove beneficial to the country.

17694. What do you mean by saying that using opium people can eat rich food?—I mean they can eat a good dinner and digest it.

17695. What will be the popular opinion about the interference by Government with the use of opium?—People would look upon it as a great hardship and privation; they will suffer much, and complain loudly.

17696. Are you a land owner?—I have two villages.

17697. Is poppy cultivated there?—I cannot cultivate poppy as the Government rules are very strict in the matter. The licensed vendors will put me to trouble. I am anxious to cultivate, but I cannot.

17698. How do the licensed people trouble you?—The matter is to be reported to the Patwari, and a license obtained from him; then the produce cannot be sold to any person other than a licensed vendor, and he does not pay the full price. Then again, if I sell at a particular period the opium is taken by Government. The man is arrested as being in unlawful possession of opium. If full liberty of sale were allowed, there would be no difficulty.

17699. If that were allowed a great deal of opium would be cultivated, and the habit of taking opium would increase, would it not?—The habit would not increase. Even now the price of opium is not so heavy as to restrict its use. The reason is that people take it in very small quantities, and therefore the price is not felt to be very heavy.

17700. What is the rate put upon poppy in the Amritsar district?—I am not fully aware—I believe about 2 or 3 rupees per acre.

17701. Do you know what the system was in the Sikh times?—No, I do not.

17702. Is the habit of taking opium thought to be disgraceful?—No, as people take it to remove some trouble or illness, such as colds and coughs.

17703. If a person took it in excess without necessity, it would be thought disgraceful I suppose?—He suffers thereby, but it is not considered disgraceful. The use of alcohol is looked upon as disgraceful.

17704. Is there any custom of smoking *chandu* or *madak* in Amritsar?—A few people take to it, but the number is very small.

17785. We have been informed that Lucknow has a bad pre-eminence for opium-eating?—So I have been told

been making more careful observations since I was qualified than before,—I have been in a better position to make observations.

17787. We have had several witnesses,—I think we had three medical missionaries yesterday,—who told us that

17788. I am not asking you about it as a remedy?—I understand,—as a preventive against malarial fever

17789 By whom was the hospital you have charge of founded?—When I came to Lahore in 1885 there was not a hospital. We began it after I came. The Punjab Gov-

17790 A Committee of management?—A Committee to collect money, and to build the hospital When I first came to Lahore in 1885 we began in a little house in Anarkali Bazaar

17791 How is the hospital now supported?

17794 Every day?—Yes

The witness withdrew.

SARDAR ARJAN SINGH, RESALDAR-MAJOR HIRA SINGH, PARTAB SINGH and SUBADAR BAKSHISH SINGH called in and examined (through interpreter).

17795 (*Chairman to Arjan Singh*) I believe you are by caste a Jat Sikh?—Yes.

17796 You are at present manager of the Sikh Temple at Amritsar?—Yes

17797. And Honorary Magistrate?—Yes

17798 And a holder of land?—Yes.

17799. (*To Partab Singh*) You are a Jat Sikh and land holder?—Yes.

17800 You are a resident of Jarthowal in the Amritsar district?—Yes.

17801 You were formerly Resaldar in the Native Cavalry?—Yes

17802 And you are a Durbari?—Yes

17803. (*To Hira Singh*) You are a Jat Sikh and resident of Vairowal in the Amritsar district?—Yes

17804 How long have you served Government?—I have served Government forty years

17805. (*To Partab Singh*) When did you enter the Army?—In 1856, in the Lucknow Cavalry.

17806. Were you in Lucknow during the siege?—Yes, in the Bailey Guard.

17807. (*To Bakshish Singh*) You are a resident of Sirhali in the Amritsar district?—Yes

17808 How long did you serve Government?—For 33 years. I have been a pensioner for about three years

17809 Did you enter in the time of the Indian mutiny?—I entered in 1858.

17810 (*To Arjan Singh*) Is the custom of taking opium common in the Amritsar district?—Yes, it is common.

17811. Do aged people generally take it?—Generally at about forty years of age

17812. To begin to take it at that age is not thought a bad habit?—No

17814. I suppose sometimes the habit is carried to excess is it not, do people who begin it at forty carry it to excess?—Perhaps in some cases

17815. Are the number of cases few or many?—A very few.

17816 What do you think an excessive dose?—More than two or three *rattis*.

17817. Do you think that all people who take more than two or three rattis a day suffer in health?—Undoubtedly.

17818. Do you think that the habit of taking opium to excess daily affects the morals of the people?—It has never come to my notice that it has affected a man's character or morals.

17819 What effect has it does it affect the health?—It affects the health to some extent.

17820 Is it the custom in the Amritsar district in the villages to give children opium?—Yes, it is given about half a grain of rice.

17821 What is that given for,—when they are ill, or is it given daily?—Women give it to their children, so that the children may remain asleep, and that they may attend to their work

17822 What effect do you think it would have upon the people if Government were to prohibit the use of opium?—The people cannot object to anything, but they would not be pleased at heart.

17823 Supposing it were stopped except for medical purposes, would they still object to it?—People cannot object even if the Government deprive them of their land and other property.

17824 If the use of opium were prohibited in regiments, would it have any effect upon the discipline of the troops?—I have not served in the army, but when they are put on some great exertion they would suffer.

17825 (*To Partab Singh.*) What is your opinion upon that point?—I think that the people would suffer much, and that it would be a great hardship if the use of opium is prohibited

17827 (*To Arjan Singh*) Is poppy cultivated in your tahsil?—It is cultivated there.

17828. How much?—Much less than was the case in former years.

17829. What is the reason?—The rules are strict on the matter

17831. Under the present rules they have to sell the heads of the poppy to the licensed vendors?—Yes,

17832. You do not remember the Sikh times?—I have heard about them.

17833. Do you know what the rules were during the Sikh times?—It was free then, every body could cultivate it: there was no restriction.

17834 Do the licensed vendors

the cultivator?—No, they do not give

price. They look to their own profit.

17835. Do you know how much

cultivation of poppy?—

not know very well. I used to

given up the cultivation as one has to court the favour of the licensed vendors. I am a land owner myself.

17836 (*Chairman.*) Are the other gentlemen of the same opinion ; do they agree ?—

(*The Interpreter.*) Yes, they are all of the same opinion.

17837. Would any of you like to add anything ?—

(*Hira Singh.*) I wish to say that I take 4 rattis of opium every day. I have taken it for the last twenty-two years.

17838. (*To Hira Singh.*) What was the reason you began taking opium ?—I was suffering from headache and colds. The doctor kept me in the hospital for seventeen days, and when I was cured I asked what medicine I had been treated with, and I was told it was the essence of opium.

17839 Was that in Cantonments ?—It was in the Gohar district.

17840. Was there war going on then ?—The officer was in camp and accompanied me. I increased the dose to 4 rattis in the Kabul War. I remained very strong, and I now feel myself strong. I am now 64 years of age, and I am ready to grapple and try conclusions with persons 40 years of age.

17841. (*Mr. Wilson to Arjan Singh.*) Is it a good thing for young men who are in perfect health to take opium regularly ?—Even if a meal is taken without necessity it does harm. Why should not opium do harm if taken without necessity ?

17842. (*To Partab Singh.*) Is it good for young men who are in perfect health to take opium regularly ?—No one takes it of his own free will without some illness.

17843. (*To Hira Singh.*) Is it good for young men who are in perfect health to take opium regularly ?—I began to take opium in 1864 owing to headache. My first dose was 1½ rattis in the morning and 1½ rattis in the evening. Ever since I have enjoyed good health. My dose has remained the same throughout.

17844. I want a distinct answer to my question. Do you agree with what the other two have said ?—I agree with them. Even if a meal is taken without necessity it does harm ; opium is a poison, and therefore it does so much more harm.

17845. (*To Bakshish Singh.*) Do you agree ?—I agree.

17846. (*Mr. Wilson.*) Do these words occur in the writings of Gura Granth Saheb : "*Charsi, bhangi, posti, sab nindak kartar*"—which being translated means "Those who use *Charas, bhang* and poppy are all hated by Almighty God" ?—

(*Arjan Singh.*) *Charas* is prohibited among the Sikhs. The words *posti* and *bhangi* apply to those persons who take these to very great excess.

17847. (*Mr. Wilson.*) I did not ask for an explanation. I asked whether those words are in those writings ?—

(*Arjan Singh.*) I am not aware.

17848. (*Mr. Wilson.*) What do the other witnesses say ?—

(*Partab Singh.*) These words do not occur in the form they have been put down. Those persons who take fish, *bhang*, wine and alcohol lose all the meritorious acts which they have done.

17849. (*Mr. Wilson to Partab Singh.*) From whom did you receive these questions ?—From the Deputy Commissioner of my district.

17850. Did you write these answers yourself ?—I got them recorded myself in the presence of the tahsildar.

17851. (*Mr. Mowbray to Partab Singh.*) Did you say that you take opium ?—Yes.

17852. If the Government were to say to you that you were not to have any more opium unless you went and wrote down your name as an opium-consumer, would you like it ? —It would be a serious inconvenience and trouble.

17853. (*To Hira Singh.*) Would you object if Government were to say that you were not to have any more opium unless you went and wrote down your name as an opium-consumer ?—It would be a source of great displeasure. I would object.

17854. And do you think that other people in the Punjab who consume opium would object ?—Everybody would object ; it would cause great hardship.

(*Arjan Singh.*) I wish to add something with reference to the question which has been asked. I wish to request that if Government is going to be kind to the Indian people, the greatest kindness that it can do is to abolish the sale and use of liquor, *chandu, charas* and *ganja*, which cause great harm to the people. If the system is introduced of having the name of opium-consumers registered, the people will be put to the same degree of trouble as they are put to by the system regulating the cultivation of poppy.

17855. (*Mr. Haridas Veharidas.*) I believe there are two classes of followers of the Guru—one called Sikhs and the other Singh. Is there any difference between the two in point of religious observances ?—There is a difference.

17856. What is the difference ?—Those who are Singh receive a particular ceremony and keep their hair intact, such as I am myself ; whereas the Sikhs are not bound to keep all the tenets of the Sikh religion. They can keep their hair intact or not. Tobacco, too, is not forbidden to them, whereas it is forbidden to the Singhs. The Singhs and Sikhs do not mix with each other when eating.

The witnesses withdrew.

Sardar Bulaka Singh, Sardar Atma Singh, Maulavi Allah Baksh, Zaildar, Resaldar-Major Kahan Singh, Subadar-Major Hira Singh, Ex-Subadar Sant Singh, Sodhi Indar Singh, Jamiat Singh, Zaildar, Guru Bishen Singh, Tulsi Ram, and Gulab Singh called in and examined (through an interpreter).

17857. (*Chairman to Indar Singh.*) I believe you are an Honorary Magistrate at Ferozepore ?—Yes, and Civil Judge.

17858. To what family do you belong ?—I am of the family of Guru Gobind Singh.

17859. (*To Bishen Singh.*) Are you a large proprietor of land ?—Yes, I am Zaildar.

17860. What family do you represent ?—That of Guru Har Shai.

17861. (*To Bulaka Singh.*) Are you an Honorary Magistrate ?—Yes.

17862. And a large land owner ?—Yes ; and I am a Civil Judge.

17863. In the Lahore district ?—Yes.

17864. (*To Atma Singh.*) Are you also an Honorary Magistrate ?—Yes.

17865. And a large land owner ?—Yes.

17866. (*To Allah Baksh.*) Where do you live ?—I am a Zaildar, resident of Lahore itself.

17867. (*To Kahan Singh.*) Where do you live ?—At Manihala in the Lahore district.

17868. (*To Hira Singh.*) Where is your home ?—In the Lahore District.

17869. When did you join the Army ?—In 1857. I have served for thirty-six years.

17870. (*To Sant Singh.*) When did you enter the Army, —In 1857. I am a pensioner, and I own land too.

17871. Where is your land ?—Close to Atari, in the Lahore district.

17872. (*To Gulab Singh.*) Where is your home ?—I am a Zaildar in Kana Kach. I was in the Bailey Guard in the Mutiny.

17873. (*To Jamiat Singh.*) What are you ?—I am a Zaildar in the Ferozepore district.

17874. (*To Tulsi Ram.*) Are you an Honorary Magistrate ? —Yes.

17875. Where is your land ?—In the five Tahsils of the Ferozepore district.

17876. (*To Bulaka Singh.*) What is your opinion about the use of opium ?—It is cultivated considerably, and eaten too.

17877. Is it a good or a bad habit ?—It is neither good nor bad : it is indifferent, or middling.

17878. Does the moderate use of opium in your opinion hurt the health or morals ?—It does no harm if taken up to 1 ratti, but a greater quantity than that would do harm.

17879. Do you think that prohibition of its use by Government would be a good thing or not ?—It would be good, but the people would not look upon it as good.

17880. I suppose you mean that the motive is good, but the people would not like it ?—It would be a good thing

if people did not take it in the future, but the people will complain bitterly.

17881. Which do you think does the most harm, the use of opium or the use of alcohol?—Alcohol does greater harm than opium.

[illegible]

the blood too.

17884. (*To Indar Singh.*) Do you agree?—Yes. I may add it is used by agriculturists and others having hard work, such as the cutting of crops. All people frequently take it.

17885. (*Bulaka Singh.*) It removes fatigue after long journeys. People take it whether they are well or not.

17886. (*Chairman to the Interpreter.*) Do they all agree?—(*The Interpreter.*) Yes.

17887. (*Chairman.*) Do any of the other gentlemen wish to say anything in particular?—

17888. (*Jamiat Singh.*) Of the consumers there are many who take it in place of alcohol. They have been able to give up the use of alcohol by taking to opium.

17889. (*Tulsi Ram.*) I agree with what has been said.

[illegible]

has to be performed, or some hard work has to be done.

17891. (*Mr. Haridas Veharidas.*) I should like to know what you consider an excessive dose?—

(*Bulaka Singh.*) I think more than 2 rattis a day an excessive dose.

(*Allah Bakhsh.*) Two or three rattis.

(*Indar Singh.*) More than 4 rattis.

(*Bishen Singh.*)—More than 4 rattis is excessive.

(*Tulsi Ram.*) More than 4 rattis.

(*Jamiat Singh.*) More than 4 or 5 rattis.

(*Kahan Singh.*) More than 5 rattis.

(*Sant Singh.*) More than 4 rattis is excessive.

(*Hira Singh.*) More than 1 or 2 rattis.

(*Atma Singh.*) The quantity that does not make one senseless. Up to that limit it is moderate. When it makes one senseless it is excessive. It is not the quantity it depends upon the constitution.

17892. (*Gulab Singh.*) I think 4 or 5 rattis would be excessive.

17893. (*Mr. Mowbray.*) How many of these gentlemen are opium-consumers?—

(*The Interpreter.*)

There are eleven of them, and six say they are opium-consumers.

The witnesses withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Town Hall, Lahore.

FIFTY-FIRST DAY.

Saturday, 20th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

[illegible]

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

SHAIKH KHUDA BAKSH called in and examined.

17895. (*Mr. Wilson.*) Are you a Judge of the Small Cause Court?—Yes.

17895. How long have you been in that position?—About four years and some months.

17896. How long have you been in this city?—Four years.

17897. You have been a Magistrate?—For 22 years, and in Government employment for 28 years.

17898. Will you be so good as to give us briefly any information you have as to the effects of the habitual consumption of opium?—In my opinion, as far as I have learnt by my experience, the effects of opium are particularly bad on young men, and generally on all people.

17899. Have you anything to add?—If people give up this habit they improve their health and moral powers—they improve morally as well as mentally.

17900. Do you consider it has a bad effect on morals?—I consider so.

17901. In what way does it show itself?—My experience shows that many people are demoralised by the habit. I know many personally, and I can give their names.

17902. In what classes of society, rich or poor?—In middle society—the middle classes.

[illegible]

17905. Will you tell us what you think of the proposal to prohibit the sale of opium, except for medical purposes?—I would support it.

17906. Why would you support it?—Because I think its general use is bad. It is injurious to the people, but certainly exceptions should be made in favour of medical practitioners, as well as for those who are habitually addicted to it.

17907. Those who might suffer on account of the sudden stoppage?—Yes, some people suffer temporarily. They can give up the habit, but it will of course press hardly on them in the beginning.

uda 17908. Is that your own individual opinion only, or do you think that the public opinion of this part of the country would justify such a measure?—In my opinion it is the general opinion—it is not my private opinion.

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17909. We have been told that the use of opium is so customary among the people that it would cause serious discontent, almost amounting to political danger, to interfere with it?—I do not think it is true.

17910. You think it is not true?—I do not think it will last, it will certainly spread discontent among those who are addicted to it, but it will only be a temporary thing, and, if you could make special provision for that, there is no danger at all.

17911. Are you aware that in Burma special provision has been made for these persons by means of a register?—I have heard so.

17912. So that they might continue to get their opium?—I have heard so, and I think it is the best thing under the circumstances.

17913. Do you think people would feel it to be any indignity and insult to them to ask them to register in that way?—No, of course the people who like to continue the habit will go on, and there will be many respectable persons who will give up the habit rather than have their names put on a register, and it will be a boon to them at last.

17914. (*Mr. Mowbray.*) I should like to ask if you could explain exactly what you mean by medical purposes and how you would propose to provide for the use of opium for medical purposes?—I would propose that licensed men who are local practitioners or druggists may be allowed to have a certain quantity.

17915. Are druggists at present required to take out licenses?—I suppose so.

17916. You do not know?—I am not certain about it.

17917. How would you decide who is to be licensed and who is not?—Of course it will be necessary for the provincial local officers to select persons of respectability on whom reliance can be placed.

17918. You are aware that the sale of opium would probably be very profitable to these druggists who are licensed?—Yes, but they will pay a proper share to Government, and this will be some compensation for the loss that Government will sustain by the general prohibition.

17919. You propose that they should pay for their licenses as opium shops pay at present?—Yes, of course that will be regulated according to the circumstances of the time.

17920. Do you think that you would have more druggists' shops opened for the sale of opium under this system than under the present system?—I think that the shops which are now open would do for the purpose.

17921. You mean that the existing number of shops are sufficient?—Yes.

17922. Can you give me any idea how many druggists' shops there are in the city of Lahore?—I think altogether not less than 15 selling European medicines.

17923. Would you limit the licenses to those who sold European medicines?—I think not. I would allow any respectable druggist according to the discretion of the District Magistrate. I would empower the District Magistrate to exercise his discretion to the best of his experience and ability.

17924. (*Mr. Haridas Veharidas.*) Are you a Mahomedan?—Yes.

17925. Do you follow the Mahomedan religion?—Yes.

17926. Is opium expressly prohibited in that religion?—I think it is specially prohibited. The word opium is not mentioned expressly in the Koran, which is the chief book of our religion, but the word "Sukkar" means intoxicating drug, and in many of the sayings of the Prophet the word "Sukkar" occurs, and it also occurs in the Koran.

17927. Is the word alcohol also included in that?—The word alcohol is expressly mentioned in the Koran; and "Sukkar" is the exact translation of intoxicating drug.

17928. May I ask you why in the Koran alcohol is expressly prohibited, and opium is not?—The reply is very easy. The evils or the good actions are not exhausted and they cannot be enumerated in any book in any age. The evils, of course, can be spoken in a few words, and you can enlarge them. In such matters the Mahomedans are guided by "Koran," "Hadis" (sayings of the Prophet,) "Ijma" (general opinion of the leaders) and Kayas (analogy).

17929. I understand from what you say that alcohol is more injurious than opium?—Certainly, I am of opinion that spirits are more injurious than opium.

17930. Is it more objectionable from a religious point of view?—Certainly, and more expensive too.

17931. You say opium is not to be used except for medical purposes?—Yes.

17932. You know that human nature is inclined to take some sort of stimulant; if opium is stopped, will not the people take to alcohol?—I think the common people would not take to spirits for want of money; and besides that, although wine is substituted by opium, opium is not substituted by wine.

17933. Is opium never substituted by wine?—Never, according to my experience—it will not be to a very great extent substituted by wine.

17934. Why is opium substituted for wine?—It is sometimes substituted for wine by those who want to give up the habit of drinking. In my opinion people who give up drink do not reform by taking opium as a matter of course.

17935. (*Mr. Fanshawe.*) In speaking of the instances of moral and physical injury, have you been referring to the excessive use of opium?—Not very excessive, in some cases moderate, and in others more than moderate.

17936. You said that you had seen many instances of such injury, would you kindly tell us generally how many you mean?—I could quote about five or six at present.

17937. Do you recognise that there is a moderate use of opium among certain classes in the Punjab?—Yes, there are certain people who only use it moderately.

17938. You will no doubt understand that in this enquiry we must look at the matter as a whole, and see what conclusions can be drawn between the moderate use on the one hand and the occasional cases of abuse on the other—you would admit that?—Yes.

17939. You have spoken of a general opinion in favour of prohibition except for medical purposes, would you kindly say by what classes that general opinion would be held in the Punjab?—In my opinion people of all classes are against it; but they would not give evidence against it, because they fear taxation, which will be the result, they say, if opium is suppressed.

17940. Do you believe that of the Sikh community as well as of the others?—I would say so, of Sikhs, Hindus, and Mahomedans.

17941. (*Sir James Lyall.*) You said that opium is sometimes substituted for wine?—Yes.

17942. You also think that wine is never substituted for opium?—Yes.

17943. Is that because wine is more enticing, or what is the reason?—Wine is more costly; opium is cheap.

17944. Therefore people take to the cheaper thing?—Yes. The people of the Punjab are generally poor, they would rather take a thing that would cost less.

17945. You are in favour of prohibiting opium except for medical purposes?—Yes, and I would also make an allowance for those who are addicted to the habit.

17946. I believe you are aware that in the Punjab and in other parts of India theres is practice of taking opium in small doses after 40 years of age, when a man begins to feel his sight and other powers are beginning to fail?—Yes.

17947. Do you consider that use after 40 years of age, in small doses a medical or a non-medical use?—Of course the popular opinion is that small doses after 40 or 50 years are useful. This is the popular opinion amongst the *Punjabi*, but according to my experience,—I can quote instances,—it is not the real fact. It is injurious even in old age.

17948. When you proposed to prohibit opium except for medical use, how would you treat that use of it?—I would allow it for medical or quasi-medical use.

17949. I believe in the villages and in the small towns where there are no doctors, very few Hakims or Vaids, opium is greatly used by the people as a domestic medicine, is it not?—That is not my opinion. In the villages where there are no Hakims they use other things. They prescribe other medicines, but not opium.

17950. I thought opium was generally used all over the country?—It is in general use somewhere.

17951. Is there any other drug which has anything like the same general use as opium in the Punjab, away from the dispensaries and doctors—is there any other drug which

has the same general use as opium?—There are other medicines We the Punjabis do not use it as domestic medicine It is generally used by doctors who treat after *European fashion Opium is not used by the Yunani Hakims* and Vaids very much as medicine There might be some few exceptional cases, but it is not known as a common medicine.

17952 When a child has bowel complaint, or when a man

17953 Do you not think it useful in cases of rheumatic pains?—No, the Hakims do not use it. There may be some exceptional cases, but it is not known amongst us as one of the chief medicines.

17954 Are you a native of Lahore?—Amritsar is my native place

17955 Have you never lived in the villages — cantonment?—I have seen military stations such as Ferozepore, Dera Ismail Khan, and Edwardesabad or Bunu, where I was posted as Magistrate.

17956 You have not lived in the villages?—No But when I was an Extra Assistant Commissioner and a Tehsildar, I used to go to villages oftener than I do now, and I know of village life

17957. You said you would give a license to sell opium to all respectable druggists?—Yes

17958 Native as well as European?—Both There are *many shops of European druggists among the native shops*

17959 *You* mean Pansaris—No, druggists who sell medicines after the European method.

17960. Not natives?—Natives also, Pansaris of the first order

17961 How many Pansaris of the first order are there in Lahore?—Very many? I think not less than a hundred, perhaps 200 in Amritsar and 200 in Lahore

17962 Would you give licenses to all these men? — No, I would select respectable men only among the native medical practitioners

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17964 How many opium shops do you suppose there are in Lahore?—8 or 9.

17965 In the town?—Yes

17966. You would have a great many more places for selling opium under your scheme than now?—Only for medicines, to be sold only to sick persons

17967 How would you prevent them from selling to other people?—They would bring the doctor's or the Hakim's prescription.

17968 Would it not be very easy to get a Hakim to

17969. Is it not difficult in this country to prevent evasions of that sort? If you give a *discretion* or power to a lot of people like that, would it not be very difficult to prevent it being abused?—Certainly it is difficult, but the District Magistrate would be the responsible authority for selecting only suitable persons Of course all persons will not be considered wrong-doers.

17970. (*Chairman.*) Under the order of reference to this Commission we are especially, among other things,

17971. Can you give us any evidence that there is that general disposition to support a policy of restriction that you say exists?—Yes

17972. Can you give us any evidence in support of your statement that a policy prohibiting the use would be approved by the people?—Yes, many respectable persons have spoken to me on the subject. Of course I have only their word about it

of opinion, simply statements that have been made during conversation, there are no particular data about it.

17974 You cannot point to any evidence?—No, it is only the opinion of certain enlightened persons For the last two or three days I have met many respectable persons who have said that in the first instance it is very difficult to prohibit opium, that Government's position would be awkward, and so it will not be carried out They say, "If it be carried out, what will be the financial position of the country? so that the best thing is to remain silent on that point" Many respectable persons who would be free in speaking have abstained simply because they thought it would be unnecessary to come and give evidence and take all the trouble for nothing The financial condition of the country is bad, and they fear from the very word 'Taxation.'

17975. You say that many respectable persons whom you have lately met have said it would be difficult to make any change at present?—Yes.

17977. What proportion of the people in the town are enlightened? I suppose in the town a great many of the people are not a bit enlightened —Yes.

17978 What proportion do the enlightened portion of

sense I suppose by enlightened men you mean the pleaders and newspaper-writers, and so forth.

17979 You mean sensible men, men more or less educated?—Yes, and even among the uneducated classes there are several men who live in Lahore which is the capital of the province, and which was the old capital of the Moguls and have common sense.

17980 Do you think that all who have common sense in Lahore agree with you?—Not all, of course I have seen many persons who agree with me

17981 (*Mr Pease*) Do you apprehend that if there was a prohibition of opium, there would be any rioting or disturbance?—No

17982 Do you fancy there will be any want of discipline in the army?—No, we will make allowance for the persons that are accustomed to it, and there the matter ends

17983. I understand your view generally is that it is a bad habit, and anything that Government can do to *lessen the consumption will be in the right direction?*—*Yes.*

17984 (*Mr. Wilson.*) Will you tell us whether you have any information with reference to some of the Mahomedan Associations in the city?—Yes, the Mahomedan Associations are against its free use.

17985 Will you tell us for what purpose these Associations exist; are they in this city?—Yes, there are two chief Associations among these Associations, the Anjuman Islamia and the Anjuman-i Hamait-i-Islam. They exist for the welfare of the communities they represent, the latter is chiefly devoted to the maintenance of education and orphanage.

17986. What is the number of members in these Associations—have they many?—Yes, the Anjuman-i-Hamait-i-Islam is the most extensive in numbers, it has members all over the Punjab and many parts of India

17987. The other Association is limited to the town and the Punjab?—The Anjuman-i Hamait-i-Islam is the junior element, but it is spreading and taking influence all over India.

affirm that.

17989. Are you specially authorised to speak on behalf of these Associations?—No, although I am a Vice President of the Anjuman-i-Hamait-i-Islam.

The witness withdrew.

Mehr Singh called in and examined (through an interpreter.)

17990. (*Mr. Pease.*) Are you a Sikh ?—Yes.

17991. Was your father a Subadar in the Sikh Army ?—Yes.

17992. At the present time you keep a furniture shop ?—Yes.

17993. What is your age ?—Fifty-six years.

17994. Are you in the habit of consuming opium ?—Yes.

17995. How long have you consumed opium ?—For the past 12 or 13 years.

17996. What is your view with regard to the practice of taking opium ?—I have only emphatically to declare that, if deadly enemy come to me for advice to eat opium, I shall not advise him to addict himself to this formidable vice. I always advise my sons and anybody who asks me, never to touch opium, which is worse than snake-poison. First it gives little sensual pleasures, but afterwards man loses his *manhood*, and become worse than woman in manly characters. It ends in various kinds of misery. It is often said that Sikhs are a brave nation and they use opium, but I have to say that *Sikhs* generally are worn out after 40 years when they become quite useless for work, and they only sit in the verandah of their houses, and their days are passed in stupefaction. When people become old, or approaching to old age, some diseases, as cold, catarrah, etc, attack them, so illiterate villagers and some old men advise them to take opium, but they are not themselves physicians or medical men, and when advised by these unprofessional men, entangled in this vice they become powerless, and so they drag their miserable life and are cause of disgrace to society.

17997. Why are you a consumer of opium ?—A foolish person advised me to take opium as I used to be ill.

17998. What quantity do you take ?—Four rattis a day, two in the morning and two at another time.

17999. What quantity did you take when you first began to take it ?—Two rattis a day.

18000. Have you ever given up the habit of taking it ?—No, I have not given it up.

18001. Have you ever consulted a doctor to ask his assistance in giving up the use of opium ?—I have not consulted the doctor.

18002. Why not ?—Generally people take opium and they say it is a good thing.

18003. You say opium is a bad thing, why have you not tried to give it up ?—I wish that I may meet some doctor who will enable me to give up its use – then I should be ready to do so.

18004. (*Mr. Mowbray.*) How do you spend your own days ?—I am strengthened when I take my dose for a quarter of the day, or three hours. Subsequently I feel myself uneasy and restless, my joints suffer.

18005. Do you sit in the verandah of your house and pass your days in stupefaction ?—Up to the present I am able to look after my work.

18006. Then it is not true that all opium-eaters after the age of 40 are worn out ?—An opium-eater for the first two or three years remains strong – that is what I have carefully tried. It does good to a person who is of a phlegmatic disposition, but a man who is bilious and has a hot-blooded temperament does not derive any benefit from it.

18007. Did your father take opium ?—He used to take opium in old age, but only a little of it.

18008. What was his age when he died ?—He died at the first Battle of Mudki.

18009. Was he killed at Mudki ?—He was killed—he used to receive a pension.

18010. (*Mr. Haridas Veharidas.*) I think you said that two or three hours after taking opium you are all right ?—Yes.

18011. And that three hours after you have taken your dose you feel very weak ?—Yes.

18012. For three hours, whilst you are under the influence of opium, you can work very well ?—Yes.

18013. After that you are unable to work ?—I cannot work after that. I lie down on the bed.

18014. (*Mr. Fanshawe.*) Where do you live ?—In the city.

18015. Have you lived all your life in the city of Lahore ?—I have got a village and a well outside.

18016. Have you lived here all your life ?—Yes.

18017. We have been told that many Sikhs begin the opium habit at the age of forty ; is that correct in your opinion ?—There is no general rule ; people begin to take it for some disease ; there is no fixed rule.

18018. What is your caste as a Sikh ?—I am of the caste of Ramgarhia, that is to say, a Sikh who is a carpenter by caste.

18019. Is it not the case that the Sikhs generally are hard-working, thrifty, and well-to-do people ?—It is.

18020. Would that be possible if the Sikhs generally, as you state, became useless after forty years of age ?—Those who take opium become absolutely useless.

18021. (*Sir James Lyall.*) Do you deal in wine ?—No.

18022. What sort of furniture do you sell ?—Chairs and tables.

18023. (*Mr Wilson.*) Do you think it would be a good thing if Government were to prohibit the sale of opium except for medicine ?—I look upon it as a bad thing, and I think it should be prohibited.

18024. Do you think that the Sikhs in Lahore and the Punjab would be satisfied or pleased if it were prohibited except for medicine ?—Those who have not taken it would like to take it and would feel pleasure in taking it, whereas those who have taken it already would thank God if they would get rid of the habit.

The witness withdrew.

Bakhshi Ram Labhaya called in and examined (through an interpreter).

18025. (*Mr. Wilson.*) Were you formerly Private Secretary to the Maharaja of Jammu and Kashmir ?—Yes.

18026. Are you the Proprietor of the *Dost Hind* and Wilson Press, and also of the Wilson Press at Bheri ?—Yes.

18027. Do you approve of the use of opium by persons in good health ?—I do not approve of it. The use of opium is suicidal. It can be more easily obtained than other poisons. Every man can buy from the contractors as much quantity as would be sufficient to kill a man. Poor people begin to use it in small quantity, and it proves injurious to them in the long run. My charity house, which is open to the poor, is often frequented by feeble-bodied men who, on enquiry, name opium as the cause of their being so weak and feeble. Its use in large quantities is certainly injurious to the human physique. It is very useful when used as medicine. Some pleasure-seeking men use it when it is cold, as others use wine under the similar circumstances, and in that case it ought to be preferred to wine, because it is cheaper than the latter article. Some young men use it to prolong the sexual pleasure. But taking all things into consideration, its use is not so injurious as that of spirits. Cultivators cultivate it with great pleasure. Those who are accustomed to its use begin to suffer from purgation in after-life, and thus their death is caused. In many cases, when used as medicine, it proves highly useful. Those who use it in large quantities have been observed worthless and feeble. Its use in large quantities dries the blood and weakens the body. Those who use it will certainly feel great trepidation if they knew that its cultivation was going to be stopped.

18028. Is there much cultivation of opium in your district ?—Yes, much more than in several districts.

18029. Is the cultivation popular with the people ?—Generally the people like it, the reason being that they are not put to much trouble in cultivating the crop. If they were to sow wheat or some other crop, the Lumbardars or friends or some other person might borrow the produce for fodder for their cattle or some other purpose.

18030. (*Mr. Haridas Veharidas.*) In a friendly way, but without the intention of returning it ?—Yes.

18031. (*Mr. Wilson.*) Would it be a good thing for Government to prevent the sale of opium excepting for medical purposes ?—It would not be harmful if it were stopped excepting for medical purposes, but it would be

harmful if it were stopped for those persons who are addicted to it.

18032 Would you like the Government to prohibit it under those conditions?—Sudden prohibition would be harmful to those persons who take it at present

18033 *If the sale were stopped excepting for medical* purposes and except to those persons who are already accustomed to it, would that be a good thing?—It would be a good thing.

18034 Do you think that other people besides yourself would approve of that being done?—There are several persons who would approve of it.

18035. What would most people say?—Those who are not accustomed to it are afraid that if its general use spreads in the present way, it will be harmful

18036. Do you think that prohibition under those circumstances would cause any riots and disturbances?—No riot would be caused as those persons would be provided for who are addicted to the habit.

18037. (*Mr. Mowbray*) How long were you Private Secretary to the Maharaja?—I was in the State 15 or 16 years, but was Private Secretary for about 3 years My father was an officer in the State, in charge of the Medicine Stores.

18038. Are you a native of Kashmir?—No, I am a native of the Shahpur District, but I have seen Kashmir several times.

18039. How long have you been proprietor of the paper and the Printing Press?—Seven and a quarter years

18040. Is that ever since you ceased to be Private Secretary *to the Maharaja?—Since the Maharaja died*

18041. (*Mr. Haridas Veharidas*) Will you tell us the expense of your charity-house and how many people do you entertain?—About 40 persons a day.

18042. At your own expense?—I keep the poor-house at my own expense.

18043 (Sir James Lyall.) Does your paper represent the Arya Samaj?—No

18044 What does it represent?—Nobody, the Mahomedans as well as the Sikhs subscribe towards it

18045. Were you Private Secretary to the late Maharaja or to the present Maharaja?—To the present Maharaja *while he was heir-apparent to the throne*

18046. (*Chairman*) Would you propose to extend the same prohibitive regulations to the use of spirits as you have already advocated with reference to opium?—The same prohibition

The witness withdrew.

MR. HIRA LAL KAPUR called in and examined (through an interpreter)

18047. (*Mr Wilson.*) Are you Secretary to the Khatri Sabha?—Yes

18048. What is the meaning of the Khatri Sabha?—It is a Committee on behalf of the Khatris

18049. Are you a member of the Royal Family of Burdwan?—Yes.

18050 And a zemindar?—Yes

18051. And proprietor of the *Khatri Samachar* newspaper?—Yes

18052 What special opportunities for observation have you had with regard to the use of opium?—I had two opportunities—one in Burdwan and Bengal and the other at Lahore

18053. Are you a Sikh?—I am a Khatri.

18054. Were you the Manager of your uncle's opium-shop?—Yes, at Umballa Cantonment, in 1883

18055. What motives induce the people to form the habit of eating opium?—Those who take it at about 22 or 25 years of age take it for sensual gratification, those who take it after they are 40 years of age take it only in small quantities of *one and-a-half rattis to prevent colds,* and then only occasionally, not daily.

18056 Is there a general tendency to increase the dose?—Those who take it for sensual gratification increase the dose, but those who take it for diseases in their case the dose cannot be increased.

18057. What *are the results of the habit of taking* opium?—Many evils flow from it.

18058. How many opium-eaters suffer very much from it in proportion?—About 50 per cent. suffer from it.

18059 In your evidence you say that it is 90 per cent.?—It is 90 per cent., that is quite correct. I had leisure at *the time and I made enquiries*

18060. You have no statistics?—I have some books prepared by me against opium to show that.

18061 Do the people believe that opium protects them against fever?—No, not at all.

18062 Do you think that it protects people against fever?—Impossible

18063. Does it help people to get through hard work?—Not at all, it makes them lazy and unable to work; they remain in a dormant condition.

[illegible]

18065 Is it a good thing for people who are in good health to take small doses of opium?—It is not a good habit.

18066 Would it be a good thing if the sale of opium were prohibited except for medicine?—The general sale ought to be prohibited, it should be sold like other medicines

18067. ([illegible] like other [illegible] setting up [illegible] *medicines?* [illegible] sale of medicines

18068 (*Mr Fanshawe*) Of how many members does the Khatri Sabha of Lahore consist?—Eighty members.

18069. Are they all members of the same caste, Khatris?—They are all Khatris of different denominations as amongst *the countries*

18070. At what intervals is the Khatri Samachar newspaper published?—Twice a month.

18071 Can you tell me generally what is the number of subscribers to the paper?—About 400, the number is larger in the town than in the outer circles

18072. Four hundred subscribers every fortnight?—About 400, sometimes 10 more or 10 less.

18073 (*Sir James Lyall*) Are you a Kapur Khatri?—Yes

18074 How many Kapur Khatris are there in the Punjab?—A large number.

18075. How many thousand?—About 4 or 5 thousand

18076 What do you mean by saying that you are a member of the Royal Family of Burdwan?—I was married there to the daughter of the uncle of the present Maharaja.

18077. Was the present Maharaja adopted by the late Rani?—Yes.

18078. Who was his father?—The Hon'ble Raja Ban Behari Kapur, C.I.E.

18079. Was that gentleman a Punjabi or a Bengali?—A Punjabi

18080 Was the father of the boy a Punjabi or a Bengali?—A Punjabi. He was born in Bengal.

18081. Were you born in Bengal?—I was born in Lahore.

18082 You are connected by marriage with the father of the adopted son?—Yes.

[illegible] ...tive ... been ... more ...ion.

The witness withdrew

MR. DURGA PRASAD called in and examined.

18084. (*Mr. Wilson.*) Are you President of the Arya Samaj, Lahore?—Yes.

18085. Vice-President of the Caine's Temperance Association?—Yes.

18086. Editor of the *Harbinger of Health* and the *Arya Patrika*?—Yes.

18087. Secretary of the Pratinidhi Arya Sabha?—Yes.

18088. Preacher of Sat Sabha?—Yes.

18089. Proprietor of the Virajanand Press?—Yes.

18090. What can you tell us about the extent of opium-eating or drinking—how far is it common amongst the people you know?—As a private man I have not studied this point, but from my own experience I say opium is largely used.

18091. Do you know anything about opium-smoking—how far is it prevalent?—Opium-smoking in the North-West Provinces is about 20 per cent. from my guess as a private man. I have no tables.

18092. Among what kind of people?—Generally low castes and bad characters.

18093. When you say 20 per cent. do you mean 20 per cent. of the entire population, or 20 per cent. of the low castes?—Of the entire population.

18094. The entire population of men, women, and children or adult men?—The entire population of men, women, and children.

18095. What are the results of the habit of opium-eating on the people?—The results are very bad, they are physically ruined, and of course they are religiously. The body dries, the mind wanders, and the moral sense is gradually lost.

18096. In what proportion of cases are there injurious results?—As I have already said, it is very difficult to give the exact number. I have no statistics, but from memory I should say in about 25 or 15 per cent. of cases when persons take it to excess injurious results are produced.

18097. Do the people believe that opium protects them against fever?—Not at all.

18098. Do you believe it?—No, I never heard opium being prescribed in cases of fever.

18099. Is it specially useful in malarious districts?—No.

18100. Is it necessary to do hard work?—The opium-eaters generally, so far as my experience goes, work less.

18101. But if they are not opium-eaters, do they suffer?—They will suffer for a time, but afterwards they will be more healthy.

18102. Are those persons who do not take opium less able to work than those who do?—Those who do not take opium work harder than those who take opium.

18103. Is the taking of opium considered disgraceful?—Of course we laugh at them in private. It is considered disgraceful, but when there are many opium-eaters, it is not considered so among them.

18104. Do you consider it desirable to prohibit the sale of opium except for medical purposes?—I think it is desirable.

18105. Do you think the people generally would approve of such a measure as that?—They will approve of it in the long run.

18106. Would they approve of it now?—It depends on the agitators of the question among the masses. The masses are generally led by the opinions of the agitators, and they also watch for the orders of the Government and the tendency of the officers, and so on. If they think that rich persons and their officers and others are in favour of opium, they will follow them, but I say that if Government prohibits the sale of opium excepting for medical purposes, and gives over the management of opium to the doctors, like other poisons, the people will very much approve of it afterwards. They have disapproved of other measures when they were at first proposed, but afterwards they approved of them very much.

18107. Do you think there would be so much discontent at first to cause riots or disturbance?—Not at all; we have had experience of the last two things.

18108. What have you got to tell us with regard to what the Vedic and Puranic religions say with regard to this matter?—The Vedic and the Puranic religions do not sanction it. I know the former to some extent and was brought up in the latter. I have seen several religious books and met with no injunction in favour of it. Its use is got up by bad people.

18109. (*Mr. Mowbray.*) I believe the Arya Samaj, of which you are President, is a large Association, is it not?—Yes.

18110. What is the number of members?—The number put down in the last census was more than 16,000. That is only in the Punjab, but people say that in the whole of India the number of members is more than one lakh.

18111. Do you come here to represent their views—are you authorised?—I am not authorised. This question is mixed up with political matters, and we do not take up political matters in our Arya Samaj.

18112. Therefore the views you give us are your personal views, although you are President of this Association?—Yes

18113. Are you a member of the National Congress?—I am not.

18114. (*Mr. Haridas Veharidas.*) You say, "I have seen several religious books and met with no injunction in favour of it"—are you also inclined to say there is nothing against it in those books?—The word "opium" I have never met with, but all intoxicants are prohibited.

18115. Alcohol is an intoxicant?—Yes, it is expressly mentioned in Manu, the Vedas, and the Purana as well.

18116. Is opium not mentioned?—It may be mentioned, but so far as I know it is not.

18117. Alcohol is expressly prohibited and opium is not so far as your knowledge goes?—That is so.

18118. In your opinion the people appear to say that opium should be prohibited except for medical purposes, but you know that the people are inclined to take some kind of stimulant, and do not you think that the people who give up opium will take to alcohol?—I think not, they would have to learn the habit. The Hindus will not take alcohol. Those who have had an English education begin to take it, but the other Hindus abhor alcohol.

18119. How about the other natives who are ignorant people?—They take it in privacy, falling into bad company.

18120. In your opinion the Hindu people would not take to alcohol in preference to opium if the trade were stopped?—They will have to learn the habit, of course they may do it afterwards.

18121. (*Mr. Fanshawe.*) Are you a Kayasth?—Yes.

18122. How long have you been in the Punjab?—I came in 1886; I paid one visit before that date, but I settled down on June 1st, 1886.

18123. I understand that there has been a difference of opinion among the members of the Arya Samaj on the question of vegetarian diet, is that so?—Yes.

18124. I believe you represent the Vegetarian Section?—I do.

18125. That is the smaller section of the two, is it not?—It is the larger section.

18126. May we take it that you are President of the Vegetarian Section only?—There are meat-eaters in my Samaj, but they consider meat-eating as sinful.

18127. Are you President of the Vegetarian Section, or of the whole Samaj?—It is generally called by others, those who oppose us, the Vegetarian Section, but it is not so, because in my Samaj there are many who take meat, but who consider it as a weakness and a sin, and they want to give it up as soon as possible.

18128. Are you President of the one section only?—Yes.

18129. You have described the evil results of opium-eating—did you intend your remarks to apply to the eating of opium in moderation?—Of course in moderation as well; the results come to notice rapidly.

18130. You think that the evil results which you have described would also follow on a moderate consumption of opium?—Yes.

18131. Do you wish us to understand that the feeling of the Sikhs, as regards such a matter as eating opium, would depend on the view of rich people and Government officials?—I think they would depend to a great extent on that vie.

18132. (*Sir James Lyall.*) Can you give us any information as to the percentage of Punjabis who use opium?—The percentage refers to all the persons that I have come across, whether Punjabis or Hindustanis.

18133 Do you think it is very common in the Punjab?—I think it is more common in the North-Western Provinces than in the Punjab, that is my opinion.

18134. Your knowledge of the Punjab is very small, is it not?—Yes.

18135. There is considerable bitterness between the Arya Samaj and the ordinary Hindus who follow the Brahmins, is there not?—Yes.

18136. It is your opinion that there would not be much ill-feeling if the Government prohibited it?—No.

18137. Are you competent to give such an opinion?—

by the Consent Bill.

18138. Have you ever mixed with the Sikh peasantry or with the Sikh soldiers?—I have not mixed with them much I mix with them so far as they come in my Samaj and to my lectures, and when they talk with me.

18139 Are there many Jat Sikhs in your Samaj?—Yes, in the villages there are many.

18140. Have you mentioned the subject before them?—Those I have spoken to are Babus, clerks, but they belong to the Jat Sikhs

18141. I am talking of the Jat Sikhs in the villages, who enlist in the army and cultivate the land?—There may be some in the Samaj in the country, but not in the Samaj of Lahore.

18142. (*Mr Pease*) You say you are not authorised to

The witness withdrew.

His Honor Sir Dennis Fitzpatrick, K C S I, called in and examined

18143 (*Chairman*) As we all know, you hold the high

and in Mysore

18144. Your long service here of course enables you to speak to us in a general way upon any question which

and that the evils of opium have never forced themselves on my attention in the way the evils of drink have.

18145 Comparing the effects or the harm done by the excessive use of opium so far it exists in India with the harm done by alcohol in England, I presume you would

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in my whole service ever having to reprimand any man on account of opium.

18146. The first matter to which our attention is directed

from the Government, circumstanced as the Government of India is circumstanced as a Foreign Government, would be received by the people of India?—Are you referring to the cultivation of opium?

prompted the sending out of this Commission. He said, was it the work of the Padres or what was the real motive at the bottom of it, he seemed to have some suspicion that there was some motive behind. Of course I disabused him of that idea

18149 Would you say that there are many other reforms which are really more essential, and which it would be more easy for such a Government as the Government of India to undertake?—I have no doubt there are many reforms which would be desirable if we could carry the people with

nity of worrying the people and extorting money from them, and I should look with very great apprehension upon

rule we failed

England

18152. The voice of Manchester would be heard?—Yes; I

thought myself it was a great mistake to abolish the Import duties, but other people thought differently.

18153. (*Mr. Pease.*) I suppose it would be your view that it is the duty of Government, as far as they are supported by public opinion, to discourage the consumption of opium merely as a luxury?—Undoubtedly we always do so—to the best of our ability.

18154. Does it occur to you at the present time that nothing more could be done than is being done at the present time by legislation or regulation?—By administration we are year by year trying to improve our methods so as to prevent smuggling and to raise the retail price to as high a point as we can safely raise it. Of course if we push the price too high we should promote smuggling and defeat our object; but our measures, as you can see from the reports of this very province, are directed mainly to raising the price. All the improved administration is to a great extent directed towards that object.

18155. The licensees, as in other parts of India, are persons I believe who purchase the right of sale by auction, and they have to recoup themselves by sales?—Quite so.

18156. Therefore there is a strong inducement to them to endeavour to push their sales?—Of course there is that, but at the same time if we make them pay very high for their licenses I should think that tends to force up the retail price.

18157. Does not it seem that these licensees have an interest in what you have told us is directly contrary to the policy of Government?—Of course they have an interest to make as much as they can, but whether they make it by large sales and low prices, or more restricted sales and high prices is a matter which depends a great deal on circumstances. At any rate, we know no other way of raising the retail price of opium or any other exciseable article except by putting as big a tax on it as possible. That is the only way we know. We should be very happy to find any other way.

18158. If the sale were undertaken by some person not interested in it, would it not be a better way?—I have not considered that question—do you mean if the retail sales were conducted by some official.

18159. I only said by some one who had no interest in the sales, would not that more fully carry out the policy of the Government?—No doubt, if you could find any way of doing away with the influence that you refer to, it would be a good thing, but I should hardly like to give an opinion upon the point without seeing some sort of sketch of the plan suggested.

18160. Of course you want to establish the principle first and see whether you can devise a plan to carry out the principle?—Of course what we all desire is to see as little opium as possible sold and at the highest price; anything that would tend to that would certainly have my approval.

18161. (*Mr. Wilson.*) You have referred to alcohol as a much greater evil?—Yes.

18162. I have no doubt you are aware that in the Queen's Commission to us there is no reference to alcohol?—I was aware.

18163. So that we have no duty to discharge in the way of balancing the respective evils?—No.

18164. Are there some districts where the revenue is said to be entirely paid out of the profits of opium cultivation?—In a certain sense, that is to say, the profit of opium cultivation would be sufficient to pay the whole revenue. In some parganas, in some portions of the Kulu valley, where I have just been, the profits of opium would be sufficient to pay the entire revenue that we levy on those portions of the country. To say that the revenue is paid out of opium is only a way of speaking.

18165. Do you mean the actual profits of opium cultivation or the proceeds of the sales of opium?—I was going to add a word about that. I am not quite sure which it is. I am speaking from my recollection of what I had read in a recent assessment report which came before me. I could not say whether the whole value of the opium was required to pay the revenue or whether it was the profits. I suspect it was the former; because the Settlement Officer who wrote the report would hardly have framed an estimate of the profits on the opium cultivation.

18166. In speaking about taxation and so forth, are you referring particularly to the Punjab or to India at large?—To all I have seen of India, which is a great deal.

18167. Can you suggest any reason why persons, who appear to be entirely independent persons capable of forming their own opinions, should come forward and tell us they consider opium a great evil and that the people would be quite prepared for some stringent or active restrictive measures with regard to opium except for medical purposes?—I can suggest no reason, except that whenever you start a question of this sort you will find somebody to support every view of it. I do not know who supported the views you refer to. I should think a great deal would depend on the intelligence and social standing of the people who expressed them. I should be quite prepared to find there would be people who would say what you mention.

18168. In reference to their social position or intelligence, would you expect the most intelligent to take what I may call an anti-opium view?—I should not be surprised to find some intelligent people take it—some of those who have been brought up with our ideas, because they are apt to draw their ideas not from the feelings of the mass of the people but from what they have read up in our opinions and discussions, and when they have read the subject they form their own opinion on the record of opinions that is before them, rather than by collecting the views of the people.

18169. I have no doubt you are aware that in various public documents, reports, despatches and so on, the use of opium and the opium trade has been spoken of at various times by officials in India in rather strong terms of condemnation and regret—may I ask you whether you share those views?—As I have already said I have never made the subject in any sense a special study, and perhaps my opinion would not be of great value, but so far as I have seen, I have no reason to think that the use of opium leads to great evils in India. I have said it has never forced itself on my notice in my 35 years' service. I dare say there are cases in which it does a great deal of mischief, but I can recollect very few cases in which I have heard it said that anybody was suffering from opium. Of course there may be such cases that I do not hear of.

18170. (*Mr. Mowbray.*) There is one question I should like to ask you in which I think your experience will lend great value to your evidence. It is with reference to the extension of prohibition to the Native States. I understand you have told us that the prohibition of the sale and manufacture of opium in British India would be a most hazardous experiment?—Yes.

18171. Assuming for the moment the British Government and the British people were prepared to try that hazardous experiment, I should like to ask your opinion, as having been the Resident in the largest Native State in India, and being now in political relation with several important Native States in the Punjab, as to whether such prohibition could be extendend to the Native States?—I should anticipate very great difficulty about it certainly. I should think we would have to compensate them. Of course we have very great influence over Native States. Many of them would do much to serve us or further our views, but I think it would be a very difficult thing to ask them to do.

18172. May I take it that however hazardous the experiment would be with regard to British India, in your view it would be still more hazardous in regard to the Native States?—I would not say more hazardous, but there would be an additional difficulty if they were included. In the first place we should have to get the Native States to agree to do it, and when they agreed to do it, they would in doing it be met by the same risks that we are met here.

18173. (*Mr. Haridas Veharidas.*) Although nothing is mentioned about alcohol in the order issued to the Commission, I should like to ask you whether in considering the proposal to prohibit opium excepting for medical purposes would you not think it the duty of the Commission to take into consideration that by stopping the use of opium we should cause another greater evil to take its place?—Yes, certainly.

18174. And that evil would perhaps be alcohol?—I should consider alcohol a much greater evil.

18175. Is the use of alcohol spreading?—It is.

18176. Is it expressly prohibited by the Hindu and Mahomedan religions?—I am not aware of its being prohibited by the Hindu religion; you know that better than I do. I believe it is not prohibited to Sikhs if they can be called Hindus, and many Khatris, I believe, do not consider it prohibited. I suppose Brahmins consider it prohibited, but I am ignorant on these subjects.

18177. Alcohol is a great evil?—Yes, to anybody.

18178. Do you think that it would have been better to have had a Commission on alcohol to precede the present Commission?—If I can say so without disrespect, I would rather not have seen a Commission of any sort. I think a Commission on alcohol would not be so open to objection as a Commission on opium.

18180 (*Sir James Lyall.*) I should like to ask you a question with regard to what Mr. Pease said. If you tried to sell opium at a high price through tradesmen having no interest in pushing the sale, would you not lose in that way the assistance which licensed vendors, as monopolists, now give you?—Undoubtedly.

18181 In your experience is not the assistance and accurate information which the licensed vendors give very valuable to Collectors of revenue?—Yes, they are a great check on smuggling by any one but themselves—they occasionally smuggle themselves.

18183. I mean he would be under greater temptation to smuggle than under the present system?—Yes, I am afraid you would have to pay a man honest enough to do that the salary of a Tahsildar at least—the temptation would be enormous I hope it is well understood that the idea of official retail vendors did not originate from me. I merely understood Mr Pease to refer to that, whether rightly or wrongly, I do not know.

18185 Towards the end of the war in Afghanistan there was considerable difficulty in recruiting as many Sikhs as we wanted—do you think that the knowledge that they would be prevented from using opium would be an additional difficulty?—I do not quite understand because I presume they would be prohibited from using opium everywhere

18186 I mean do you think the fact that prohibition was enforced in the regiment would be a hindrance to men enlisting?—If you mean that there would be a special prohibition enforced in the regiment and not out of it, I quite agree.

The witness withdrew.

Babu ABINASH CHANDRA MAZUMDAR called in and examined.

18188. (*Mr. Wilson*) Are you President of the Punjab Purity Association, Lahore?—Yes.

18189. And Minister of the Punjab Brahmo Samaj?—Yes

18190 What is your occupation?—I am a clerk in the Examiner's Office, North-Western Railway

18191. What special opportunities have you had for observation?—I have been to different towns in the Punjab and Sindh, I have mixed amongst the people, and enquired from them in the cause of temperance.

18192. What proportion of their income do habitual consumers spend on opium?—This varies a great deal, the consumer spends from annas 8 to Rs 8 a month, but besides the cost of the opium there are other costs to be taken into consideration.

18195. Do people generally consider opium to be preventive against fever?—No.

18196. Do you think it is?—No.

18197. Do you think that it is believed to be useful in malarious districts?—No.

18199 Is the present system of licenses a good one in regard to restricting the habit, or does it tend to spread the habit?—It is rather inducive than prohibitive

purchase opium, and they there smoke Eating is done by each individual separately and secretly.

18201. Have the results of that prohibition been beneficial?—It has not been stopped fully, consequently the results remain almost the same.

18202 Do you consider that the Government orders have been carried out?—They have been carried out as regards the closing of the shops, but as people have access to them in different ways, of course the results remain the same.

18203 Are there any further measures, and, if so what, that are required to give effect to the policy of discountenancing opium-smoking?—My idea is that if the people are simply allowed to smoke at their own residence, and not allowed to smoke anywhere and everywhere, that would be a prohibitive measure.

18204. Do you think it desirable to prohibit the sale of opium except for medical purposes?—Yes.

18205. Would the public opinion of this district be in favour of that?—Not all at once, but gradually people will come round.

18206. Do you think it would cause any rioting or disturbance?—Nothing of the kind

18209. What do you think are the results of opium-eating physically, mentally, and morally?—It is ruinous in all respects. It deteriorates the body, and reduces the consumers to drowsy, sleepy persons. It is also ruinous morally.

18210. Have you any further statement to make on the subject?—I do firmly believe that opium is causing the physical, mental, moral, and spiritual ruin of the people of India It affects the consumers specially, but its evil effects are also felt by the people at large I shall attempt to establish my assertions in brief. It must, however, be said that

[*NOTE.—The following letter was subsequently received from Sir Dennis Fitzpatrick, dated 13th February 1894 —

they are not the conclusions of hearsay evidence: but the result of my enquiry and experience of men who are addicted to the use of opium. I know several opium-eaters and opium-smokers. The physique of some of these is a complete wreck, and some of them have died premature deaths. When an opium-eater gets ill no medicines easily work on him. I have been distributing medicines on behalf of the Punjab Purity Association for the last two years. I study homœopathic books and generally distribute these medicines. During the last six months I have seen about 500 patients, and whenever an opium-eater has to be treated I have experienced the greatest difficulty in overcoming the disease. A girl of six or seven years was once brought to me suffering from fever for three or four months and no medicine did her good. On enquiry I found out that her mother gave a little dose of opium every day. First I had to stop her habitual dose and then cured her of her fever. In the Punjab, Khatri mothers generally and others also give a very small quantity of opium to their children from the age of four months to one year in order to lull them to sleep and to enable themselves to perform their household duties unmolested by the cries of the children. When the child learns to take bread the use of opium is gradually discontinued. Girls are more generally drugged than boys who are nursed more carefully than the former in the Punjab. The ayahs and maidservants give opium to babies secretly without the knowledge of their masters to keep them quiet, and thus to keep secure their own services. Some such cases have come to my knowledge. Youths frequenting houses of ill-fame and addicted to immoral habits resort to opium-smoking for lustful purposes. Some such youths have made confessions to me to this effect. Only recently I visited an opium den accompanied by a friend. The very sight was sickening and painful to the extreme. One young man, whose age was only 26 and who said that he was a photographer at Ferozepur and whose father was a Deputy Inspector of Police at that station, was lying there with the *chandu* pipe in his mouth. There were nine men at that time all smoking in a lying-down posture. Their faces indicated misery, poverty, and helplessness. They all told with one voice that bad society and lustful desire (*Ayashi* was the word used by them) created this habit in them and it was now impossible for them to give it up. One said that he would readily give up the habit if only he knew how to do it. There are, I understand, 30 such dens in the City of Lahore, eight of which are situated in Anarkali. I have been collecting these statistics for some time past and have been able to know something of eight of them. Strange to say, one of these dens is owned by a low class Eurasian and his place is known as *Billi Sahib ka Chandu-khana*. Some women also keep such shops. Two of them have come to my knowledge. The proprietress of one is *Lado* and of the other an old hag who speaks *Bengali* and whose place is frequented by some wretched Bengali youths. It is worth while mentioning here that 20 years ago the Punjabis did not know how to prepare *madak* but now several do smoke it. Those that get good food preserve their health for some time, but at last even the best constitution breaks down. Those that can afford to get food suffer within two or three years of this habit. I have known some office clerks who eat opium and they are found very irritable between the hours of three to five, as the time of their eating opium (*Mohtat*) draws near. They are generally drowsy and less active than the non-eaters. Here, in the Punjab, it is believed that opium, if taken after the age of forty, does good. How far this belief is true I cannot say. I am of opinion that this story has been made current by the opium-eaters themselves; of this I am certain, that they get converts on this plea. It is a strange fact that opium-eaters prescribe this remedy for all diseases and for all complaints. Some take it to ward off cold and cough. Some take it as a preventive of diarrhœa. There are some who do actually take it for these purposes, but there are many who take it ostensibly for some fictitious complaint, but really to enjoy their lustful passions, which seem falling after forty. This will be proved from the fact that many do not content themselves with opium-eating, but have recourse to several doctors; and mostly the quacks and patentees derive their income in that way. During the short experience of two years I had to indignantly turn out of my house some patients who had called on me for medicines for impotency, though sufficiently advanced in years. In a country where there is not much mental activity among the people it is very hard to distinguish the opium-eaters from others, but it must be admitted that opium-eaters are dreamy and drowsy. "*Afimi*" is a common word of reproach for a dozy, slothful, stupid fellow. Opium-smokers (*chandubaz*) are considered worthless people, and are not trusted with any work. Opium-eaters are generally ashamed of their practice. If asked, they always understate the quantity of opium actually taken by them. They are not regarded with much respect, though tolerated. It must, however, be added that this toleration by society of opium-eating which has been misrepresented by some as its glorification, is practically due to the secrecy with which the use of this drug is generally attended. Our people have yet to learn the value of a strong and healthy public opinion, the absence of which sometimes allows the wrong-doers to muddle society with their misdeeds with impunity. The toleration in this matter indicates rather the weakness of society than the virtue of the drug which its advocates are at present magnifying. There is not the least doubt that the use of opium deprives a man of his will power, and keeps him in its bondage, from which it is very difficult to extricate him. Opium-smokers are looked upon with mistrust, and are not respected. That which is harmful to the physical, mental, and moral welfare of the people cannot but be harmful to the progress of the spirit: this nobody will gainsay: I will not therefore dilate upon it. Suffice it to say that no religion sanctions it. The Mahomedan religion is against all sorts of intoxicants. The Hindu religion, though silent in the matter, never encourages it. The Brahmos and the Aryas are deadly against it, and so are the Christians.

18211. You have referred to medical matters, are you a medical man?—No.

18212. Do you practise medicine a little?—I have studied. I have asked several people outside Lahore and that is an opinion I have heard.

18213. Are you speaking of the educated classes, or do you include the masses of the people?—Educated classes, generally homœopathic books, and I give homœopathic medicines. That is for charity on behalf of the Purity Association.

18214. When you express an opinion about what people might think of this prohibition, you are referring particularly to the people of Lahore or of the Punjab at large?—Of the people of the Punjab at large and some of the illiterate people also.

18215. (*Mr. Haridas Veharidas.*) What proportion do the educated classes form of the population in the Punjab?—A very insignificant proportion.

18216. Of course your chief experience has been among this insignificant proportion of the community?—I have asked the illiterate people also.

18217. Some of them?—As my opportunities allow.

18218. Do you distinguish between the effects of opium and the effects of alcohol?—There can be no comparison. Alcohol is more dangerous, and the general impression among the people is that a Commission on alcohol should have been the first.

18219. (*Mr. Fanshawe.*) I believe that you are a Bengali?—Yes.

18220. Are you in Government service?—Yes.

18221. You devote yourself largely to the work of the Punjab Purity Association?—Yes.

18222. You have spoken of visiting towns in the Punjab: do you occupy your holidays and Sundays in that way?—Yes. The year before last I had taken a year's furlough and had been to many of these places. Besides that, in my holidays I generally go to some places.

18223. You say that you have visited some important towns; may I take it that you have not made yourself acquainted with the views of the peasantry so much?—I have been to one or two villages, and I cannot say that I can give any opinion about the peasantry.

18224. You have spoken of young men taking to the use of opium for sensual purposes: is that at all common amongst the young men in Lahore?—Not common.

18225. You say you do not know much about the peasantry. You do not, therefore, wish your statement that even older men take opium for the same purposes to be applicable to the Sikh peasantry?—I know very little about the Sikh peasantry.

18226. You say that the people still have access to *chandu* shops in Lahore?—Yes.

18227. Do you mean that *chandu* is still sold in the licensed shops?—What I saw was that they got opium, and I asked them how they prepared *chandu*; they said that they got some of the charcoal of the burnt opium and mixed it with opium and made the best of it.

18228. You seemed to state that *chandu* was still being sold at the licensed shops in Lahore, which would be entirely against Government orders; but I understand you to say that it is not now being sold?—*Chandu* shops have been closed.

18229 There is no sale of *chandu* at the licensed shops *now going on?—I do not know that.*

18230 How would you propose to stop the meeting of ... —There

meeting for this purpose

18232 You propose to stop all meeting together for *smoking in any place?—Yes*

18233 It would be a private place, would it not, where the smokers would meet together?—It could be easily ascertained where they met

18234. You would propose to interfere with their meeting in private places?—Yes

18235. But *you are not prepared to say how that could be* done?—No, I am not.

... members of ... regular ... sorts of ... a social ... en, we induce them; we talk to them; we get their pledges, and their pledges we have by hundreds—temperance and other pledges There is a membership which includes all these three branches, but they are not very strict

18237. We have had *it* clearly from you that, looking at these subjects from a high moral standpoint, which we respect, dealing with these matters in the order of time, and having reference to the state of opinion as matured and developed among your people, you would have begun by imposing restrictions upon alcohol?—Yes.

18238. And would you have taken opium later?—We have not taken up the opium question separately, our pledge-cards say "All sorts of intoxicants," and in some cases we include the smoking of tobacco

18239 I understood you to say that a Commission on alcohol should have preceded the Commission on opium?—Alcohol is a greater mischief.

18240 *(Mr Mowbray.)* How many members have you in the Punjab Brahmo Somaj?—We have about 80 members and sympathisers.

18241 *In Lahore?—In Lahore*

... members?—Mem-

The witness withdrew

M. DEVI DYAL called in and examined

18243. (*Mr Wilson*) Are you the Editor of the *Kayastha Mitra*—Yes

18244 And Proprietor?—Yes

18245. What is the meaning of the title?—It is "the *friend of* the Kayastha community caste"—a community numbering 32 lakhs in India.

... you had

improved in ... person addicted to this vice can give the habit up, and he said, "He can succeed if he wants to *do so* and *determines* to do so; he should take a hot cup of milk when he feels the craving, and by-and-by he will relinquish the habit."

18248 The general tendency is to increase the dose?—Yes, except when it is used for medical purposes

18249 What do you think are the results of opium-eating physically, mentally and morally?—They are bad, degrading, demoralising and ruinous.

18250 Ruinous in what sense?—*Ruining their health,* body and soul and their professions and everything, and their families suffer a great deal on account of it.

18251. *In* what proportion of cases do you think injurious results are apparent?—In seven out of ten.

18252. Is opium generally believed to be protective against fever?—No, I have never heard or seen in my life that in fever, instead of quinine or *sharbat-banafsha* (a native medicine) opium is ever prescribed.

18253 Is it necessary, or do people think it necessary, to enable a man to do a hard day's work?—No, on the contrary he is considered hopeless, and the person is thought unfit for work.

18255 Does this term *Afims* or *Afimchi* relate to persons who take small doses regularly or to persons who are abandoned to the habit and take large quantities?—When a *person is taking a large quantity he is recognized from* his face as an *Afimchi* If a person is known to be taking *opium, though in small doses, he is looked upon with* a little contempt

18256 Even a small quantity?—Yes, except when he uses it for medicinal purposes

18257. Do you think that the existing system of granting licenses for the sale of opium tends to spread the habit or to restrict it?—The present system of licensing surely tends to encourage the habit to a certain extent, because everybody thinks that he can easily obtain the drug whenever he requires without giving explanation to *any one nor has he to produce the medical authority or*

not take the drug ... (Government) "because how will I be able (to use his *own native* language) *kistarah sarkar ka ghar pura karunga, i e.,* to fill the house of the Government"?

18258 Has the closing of shops for the consumption ... the premises been fully carried out?—The

18261. Do you consider it desirable to prohibit the sale of opium except for medical purposes?—Yes, I do.

18262. Do you think that public opinion would justify such a measure?—Of course public opinion would justify it. Those who smoke or consume may simply grumble, but they will afterwards be grateful to Government for this act of kindness.

18263. Are you speaking particularly of the people of Lahore, or do you know the feelings of the Punjab?—I have also travelled in the North-West Provinces; I speak because I have often had the opportunity of mingling with opium-eaters and talking to them in a friendly way. I have had ample opportunities of doing so, and therefore I say that they will really be grateful to Government if this prohibition is issued.

18264. Among what classes are *chandu* and *madak* smoked?—Yes, I know sufficient about that. I lived from my boyhood in Jullundur cantonment, and I can safely say that *chandu-smoking* and *madak*-smoking is much more prevalent in cantonments than the cities. It is generally believed that this plague is brought by Hindustanis (*i.e.*, the people of Lucknow, Delhi, etc.), and it was invented in the time of Wajid Ali Shah, a notorious ruler of Lucknow, of gross immoral character, but this *chandu*-smoking and *madak*-smoking is becoming an epidemic in the cities by leaps and bounds, and I have seen many *Punjabis* who are miserably addicted to this vice. The class who use is generally a poorer class, such as camp followers, menial servants of civil and military officers, police constables, peons, low prostitutes and their dependants. Many high class and respectable men can be seen here and there smoking *chandu* and *madak*, but they began it on account of bad company by frequenting the houses of ill-fame. I know a case of a Brahmin boy (a priest class of Hindus), in my student life: he was once my class fellow. His father openly, without feeling of shame, frequented houses of ill-fame; afterwards his son, once my class fellow, followed the example of his father, and two years ago I found him a confirmed *chandu*-smoker among Mahomedans, and his face was hellish, and moreover he kept a mistress (though he had a wife), a daughter of a sweeper. You can judge from this his real moral condition.

18265. Do you know anything about the Sikhs, and can you tell me what classes consume opium?—Yes, I know a good many things about this question, and I will try my best to remove a great misrepresentation and misunderstanding. When I was in Government service in the Education Department I had to go many times with the Inspector of Schools and Assistant Inspector of Schools on their tour. I have travelled through the Ferozepur, Ludhiana, Jullundur and Hoshiarpur districts (the best districts of the Punjab). I had many opportunities to go in my walks to the fields, and as the Sikhs of every class used to come to see my officer, I had ample opportunity to see their habit and talk freely and friendly with them. The fact is that Sikhs generally use opium after or about 40 years, inheriting the habit of their parents, relatives or neighbours, and usually advised by quacks or unqualified medical men for some sort of disease. But the Sikhs who generally use the opium are zemindars who occasionally go to see their fields and give some directions to their servants, and all day long sit in the verandah of their houses and gossip with visitors and idlers and sometimes go to pay their respect to the District officers and Revenue officers of their sub-division attended by few men and mounted on good horses. The hard work and everyday work of cultivation is done by *Kamas* (or workers), *i.e.*, ploughing, sowing, watering, reaping, in fair and foul weathers. These *Kamas* are almost all very poor; they are too poor to spend a single penny daily for opium, because they are not given monthly wages; they get only grains (their fixed share) when the crop is reaped, and something more on festivities; they hardly possess any cash money. These *Kamas* are generally temperate people, live on very coarse food, but do every kind of hard labour; while their masters (opium-eaters) sit in their houses, drink plenty of milk, eat splendid dishes, but cannot take the trouble of daily visiting their fields. *Kamas* supply and cut fodder for their cattle, and do even their household work. So the declaration of the Government officials that the Sikhs and peasantry of the Punjab are all hale and healthy because they take opium is untrue in my opinion, because they are unable to do hard work.

18266. Is there any other observation you wish to make?—Nearly six years ago I became acquainted with a Mahomedan physician who practiced the Greek system of medicine. One day I asked him whether he used opium or smoked *chandu*: after a heavy sigh he said: "Not now; but ten years ago I did." I rejoined: "The melancholy effects are still visible upon your face, and your colour is still yellowish." He answered: "It will remain for lifelong as penalty to disgrace me before society." Afterwards he related to me his whole history and early life. I must say that it was dreadful and abominable, and he concluded that all this is the result of cursed opium. I asked him to write his life for the benefit of others, but he said that he would consider it, if opportunity should occur.

18267. Have you had any conversation with rich men who have declared that the habit was a curse to them, and they were sorry they began it?—Yes.

18268. You have told us that rich people who had plenty to eat are not so much injured by the habit as poor people?—No, they are not so much injured. In this respect the difference between the rich and the poor is the difference between bad and worse; the rich are a little better than those who cannot afford to buy rich food.

18269. (*Mr. Mowbray.*) What is your age?—Nearly 25.

18270. How long were you in Government employ?—Three or four years.

18271. When did you begin?—In 1887.

18272. From 1887 to 1891?—Yes.

18273. How long were you the Editor of the *Koh-i-Nur*?—For a short period, nearly six months.

18274. How long have you been Editor of your present paper?—More than three years.

18275. What is the circulation of the *Kayastha Mitra*?—That being a business matter, I think I am not bound to answer the question.

18276. Certainly not if you do not wish it?—No.

18276A. What was the circulation of the *Koh-i-Nur*?—That belonged to the Managing Department; I was in the Editing Department, and had nothing to do with the other.

18277. You have given us a good deal of evidence as to the opinions of the Sikhs; you are not a Sikh yourself?—I am not, I am a Kayasth: but I have seen much of them.

18278. You have told us that the results of opium consumption are very bad, degrading, demoralizing and ruining, and you said they were ruinous in all cases. I think you were in the room yesterday afternoon when a large number of Sikh witnesses were being examined?—Yes, but I doubt whether they have said what they should.

18279. You heard a considerable number of them state that they had been opium-consumers?—Yes, but I am afraid that their evidence was not independent.

18280. Do you wish this Commission to believe that the men we saw yesterday giving evidence were all ruined by consuming opium?—I cannot say that they are all ruined, because I do not know what quantity they are taking. If they are taking a very moderate quantity and eating plenty of food, they might not have been much injured.

18281. I am not asking about the amount they consume. You saw those men giving evidence, and I ask you whether you will tell this Commission that they are specimens of men who are ruined by the consumption of opium?—People are ruined especially by smoking; those Sikhs never smoke.

18282. Then do you mean that the evidence you have come to give us is that people are only ruined by smoking?—Especially ruined by smoking *madak* and *chandu*. But those who take opium in large quantities are also very bad. As I have said, it is the difference between bad and worse.

18283. (*Chairman.*) Do you say that the condition of the witnesses about whom you have been questioned was bad?—I did not particularly see their faces and examine them as I was sitting behind.

The witness withdrew.

18287. And Secretary of another body of orthodox Hindus in the Punjab?—Yes

18288 Have you made a number of extensive tours in various parts of India?—Yes

[illegible] had several opportunities of form- [illegible] arlia- [illegible] bject [illegible] parison was the [illegible]

18292 You think that opium is a much less evil than alcohol?—Yes

[illegible] is still an evil?—Yes

[illegible]?—Yes. In early age it is very [illegible]

youths

18298. *Have you known instances yourself?*—I have

18299 How far do you think it is possible to abandon the [illegible]

and very easily.

18300 Is it a fact that persons who are very poor spend a very large proportion of their income on opium?—Those who are rich only spend an infinitesimal amount of their income on opium, but those who are very poor spend a large proportion. If a man drawing Rs 4 a month spends one anna a *day on opium, that will be Rs 2 a month, or half his* pay. Of course to a man who has Rs 200 a month Rs. 2 will be nothing

18301 *Are some families injured by the spending of this* large proportion of the income?—Of course if a man is very poor, earning but little, and he spends much on opium his family also suffers

18302. Everybody admits that if opium is taken in excess it is very bad, do you *consider that when it is taken regularly* in what may be called small quantities the habit is injurious?—When it is taken by young men not for good [illegible] of course they increase the dose and go on increas- [illegible]

18304. Is that the general opinion of the people?—I have a large family, and I have known many people attacked by fever, but I have never heard of any doctor or Hakim *prescribing opium for fever*

18305. Are you in favour of prohibiting the use of opium [illegible]

Government and those who wish that this trade should go on, will, say that serious discontent will arise among the people, and so on; otherwise almost all families will be very glad if prohibitive measures are *enforced Now-a-days* [illegible]

habit.

[illegible] any risk of riots or [illegible]

because opium is prohibited there will be any riots. India *is very loyal, and the people are very tolerant.* It is an outrageous blot on the loyalty of India to suggest that they will become riotous for the sake of opium.

[illegible] at length into *the question of* [illegible]

matter of the costly Government [illegible] are many items which could be very conveniently reduced; I think that may be done in a charitable and generous way. [illegible]

18310 I suppose I may [illegible] in Parliament you had not devoted special consi- [illegible] in devotes [illegible] attention. [illegible] hat kind, when it is discussed, [illegible] it Up to this time I had devoted very little attention to the subject

[illegible] was brought before you by the [illegible]

that [illegible] must do of every one else.

18312 What am I to understand by your saying that [illegible] devoted more [illegible] its

[illegible]

18313. You draw a strong *distinction between* the use by young men and the more habitual use by elders?—Yes, I would not look upon it as a disgrace if a man *nearly* 50 years of age took opium for his constitution, but I should look upon it as a disgrace if a young man took *opium for immoral purposes.*

18314. (*Mr. Fanshawe.*) What is your caste?—I am a Kashmiri Brahmin.

18315. Have you been long in the *Punjab?*—I was born in the Punjab

18316 What is your present age?—I am in my [illegible] year

18317. You have dealt largely with the use of [illegible] improper purposes by young men—is *that at all* [illegible] speaking generally?—Young men use opium [illegible] this object

18318. Would that be in towns [illegible] districts?—Where opium can be had

18319. You wish that to be [illegible] men in the districts?—Wherever we have [illegible] of immoral habits, and they can get [illegible] these purposes, of course, [illegible] *they cannot use it.*

18320. *Do you wish us to* [illegible] the peasantry in the [illegible] purposes?—No, I should not [illegible] all young men—I should [illegible] *opium for* [illegible]

18321. [illegible] *used on* age of [illegible] medical [illegible]

18322. Is it not within your experience that there is a large domestic use of opium amongst the people of this part of the country?—Certainly not. We have never any opium in our house; and others that I know never keep it. They may keep other things, but never opium.

18323. Do you think that people in the districts are not in the habit of using opium in the case of chills, colds, pains, and so on, without any recommendation from a doctor?—I cannot say anything about the villages, because I have only occasionally visited the villages. I have not remained there long enough to form an opinion about that.

18324. Then you do not wish to speak of the habits of the villagers?—No, as I have not experience on that subject.

18325. Is it a fact that in Lahore and other places young men are in the habit of taking a great deal of alcohol?—My opinion is that now-a-days when people mix with European company, and have got some English education, they think that alcoholic drink is a sign of civilisation; and when they meet together, they generally become more and more addicted to alcoholic drink. They do it secretly, but the matter comes out after all.

18326. As between alcohol and opium you have already expressed your opinion?—I think alcohol is a far worse evil than opium.

18327. That is what you meant by saying that you would have recommended a Commission on alcohol to be sent out first?—Certainly it would have been much better at the outset had a Commission been appointed to find means for the suppression of the extensive sale of alcoholic drinks in India which is sucking the soul of the people, and is daily spreading, and is being pushed on with remarkable and horrible vigour. The people of India will hail with joy such an attempt by the philanthropic missionaries and the English people.

18328. There are people, even among the witnesses themselves, who consider the object of this Commission to be not very fair?—They think that an indirect attempt is being made to oust opium in order to make room for alcoholic drinks, and it is this that makes them defend the opium traffic, as they are likely to choose the less of the two evils.

18329. (*Chairman.*) You have made it clear to us that you consider it more urgent to deal with alcohol than with opium?—Yes.

18330. You have also made it clear to us that you are in favour of a policy of restriction, except for medical use, for both?—Yes, for medical use, and for those who become habituated to it.

18331. You are in favour of a restrictive policy in regard to stimulants generally, are you not?—Yes.

18332. Is it not the case that you are recommending a policy of restriction which goes far beyond what has been attempted as yet in any great countries in the world?—I know that in England, as far as I have read, opium is not sold except for medical purposes.

18333. You have recommended a policy of restriction for stimulants generally: does not the policy that you have recommended carry us further than any great Government has yet attempted to go?—I have very little experience about other Governments, but in some other Native States of India the area of which is nearly equal to that of some European countries, I should say that for a very long time there has been a restriction like this.

18334. You desire to convey to the Commission that you are ignorant as to the policy with regard to these matters which has been adopted by other countries?—I cannot say that I am quite ignorant, because I know that alcoholic sales are carried on in France and Germany and other places.

18335. So far as you know, is it not the case that you are recommending a policy of restriction for India which goes far beyond what has been attempted in other great countries in the world?—With regard to Europe you might say so, but about India and Asia it is not so. In many Native States in India for a long time alcoholic drinks were strictly prohibited.

18336. I put it to you with regard to other great countries?—In regard to other great countries, I admit that it is a further restriction that I desire.

18337. Do you not think that it is a very serious thing for a foreign Government, for such in a sense is the Government of England, to call upon the Government of India to go further in a policy of restriction than has yet been attempted in any other great countries in the world, unless we could carry the popular approval with us in imposing those restrictions?—It was not considered a serious thing by Government to open liquor shops everywhere against the desire of people. It was more serious to thrust alcoholic drink into villages and places where no shops existed before. It is less serious to stop them now than it was to spread the habit.

18338. You think it is not a serious thing for a Government constituted like that of India?—No, because public opinion will favour Government in suppressing the liquor traffic.

18339. (*Mr. Fanshawe.*) You have spoken of religious fairs being scattered. I understand you to mean the prohibition of holding religious fairs on account of the fear of cholera?—Yes. During the last year there was a very large gathering at Hardwar which was dispersed by Government.

18340. It was on account of the fear of cholera that the fair was dispersed I understand?—Yes.

The witness withdrew.

Babu MEGHNATH BANERJI called in and examined.

18341. (*Mr. Wilson.*) Are you a medical practitioner at Bikanir, Rajputana?—Yes.

18342. And what system do you practise?—The English Allopathic system.

18343. Have you had a regular medical education?—Yes.

18344. Did you take any degree?—I did not take a degree, but I have gone through a full course of medicine at the Medical College here, and I passed the first licentiate medical examination.

18345. What classes, races, or castes have you had experience amongst?—I have had experience of people employed in tea-gardens as coolies. These people generally belong to Chota Nagpur and the district of Bengal. I have had experience amongst the Assamese people and the Rajputs in Rajputana.

18346. How long were you in Assam and Rajputana?—Six years in Assam and more than a year in Rajputana.

18347. What special opportunities for observation have you had?—Having been on the Tengrai Tea Co.'s gardens and the Jaipur Tea Estates in Dibrugarh District, in Upper Assam, employed as medical attendant, I have always seen the coolies both in the lines and out at work; and the tea-gardens being situated near towns and villages. I had frequent opportunities of mixing with the Assamese. Having been in charge of a dispensary in Bikanir State and lived amongst the people in Bikanir, I had opportunities of knowing something about their habits, etc.

18348. How far is opium-eating or drinking prevalent amongst the people you have referred to?—Amongst tea-garden coolies there are few who eat or drink opium, but infants, almost without exception, are given some opium to keep them quiet, as the mothers have in many cases to leave them behind in the lines when going out to work. Amongst the Assamese about 40 per cent. of men and 10 per cent. of women eat opium. Amongst the Rajputs about 50 per cent. eat or drink opium.

18349. Do you mean that 50 per cent. of the whole population of Rajputana eat or drink opium, or do you mean the adult males?—Adult males; women and children I exclude.

18350. What about the opium-smoking?—Amongst the tea-garden coolies about 90 per cent. of men, about 75 per cent. of women, and about 50 per cent. of children smoke opium.

18351. Do you say that half the children smoke opium?—Yes, they smoke it with their parents.

18352. Then about the Assamese people?—About 50 per cent. of men, about 20 per cent. of women, and 30 per cent. of grown-up children smoke opium.

18353. Then as to the Rajputs?—Amongst the Rajputs very few smoke opium. They eat and drink it.

18354. At what age is the habit generally acquired?—The coolies generally begin about 12, sometimes earlier. I have seen little children of 5 and 6 years learning to smoke opium with their mothers. It is nothing uncommon to see at one of the tea-gardens in Assam.

18355. What are the results of the habit of taking opium?—Persons taking opium become emaciated, lose muscular power, and consequently become more or less debilitated, they also become less active, and there is a great perversion of the faculties. These people become confused and not infrequently morally depraved

18356 Is opium generally believed to be protective against fever?—No

18357. Was it so considered in the tea gardens in Assam? —No, as far as I know.

18358 Do people use it in malarious districts, or is it believed to be useful?—No

18359 I suppose some parts of Assam were very malarious?—Yes. A large portion of Assam is malarious

18360 Is it necessary, or believed to be necessary, to enable people to do hard work?—No, I do not think so

18361 Is the habit of taking opium looked upon as [illegible]

Afimchis and *Posti* in Hindustani and *Gulikhor* in Bengali express contempt.

18362 Are these terms applied to persons who take opium in very large quantities and render themselves incapacitated, or are they applied also to persons who take opium in moderation?—These words mean those who take opium, they have their ordinary meaning, but when used in reference to opium consumers, they convey contempt.

18363 What is *Gulikhor*?—Literally it means eating opium. It is meant to apply to smoking opium or *chandu* as they call it in Upper India.

18364. Do you consider it desirable to prohibit the sale of opium in Assam?—Except for medical purposes and for those who have become so confirmed that they cannot be suddenly deprived of it.

18365 Do you think that the people of Assam would be satisfied with that?—Not those who are confirmed opium-eaters, but other people who are not used to take any opium would be satisfied.

18366 You have told us already that 50 per cent. of the men in Assam and a certain proportion of women and children do smoke opium?—Yes

18367. Will they be satisfied to be deprived of it?—Many of those who use opium are people who have simply learnt the habit from their friends and parents, these people I think will not show any opposition if they are prevented from doing it, but the 40 per cent. of men, mostly old people, will naturally oppose this prohibition

18368 As regards this part of the country, do you think that the people here will be satisfied to be deprived of it?—Here opium is used mostly by old people, partly as a medicine, and largely by young people for immoral purposes If it is prohibited, the parents of these young people will surely be thankful to Government and think it a blessing.

18369 Supposing such prohibitory measures were carried, [illegible]

[illegible]

18371. How many?—Five or six years, when I was a little boy; and on another occasion I had to live in the Punjab for some months.

18372 Since you were going through your medical education in the college you have never lived in the Punjab?—After leaving college I lived here for some months.

18373 But not regularly?—No.

18374 When you have been here for a month or two I suppose you have been in Lahore?—I have been here for the last three or four months before I was here three years ago

18375 Where do you generally live?—At Bikanir for the last year-and-a-half.

18376 When did you say you were in Assam?—I left Assam about a year and-a-half ago. I was there in 1885 and in 1891.

18377 You were studying in Lahore from 1877 to 1882?—For five years I was in other parts of the country travelling

18378 Then you were in Assam from 1885 to 1891?—Yes

18379 And since that in Bikanir?—Yes.

18380 [illegible]

districts.

18381. You have told us that although very few eat or drink, 90 per cent of the men smoke opium?—Yes.

18382 You have told us that if consumption were prohibited in Assam there would probably be some remonstrance on the part of those who consume opium?—The old people The coolies and Assamese are different classes.

18383. I am dealing with the coolies, as you say that 90 per cent. of them are opium-smokers Besides that a few eat and drink?—Very few

18384. So that nearly the whole of the coolies in Assam are consumers of opium?—Yes

18385. I understand you to say that there would be an objection on the part of the consumers of opium to a general prohibition?—Not from all these 90 per cent

[illegible]

given only with restriction As it is, everybody in the tea gardens can have it from the shop.

18387 With regard to the Assamese as distinct from the coolies, it appears that 40 per cent of the men eat opium, and you say that 50 per cent. of the men smoke opium, that is, 90 per cent. of the men in Assam either eat or smoke opium?—Yes.

[illegible]

18389 How can you assure me of that?—I take it as the number of old people who have been habituated to take opium for years.

18390 You have a population of which 90 per cent are consumers of opium, what evidence can you give me to show that they would not resent interference with so common a habit?—Most of them will admit that they only take it because they have learnt the habit in company with their friends, and they can easily give it up

18391 I think you recognise that there is a very marked difference between moderate and excessive consumers?—Yes.

18392 (*Mr. Fanshawe*) So far as your knowledge goes, what are the reasons which lead people in Assam to consume opium?—In Assam the grown-up people are induced to take it for cough, catarrh and dysentery which are common there on account of excessive damp and cold, and then they become addicted to it.

18393 You mean to the opium habit?—Yes.

18394 [illegible]

18395 So that the consumption of opium amongst the Assamese has been largely restricted of late years?—I cannot say largely, they have been appreciably reduced.

18396 You say nothing about the Punjab people?—I have seen Sikhs and the people of the Punjab.

18397. As regards prohibitive measures you say that it would matter very little to the common people whether their names were registered or not?—Yes.

18398 Do you wish that to apply to Bikanir? Do you mean that the Rajputs would not object to have their names registered?—The higher classes of people might object, the lower Rajputs would not object.

The witness withdrew

RAI MAYA DAS called in and examined.

18399. (*Chairman.*) I believe you are Extra Assistant Commissioner of Ferozepur?—Yes.

18400. You are a resident of Ferozepur, where your late father was Kardar under the Sikh rule?—Yes.

18401. Your grandfather was a Sikh Khatri?—Yes.

18402. You are a Native Christian, and you hold ancestral landed property in this district?—Yes.

18403. You were born and brought up at Ferozepur?—Yes.

18404. You are 50 years old, and have been in Government employ for the last 21 years as Reader and Tahsildar and Extra Assistant Commissioner in the Lahore and Ferozepur district?—Yes.

18405. What can you tell us as the results of your observation with regard to the use of opium in your district?—I am constantly on the move, and I am in charge of canals in the Ferozepur district. I am also manager of an estate and have to go amongst the villages, where I pass a considerable portion of my life. I find that a considerable portion of the population—both the well-to-do and the peasantry—use opium. It is the peasantry which supplies materials for war, namely, men, and almost all the men among the Sikh regiments take opium.

18406. Do the Mahomedan cultivators take opium?—Hardly any.

18407. How do you compare the Sikh cultivators with Mahomedan cultivators with reference to their skill in agriculture?—I can say from personal observation that the Sikh cultivator beats the Mahomedan hollow. Since writing the abstract of my evidence I thought I should like to collect more accurate evidence, and I have made a list of names taken down at random both by myself and friends. It comprises 163 men, mostly Hindus, of various ages, the lowest about 45 and the highest 80. I have shown how long these men have been taking opium. There is one man of 65 who has been taking it for 20 years on account of ill-health, another 80 years of age has been taking it 40 years.

18408. The table can be put in, and our medical colleague will have the opportunity of looking at it; does it support all you have stated?—Yes, I have known men of 50, 60 and 70 years of age, sometimes older, who have used opium for a long time and have kept very good health. I often meet men while travelling in this district, where I remain constantly on the move, and where they have to do a double journey or travel more than usual; they take an extra small dose of opium and call it *piada* (messenger), and do their journey or work cheerfully and with less fatigue and are none the worse next morning.

18409. Will you give your own impression as to the feelings of the people upon this question?—The feeling of the people here is this, that they are surprised to see that Government have taken up such a question. They (the people) generally compare opium and its effects (apparently very beneficial to themselves from long experience) with alcohol and its effects, especially on low Europeans, Eurasians and Natives whom they see ruined by the use of alcohol morally and physically. They are, I say, "surprised," because they talk among themselves that while Government winks at what they know and see of alcohol and its evil effects, have still thought of finding fault with the moderate and beneficial use of opium in this country as a necessity. They think that if opium was stopped, the result would be that both the cultivating class (the backbone of the country) and that which produce fighting men for the Government army will deteriorate in every way unless they can get opium by smuggling or by any other means.

18410. I think you said that among the Sikh regiments almost every man takes opium?—Yes. When I was travelling here I accidentally met a detachment of a Sikh regiment. There was a native officer who was travelling with me. He was talking to some other person about opium. He was a hale, hearty man, and could carry four men like myself. "All our men," he said, "take opium. We went to Kandahar, we took half a ratti more, and we fought like demons—look at me." I was quite surprised; he could swallow me up.

18411. Is that the ground on which you state that almost all the men in the regiment eat opium?—That is the very expression he used.

18412. That is the ground on which you make your statement?—Yes. I took the man's word for it, that is, what he told me.

18413. Perhaps you are aware that we have had several military officers and men from Sikh regiments who did not agree with your view?—It may be so; I do not know that.

18414. (*Mr. Mowbray.*) Have you formed any opinion about opium-smoking?—I suppose there is not much. There is very little in Ferozepur; I have not taken special notice of it.

18415. (*Mr. Fanshawe.*) I understand you to say that this native officer told you that all his men took opium while at Kandahar, that is, while they were on active service?—No; he said they used to take a little opium, a small quantity every day, but that on the day when they had to go for an assault, or to do extra work, or keep up at night, they would take half a ratti more.

18416. Did they take opium in cantonments or while they were at Kandahar?—He said that when they had an extra journey or hard work to do they took a little extra.

18417. Your own experience has been in a district where there are a number of Sikhs—Ferozepur?—Sikhs and Mahomedans.

18418. You have a very large number of Sikhs in the Ferozepur district?—Yes.

18419. And you have had a wide experience of their habits from moving amongst them?—Yes.

18420. Do the peasantry largely take opium in your district?—Yes.

18421. That is within your own knowledge?—The quantity of opium sold proves it.

18422. Is it within your own knowledge that it is taken largely in the Ferozepur district?—Yes.

18423. What is your opinion as to the effects of the opium habit on the Sikh peasantry in that district?—I must confess that with the exception of perhaps a very small percentage of people who have taken more than they ought to, generally speaking, opium has been of great benefit to them.

The witness withdrew.

SYAD ALAM SHAH called in and examined.

18424. (*Mr. Fanshawe.*) I believe you are an Honorary Magistrate of Lahore?—Yes.

18425. Are you a land-owner?—Yes.

18426. In what district is your property situated?—My land is situated partly in Amritsar district and partly in Lahore district. My ancestral property and my acquired landed property are in Amritsar district, but on my retirement from service Government granted me a lease of land for some years in this district.

18427. Will you kindly tell me what you know about the use of opium amongst the people of this province?—As far as I know people use it for two purposes. Most people in affluent circumstances when they reach old age use it when attacked by phlegmatic diseases, dyspepsia and cataract. They commence by taking small doses and increase them gradually. As they can afford rich food, their health is generally benefited by the use of opium. As to low class people, menials, and idle people, such as mirasis, beggars and aged prostitutes. The use of poppy-heads and opium has almost become hereditary among mirasis. Their children contract the habit from their elders. They generally consume the drugs at *takias* kept by fakirs, who also acquire the habit from associating with the mirasis. The prostitutes when aged cannot afford liquor, and consequently take opium or *bhang* instead.

18428. What is thought amongst the people of opium-eaters?—An opium-eater, so long as he takes opium medicinally, is not considered disreputable or bad character, as is the case with a drunkard. Its intoxication is considered inoffensive. The consumers generally attend to their business after taking it.

18429. What proportion of the people in the parts of the province with which you are acquainted take opium?—In my opinion the proportion of opium-eaters must be about 20 per cent.

18430. Do you mean 20 per cent. of the adult male population?—I have divided the subject under two heads One class of persons consists of opium-eaters who contract the habit viciously from bad company; the other take opium for medical purpose by the advice of the doctor or of their *own accord.* Those who contract it from a bad *society* may be about 15 per cent, and the others who take opium *by medical advice or for medical purposes I consider 5 per* cent.—that is, 20 per cent in all.

18431 What more can you tell us about the feeling of the people with regard to the prohibition of opium except for medical purposes?—I have never heard of a desire among the rural population that Government should prohibit its use [illegible]

18432 Would the people generally be prepared to pay any [illegible]

dents [illegible]

Rajputs.

18435. In what district are they?—They are also in Lahore and Amritsar districts, but they are not so extensive as the Sikhs.

[illegible]

company *or immoral inclinations,* [illegible] injury.

[illegible] as regards the Sikhs, do [illegible]

early life.

18438 (*Chairman*) You have put us upon the *horns* of a dilemma; you invite us to choose between a mild democracy and an enlightened despotism. You say that it is quite clear that people would not like to pay an increased tax to compensate for the loss of revenue on opium—that point is clear?—Yes

18439. (*Mr. Wilson*) Have you anything to say in reference to the use of opium by the Mahomedans?—The Mahomedans use it as well as the Hindus The difference [illegible]

18440 I think it is your opinion that the opium-eater, while he takes opium medicinally, is not considered a disreputable or bad character?—Yes.

18441. But if he takes it for other purposes, it is bad?— [illegible]

since the annexation they have given up [illegible] poppy. If the cultivators take opium themselves, or their relations take it, they will cultivate it, but *not* upon any extensive scale The masses of the cultivators generally *abstain from cultivating it.*

18443. Why do they abstain?—Because they do not like the restriction

18444 What restriction?—If a cultivator cultivates poppy he has to pay an extra acreage; then he has to give [illegible]

18446. Under present restrictions?—That is so.

18447 Are the cultivators of poppy looked upon with any disfavour by other people?—Not at all.

18448 Your impression is that if it were not for Government restriction, a great many more people would grow poppy?—Of course

18449 (*Mr Mowbray*) You told us that an opium- [illegible]

18451 The man who takes it as a medicine for himself without any order from the doctor is not regarded as in any way disreputable?—The masses of the people in this country —I do not mean in the cities—may not see a doctor for years

18452 I suppose that doctors are not very common in the country districts?—No.

The witness withdrew

Adjourned to Monday at 11 o'clock

At the Town Hall, Lahore.

FIFTY-SECOND DAY.

Monday, 22nd January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K C B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
" A. U. FANSHAWE.

MR. ARTHUR PEASE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR T. GORDON [illegible]

18453. (*Chairman*) You have put in a valuable ex- haustive memorandum for the consideration of this [illegible]

that that memorandum will receive very careful consideration. I understand you are here to-day to offer some supplementary information?—Yes.

18454. May I ask you to tell us what your service has been in India?—I have been 21 years in the Indian Civil Service (all the time in the Punjab), out of which five years have been spent in my present appointment. Of the remainder I served 11 or 12 years as an Assistant Commissioner in a district, or in charge of an outpost, and in the Revenue Settlement Department. The portion of my service during which I have been brought into closest contact with the natives of the country was the period (six or seven years) of my employment as Settlement Officer of the Ludhiana District. During this period my duties brought me into daily contact with the people of that district, and I also saw a great deal of the people of Ferozepore and the adjoining Native States (Patiala, Jind and Nabha). I may add that the Ludhiana District stands second in the Province with regard to opium consumption, both average and total, and is therefore of special importance.

18455. We shall be prepared to receive any information you can give us which will show us, on the one hand, how far the populations amongst whom you have had experience are consumers of opium, and, on the other hand, what are the characteristics, both moral and physical, of the agricultural labourers. We shall be glad if you will show us the effect of opium habit on the people among whom you have lived?—The agricultural population of this country is almost entirely made up of *Malwa Jats*. These people are as a whole, not only of a better physique than probably any race in India, but they are also full of energy and enterprise. Unlike most natives, they are always ready to leave their homes in search of a living, and are to be met with in the most distant parts. Some of the finest regiments of our Native Army are almost entirely recruited from them, and such of them as do not take service usually find an outlet for their energy in the way of petty trade all over the country. As a rule they are very thrifty, and consequently well-to-do. Unlike the agricultural population of many other parts of the Province they are to a very limited extent, if at all, in the hands of the money-lending classes. It is a disputed point whether the Malwa Jat is superior in powers of endurance to the Jat of the Manjha tract (in which term is comprised roughly the districts of Gurdaspur, Amritsar, Lahore); and military officers would probably give the preference some to one and some to the other. The Khalsa Army of the Sikhs against which we fought, in some cases with doubtful results, at Mudki, Aliwal, Sabraon in 1845 and afterwards at Chillianwalla and Gujrat, was composed almost entirely of Manjha Jats. Since annexation both Malwa and Manjha Jats have fought on our side through the Mutiny, and they have been represented in almost every campaign and expedition which we have since undertaken in Asia. The districts containing the agricultural population from which the Manjha and Malwa Jats in our Native Army are recruited have a far higher proportion of opium-eaters than any others, as will be seen from the figures given in paragraphs 20 and 21 of my memorandum. The five districts which I have specially mentioned in the preceding paragraphs head the list both as regards total and average consumption of the drug; and these Jats have been accustomed to the use of opium certainly for generations. They do not, I believe, as a rule take to it till they are well advanced in life (the age of 40 is generally supposed to be the limit); and the proportion of consumers in a regiment would not necessarily be a fair test of the extent to which the opium habit prevails amongst the classes from whom the recruits are drawn. What strikes me most on looking back to my experience as Settlement Officer in the Ludhiana District and as Assistant Commissioner in charge of the Kasur Sub-division of the Lahore District, is that there were nowhere any visible effects, good or bad, of the use of opium. The matter in no way forced itself upon one's notice as it would undoubtedly have done if the practice had any bad effects on the physical or mental condition of the people.

18456. How would you compare the use of opium with the alcohol habit at home?—With a large proportion of the population the consumption of opium is part of their daily life, just as with the Englishman of the lower classes his daily allowance of beer is. At home people are accustomed to the existence of the practice of drinking beer and spirits. The practice of consuming opium is something quite foreign to the English national feeling, and is therefore suspected. If we want to see how the question as between drink and opium presents itself to the native population of this country, we must begin at the other end. To the ordinary native mind the practice of eating opium is far less reprehensible (in moderation it is not regarded as reprehensible at all) than that of drinking spirits. As regards moderation and excess, I may put the matter thus. The Englishman who drinks a pint of claret or a glass of spirit daily may be said to drink claret or spirits, but he is certainly not a drunkard. In India if a man consumes up to ten or twelve grains of opium daily he is said to eat opium, but he is in popular estimation just as respectable a member of society as a person who does not. It is only if he shows outward signs of having passed a certain limit, and of giving way to undue indulgence in opium that the epithets of "*Afimi*" or "*Amli*" (corresponding to our drunkard) would be applied to him. Whereas in this country to say that a man eats opium conveys no idea of moral reprobation, to say of a man that he drinks spirits would to some extent convey the idea that he was not a reliable member of society.

18457. Have you anything to tell us with reference to your observation on the use of opium in marshy or malarious tracts?—Only this. It has come to my knowledge that opium is often used in moderation to counteract the bad effects of the climate in marshy or malarious tracts. Thus in the Ludhiana Bet or lowlands of the Sutlej I found that the inhabitants, mostly Mahomedans, who would not under ordinary circumstances consume, but are exposed during some months of the year to severe cold and damp, in consequence of this take opium to keep away the effects. Quite recently in marching through Rohtak I found that the extension of canal irrigation had led to the use of opium for the purpose of counteracting the various ailments which had followed the change from a dry to a damp climate.

18458. (*Mr. Wilson.*) Does canal irrigation practically change a dry climate to what you would call a damp one?—Yes; when canal irrigation is carried to excess it certainly does to a very great extent; and even in moderation, when the rainfall is slight, canal irrigation does increase the humidity.

18459. It produces a distinctly appreciable effect on the climate?—Distinctly more or less appreciably according to the extent of surface covered by the water.

18460. Are you aware that we have had during the last few days, in this room, a good deal of evidence of persons who approved the use of opium in small doses in persons of somewhat advanced age, and who regarded its use as reprehensible in the case of younger persons?—I should make that distinction.

18461. You qualify your own statement that "to the ordinary native mind the practice of eating opium is far less reprehensible (in moderation it is not regarded as reprehensible at all) than that of drinking spirits" to that extent?—Yes.

18462. In men over 40?—Yes.

18463. (*Mr. Mowbray.*) Is there any way in which the price that is paid by the licensed vendors of opium to the opium cultivators is regulated by Government; or is it a matter entirely between the cultivators and the opium vendors?—In the case of the home produce supply there is nothing. It is left to be decided between the growers and the licensed vendors.

18464. You said that the existing opium rules which came into force in 1889 distinctly forbade the consumption by a grower of his produce, and makes such consumption expressly an offence: is that a thing which you practically enforce, and is there any difficulty in enforcing it?—There has been a very great deal of difficulty and discontent caused in enforcing that, because the persons against whom it was enforced are those very people of whom I speak in my personal evidence—the agricultural population of Jats.

18465. The interference of the Government, so far as it has gone, does cause some discontent?—It has caused a very considerable amount of discontent.

18466. And would you be of opinion that further restrictions would cause further discontent?—I should say it would increase the body of discontent very considerably.

18467. (*Mr. Fanshawe.*) We have been told that many Sikhs begin the opium habit at the age of 35 to 40, and I understood that you agreed with that?—I do.

18468. Can you express an opinion as to the age in England with which the age of 35 to 40 among the Sikhs would compare?—I should say that there was practically not difference in the matter of longevity between people at home and this agricultural population in the uplands, composed of Jats. As far as my observation goes, I should not say there was any distinction. An agriculturist of 35 in the healthy tracts of the uplands is quite equal to a man of the same age at home.

... 1891 for ... com- ... s that ... is certainly within my own experience. I have not examined the figures for the purpose of testing it.

18470 Speaking from your general experience, you would think this was correct?—*Certainly.*

... umers.

18472. *What proportion of the people of middle-aged, or ... ast do you think would be opium consumers amongst the ... ikhs?—I am afraid I could not say.*

18473. Would you say half of them were?—Quite half.

18474. Of male adults?—Of the male adults over 40 certainly more than half. That is my impression. I have no actual statistics to go on.

18475. Do you know the quantities that they usually get to?—I have made no personal enquiries on the subject, but I have heard it said that a man of advanced age who consumed one *masha*, that is 8 *rattis*,—about 15 grains—was not taking it to excess.

18476 That it was not an injurious amount would of course depend upon the idiosyncrasy of the individual?—Entirely.

... for ... the farm is ana- ... tems.

18478 Do you think that the system of disposing of the licenses by auction tends to give too great an inducement to the licensed holder to push his business?—Certainly not. The tendency, I should say, was the other way, because if you create a monopoly of any article, I take it as an estab- ... and thereby discourage ...

18479. It has been suggested that the high *fees which* the licensed vendors are compelled to pay by this auction system drive them into pushing the trade beyond what they would otherwise do?—My experience in the Punjab is that it drives them to charging a higher price and therefore selling less.

The witness withdrew.

Mr. Go... Wa...

22 Jan.

SURGEON-MAJOR S. H. BROWNE, M D, called in and examined

Surg... S. H. Brow... M.D.

18480 (*Sir William Roberts*) You are, I think, Principal of the Lahore Medical College?—Yes

... Surgeon there, and I had charge during that period of six different Jails and of a Lunatic Asylum, in which I had many opportunities of seeing the effects of opium and ... to excess. I have also had opportu- ... the Mayo ... ther dis- ... ial study ...

18482 Have you observed any organic disease produced by the use of opium?—I have never found any which I could attribute to opium.

18483. Have you made any *post mortem* examinations of opium-eaters?—A considerable number

18484 Of those who had even used it to an injurious extent?—Yes.

... cases ... had a ... ence to ... opium

18488 How would you describe the effect of opium used in excess to an injurious extent?—*I cannot say I have any personal evidence of that. I speak of the drug being stopped after admittance to Jail.*

18489 The direct effects of the opium habit have not fallen under your notice?—*No.*

18490 Only when the opium was stopped?—Yes.

18491 In the case of prisoners entering Jail?—Yes

18492 What did you observe?—They suffered very much from dyspepsia and from an intractable form of diarrhœa.

18493. *You say you have had post mortems?*—Yes.

18494. Would they be *post mortem* on opium-eaters who had died *from other ailments?*—Very often opium-eaters, who died from this diarrhœa, and in those bodies I cannot recall a single instance where I found the organs healthy, where there was not any serious degeneration of all the principal organs of the body, especially the liver and kidneys

18495 You mean such organic changes that you are quite sure would not be produced by opium?—Quite sure.

18496 But produced in the ordinary way by other diseases?—Yes, by malaria for instance

... that the use of opium is always stop- ...

18498 For what time?—For a few weeks after admission

... stopping the form of f diarrhœa

18500 *Have you ever seen any of these cases end fatally?*—Many of them

18501 In those cases you say you found organic changes of another character?—Yes: they were not originally *healthy men.*

18502 What were the changes attributable to?—*Cirrhosis of the liver very frequently—lung disease, tubercle, and* often chronic degeneration of the kidneys.

18503 Have you been in charge of Dispensaries?—Yes.

18504. Have you noticed in the districts where you worked whether there was a common household use of opium?—Yes.

... effect.

18506 For how long have you been in the habit of prescribing narcotine?—*Since I have been in the service. I* first saw it used in Calcutta in 1874

18507 Since 1874 you have been aware of the effects of narcotine?—I think it was first described by Sir William O'Shaughnessy in Calcutta

18508 Have you known of any popular idea amongst the people with whom you came in contact that opium had a beneficial effect in regard to malarial fever?—I cannot say I have absolute knowledge of that.

18509 I suppose you do not know from your own knowledge whether opium is to be found in almost every house, and used as a domestic remedy?—I cannot say that from my own knowledge.

18510. In the case of a man who was in the habit of using opium, could you use opium on the top of the habit?—Yes, only it must be given in much larger doses.

18511. Otherwise you find the effects the same?—Yes.

18512. (*Mr. Haridas Veharidas.*) I understood you to say that in the case of opium-eating prisoners admitted into jail, and opium is stopped, the evil and disastrous consequences would be on account of disorders from other diseases?—In my experience these cases have occured in persons who were not healthy, who were suffering from chronic diseases of other kinds unconnected with opium.

18513. It would follow from that that if opium is not stopped and the prisoner is allowed to *continue* his dose, those other diseases would prove fatal to him?—Eventually, but probably not so quickly.

The witness withdrew.

Mr. H. E. M. JAMES called in and examined.

18514. (*Chairman.*) You are Commissioner in Sind?—Yes.

18515. I believe you have had, what is somewhat rare among officers in the service of the Government of India, some experience in China?—Yes.

18516. Would you give us any particulars which bear upon the question before this Commission?—In 1886, when I had completed twenty years' service in India, I set out for a journey in China with Captain Younghusband. We visited Canton, Shanghai, Tientsin, Chefoo, Pekin, and Newchwang, and then spent nine months in the interior of the Province of Manchuria. After leaving Moukden, the capital, the only Europeans we met in the interior of Manchuria were 3 or 4 French missionaries. My connection with the Indian Government naturally led me to obtain all information I could regarding opium. I first noticed the drug being used by passengers on board the steamer going to Canton, where, perhaps, 5 per cent. of the first class Chinese passengers lay down and smoked it. I remember looking with curiosity to see if any fell into a lethargic state, but none seemed any the worse. Then afterwards, when travelling in the interior of the country, putting up in farmhouses and inns, calling on bankers and tradesmen, I observed opium frequently being smoked, mostly by the well-to-do classes, but also by strong well-to-do cultivators and soldiers, with no ill results whatever, so far as I could see. In the interior of Manchuria we came on poppy fields from which the opium was being gathered.

18517. To what extent did you observe that the drug was used?—The drug was used in moderation with harmless results, and the physique of the men who used it was not affected. On the seat in a banker's parlour the pipe and materials for smoking would be generally seen lying ready, and they were sometimes offered us as a polite matter of form. Half the pleasure of the smoker seemed to lie in the tedious preparation of the opium to be smoked, just as some men roll and unroll a cigarette. When the smoking actually began, after a few whiffs the smoker would put up his pipe and lamp and do something else. Men often smoked after their dinner, at the conclusion of a hard day's journey before going to bed.

18518. Did you observe any instances of excessive consumption?—At this moment I can only recollect two sufferers from excess. One was a commercial traveller who smoked all night and part of the day. He was very emaciated and ate scarcely anything. I concluded, whether correctly or not I cannot say, that this was the result of over-smoking. I was also, I think, once shown a dirty beggar, nearly naked, by a French missionary, and was told that he had sold everything to get opium.

18519. Has your attention been called to the evidence given by missionaries before this Commission in London?—Yes. I have read the evidence given by some of the missionaries in China before the Commission, and from my own observations I should say that their testimony as to the moral and physical demoralisation due to the drug was considerably exaggerated. I conversed with many missionaries on the subject. The French missionaries had no particular objection to opium. The Scotch Presbyterians thought it very harmful and tried to induce their converts to give it up. One of them showed me the opium pipe of his elders, an old man who had given up smoking, and the missionary kept the pipe as a trophy. I mention this to show that it is not impossible to break off the habit as is sometimes alleged, though it may be more difficult than to break off tobacco.

18520. Can you cite any cause for the increase in the smoking of opium in China: do you think that the habit has increased in late years?—I believe it is a fact that opium-smoking has increased in China, but I attribute it to the peace and prosperity which have reigned in China since the Taeping War. Just as labouring men in England with increased wages drink more ardent spirits, so the Chinaman indulges in more opium. Of course excessive drinking and opium-smoking have their attendant evils, but you cannot eat your cake and have it. It would be a physical impossibility to deprive a nation of grown men of a luxury that they like, because some abuse it, and nothing you could do in India would reduce opium-smoking in China.

18521. To what extent do you suppose that Indian opium is consumed in Manchuria—the part in which your travel led?—Very little Indian opium is now smoked in Manchuria. From figures that I obtained from the Consul at Newchwang, I found that the imports had fallen from £572,000 in 1861 to only £29,600 in 1885, though the population of the province had nearly doubled or trebled in the interval, and the native grown opium was dearer than Indian, being 15½ taels as against 15, for 50 ozs. and the Indian opium yielded 45 ozs. of prepared opium as against 30. The principal reason assigned for the disuse of the cheaper Indian drug, was that the ash of the native opium can be smoked over and over again, which is not the case with Indian opium. And so smokers who cannot afford the pure drug, buy the ash, which is said to be much more deleterious than the pure article. It follows that the native drug has worse effects than the Indian. The Indian drug is now only used in Manchuria to mix with the home-made drug, and give a flavour to it.

18522. To what extent is the cultivation of opium permitted or recognised by the officials of the Chinese Government?—Theoretically I believe it is not recognised; practically the growth of poppy and the manufacture of opium are winked at, if not openly allowed by the Chinese officials in Manchuria, and I was told that the Mandarins made very large profits out of it. Manchuria-grown opium is so popular that it is exported largely to provinces south of the Great Wall. I also learnt a great deal from the British Consuls and merchants at the ports. In Manchuria there was not the slighest concealment about the smoking of opium, and the public in general seemed to have no more feeling about it than we have against tobacco-smoking. Owing to opium-smoking being nominally illegal and to the drug being an intoxicant, the missionaries told me that some of the best Chinese looked on it with disfavour and contempt. I met, however, one very high mandarin who smoked, and I heard of one English Consul who did so. The mandarins might perhaps draw the line at smoking opium in a *yamen* or public office, but that would be all. I may mention that we caught a lad who was one of our servants being taught to smoke by one of our cartmen, a fine burly fellow, and we stopped it. We did this just on the same grounds that you would forbid a youth of 16 at home frequenting the tap of a public-house and drinking grog.

18523. What is the attitude of the officials of the Chinese Government towards the opium trade in India?—Personally, of course, I have no knowledge of my own, but from the Consuls whom I met and, from members of the Chinese Customs Service, I gathered generally that there was now no feeling against the English in connection with opium, though some of the old conservatives might hold it as a pious opinion. The Chinese officials now only desire to make as much revenue as they can out of it.

18524. Have you anything to say to us with reference to what has been alleged, that our wars of former days with China were essentially opium wars?—Yes. When writing an account of my travels, in which was included an historical sketch of the Manchu dynasty, I read up all the contemporary literature I could find in the British Museum as to the origin of the first Chinese war. I learnt that although their destruction of opium was the immediate cause of the war, still that was only the crowning of the indignities and insults that for years had been heaped upon foreigners. Our English merchants were kept prisoners in a confined place at Canton, and only allowed to walk out occasionally for health under strict rules, like school boys. Opium or no opium, oppressive *treatment*

of this kind, coupled with continual insults, must have ended in war, so the missionaries of the time agreed When Lord Napier was sent as Superintendent of Trade to Canton in 1834, he was called by a very offensive epithet, and the Chinese refused to recognise him This was only a specimen of their behaviour some years before the war

18525. Have you seen anything of the consumption of

unlicensed house. Two classes of smokers were met with: the first were lascars and respectable mechanics who do not suffer from it, along with a certain number of idle, good-for-nothing fellows. Opium-smoking in Western India is almost an exotic. But in Guzerat, where the people eat the drug or drink it in the form of *kasumba* the evils of excess are seldom noticeable. Rajahs and hangers-on at Native Courts used to be the worst sufferers from excess of *kasumba*, but even that fashion, I imagine, is passing away.

18526. Have you any figures which you can give us to show the extent of the consumption of opium in Sind?—The population of Sind has grown from 2,413,823 in 1881 to 2,871,774 in 1891, an increase of 19 per cent n 1885 he con- ,468 lb al con- Parkar, grains id it is only 41·9 grains or ¼ of a tola per head.

18527. (*Mr. Mowbray*) With regard to these raids made by the Police on the unlicensed smoking shops in Karachi, could you tell me what the exact offence charged against these people was?—The technical offence for which they were punished was for having more than 10 tolas of pre-

?—Yes, and sent

18529. Is that the limit now, or has that limit been reduced?—The amount was 10 tolas, but now it is 2 tolas except in the district of Thar and Parkar, where 10 tolas still exists

18530 Were these prosecutions since the reduction of the quantity to 2 tolas?—Yes.

18531 That reduction of the amount which any person may legally possess is of assistance to you in dealing with these unlicensed smoking places?—Certainly, it enables one at any moment to make a raid upon these smoking dens and to convict the keeper of them, because it is perfectly certain he will have more than 2 tolas of opium for the supply of his consumers.

18532 Have you any other suggestion to make with regard to any possible means of dealing with these unlicensed smoking places?—Personally I have always been very strongly of opi that they can bad characters practice of sm so to speak secret hole and corner way to exercise the habit, and it gives the police a great deal of extra work, and it may lead to bad characters assembling and plotting crimes

18533. In your opinion you would have preferred that these smoking places should have remained licensed?—Distinctly so.

India having taken action in

police.

18535 (*Mr. Haridas Veharidas*) May I draw your attention to your letter No 890, dated 28th February 1891, paragraph 5?—Yes, I have read it.

18536 In that letter you say:—"Opium-smoking in India is not, as in 99 cases out of 100 in China, a harmless habit, amongst Europeans In India it is a de-

greater portion of the persons who smoke opium in India are ne'er-do-wells But as I said in my letter, in the Ports, a certain number of men from the docks and in the great mechanical works of Karachi do smoke it, and without harm. 22

18537. But you say again —"As a rule an opium-smoking native of India, of whatever rank of life he be, is vicious and without any sense of self respect?"—I should say on the whole that was the case There is a distinct difference as a rule between opium-smoking in China and in India.

18538. We know gambling is against the law, and that for same vice, e is a recog- thing ing is en to thing

18539. One touches the pocket and the other touches the body and character?—Possibly that is one difference.

18540 You would not put it on the same level with gambling. I mean to say so far as it is an evil?—No, I should not.

18541. Then you would regard it, rather, as generally considered disreputable?—Yes, opium-smoking is disreputable in India.

the Chandul houses. I think there is a distinction between the two

to do so.

18544. Then one of your objections to smoking in India would be that it leads to what I may call gregariousness in vice, whereas in China it is more of an individual habit?—Exactly so

18545 You mention a larger limit of possession of opium— the papers before us—as be-

Desert, and few ... they have to travel long

again

18547. I suppose you know their testimony is remark-

with the people and fed on Chinese food ... Chinese Inns, we mixed with the people I think even

18550. They have that advantage over you?— but I had a friend with me, an Englishman, who spoke

quite as well as the missionaries. It was just as if I spoke the language myself.

18551. You would acknowledge that living for years in one place they would be able to watch the effect on individuals?—Yes.

18552. Do I understand that your views, as expressed in this Report of 1891, that "in India it is a degrading vice—the mark of the debauchee," have been somewhat modified?—They are modified to this extent, that since I have looked into the question, I find there are more respectable, hard-working people in India who smoked than I believed before. Formerly my experience of opium-smoking was confined to up-country places, and I generally associated it with ne'er-do-well Mahomedans. My experience is confined in this matter to Western India, but in Karachi, and from enquiries made in Bombay, I find that there is a certain proportion of respectable labouring men who smoke.

18553. Even somewhat modifying your statement here, would you not see very great difficulty when the Government have already taken the step of preventing smoking on licensed premises, in their now being thrown open?—No, no more than allowing people to drink intoxicating liquors in a particular place. I am bound to say it enables you to keep an eye upon the people. Assuming that all the smokers of opium were ne'er-do well debauchees belonging to the criminal classes, I think it is better to have them in sight than to drive them into holes and corners, entailing upon the police the perpetual task of espionage and making raids upon houses. Just before coming here I heard from the Assistant Superintendent of Police at Karachi that they had made 6 or 7 raids, of which two had been successful. It would be very much better, as before, to have 2 or 3 houses into which the Assistant Superintendent or the Inspector on his rounds can look in and see who is there.

18554. Sir John Lambert in Calcutta took an entirely different view to that. I think his view—if I may say so—was that if you collected a number of evilly disposed persons together, there is a great tendency to increase the number of that character of individuals. It becomes a plague spot from which infection goes forth. Do you not think there is danger in that way?—My opinion is that which experience leads me to form as a District Magistrate and Commissioner. Possibly Sir John Lambert thinks differently.

18555. (*Mr. Mowbray.*) I see that in 1891 you yourself pressed upon the Government this restriction of the amount which could be legally possessed as being the best way of dealing with private smoking shops?—Yes, because at that time I discovered at Ahmedabad that with 10 tolas of *chandu* a considerable number of pipes can be smoked, and therefore, if a couple of persons brought each 10 tolas, there was sufficient for 8 or 10 persons to have a bout. The Inspector of Police informed me that people who formerly would have been ashamed to go to the opium den, and who could not smoke before, were now taking to having little private smoking parties in their houses. Therefore, to prevent the demoralization of the people and to force people who did smoke to go to the opium den, I recommended the reduction of the amount.

18556. Do you think it has had the effect for which you intended it?—Distinctly so.

18557. (*Chairman.*) In reference to the question of licensing, you recognise, do you not, the difficulty of the question: if you license a place for a bad purpose you give the implied sanction of the Government to an evil. That is one aspect of the question?—It certainly is one aspect of the question. But seeing that opium-smoking has, to a certain extent, gone on in India for all these years, it appears rather an ostrich-like policy to pretend that licensing houses is the same as giving our patronage to it. It is not as if the Government were going to do it for the first time. They have had these shops under their control ever since we took the country. No allegation could be made against the Government that they are patronising demoralization for the first time, because if it is an evil, it is an evil of great age.

18558. (*Mr. Pease.*) I observe that in your statement you point to the very large reduction of Indian opium there is in Manchuria. Of course you are aware that it is not a proportion that applies to the whole of China?—I have not gone into the figures for the whole of China.

18559. Take the highest figure we have had for many years past, 114,000 cwt. This is now reduced to 97 cwt. It is not a proportion like that you mention with regard to Manchuria?—I do not know about the rest of China.

The witness withdrew.

KHAN BAHADUR MUHAMMAD YAKUB called in and examined.

18560. (*Mr. Fanshawe.*) I believe you are Deputy Collector of the Sehwan Sub-division of the Karachi district?—Yes.

18561. How long have you been in Government service?—Seventeen years.

18562. Has that service been entirely in Sind?—Yes.

18563. Do you yourself belong to a Mahomedan family of Sind?—Yes, to a Mahomedan family, which settled in Sind after the conquest.

18564. Kindly tell us what you know about the consumption of opium in Sind?—Opium is eaten by about five per cent. of the entire population. The people of the Thar of all classes, the Kachis living in Sind, and some Sindhis belonging to all castes and tribes eat opium. Sindhi Hindus are less addicted to it than Mussalmans. It is consumed in liquid form by about 10 per cent. of the opium-consumers. This is common in Thar and among the Kachis. The number of opium (*chandu*) smokers is so very small that I cannot make a satisfactory proportion on the population. They are found in large cities and towns only, and are chiefly Punjabis, Hindustanis, Pathans, and some are Sindhis.

18565. By Kachis you mean the inhabitants of the Native State of Cutch?—Yes.

18566. Is the use of opium, so far as you know, increasing or decreasing in Sind?—On the whole, the use of opium is somewhat increasing. The increase does not apply to a particular class. In the Thar, I think, less quantity is consumed than in olden times.

13567. You are aware that there has been a substantial increase in the population during the last ten years in Sind?—Yes, that is the chief cause.

18568. So that you must take that into consideration before you can determine whether there has been a real increase of consumption?—The increase is chiefly due to the

18569. What is the effect of the opium habit, so far as you can judge, on the physical and moral condition of the people?—As regards physical condition of Sindhis, the effects of the drug are not for good, except in the following cases:—(*a*) In old age a small quantity is taken to keep up strength and endurance; (*b*) persons suffering from long-standing cough, asthma and kindred complaints contract the habit to check the disease. The consumption in Lower Sind is, therefore, much more than in Upper Sind. Morally as well, the effects of the drug are not for good, except in the above-mentioned two cases. In cold seasons and in damp climates it is taken to warm the system. I do not think there is any objection there.

18570. Do you mean that the persons who take opium in connection with these diseases take it on medical advice, or take it on their own responsibility, so to speak?—They take it on the advice of friends: they think it is useful, and it is known to be useful.

18571. So far as you know, do you think any further regulations are necessary regarding the use of opium in Sind?—I do not consider any further regulations necessary. As regards opium-smoking, however, the habit is regarded to be injurious and degrading, and the public will be glad as much as it is checked. In my humble opinion, opium-smoking should be prohibited, and any one already addicted to it may be allowed by the Collector under a permit to smoke it at his own premises. The permit should contain restrictive clauses; and infringments may be made punishable. The principal restrictive clause should be that, "the permit holder should not use the apparatus of smoking "he is allowed to possess or the *chandu* he is permitted to "manufacture or allow the same to be used to intoxicate others."

18572. Do you recommend any change as regards the opium excise arrangements in Sind?—I would recommend only one change in Sind. Under the former system (minimum vend) the selling rate was generally 8 annas per tola, whereas it is 5 annas now. I would maintain the old rate.

[illegible] stem the [illegible] rm. the he [illegible]

18574. That comes to about Rs 20 a seer?—Yes.

18575. The person selected obtains opium at that rate, and is allowed to sell it at a maximum rate of not more than 1 anna per tola above Government price?—Exactly

18576 That is how you arrive at the 5 annas Formerly with the minimum vend clause, the selling rate was 8 annas per tola?—Generally.

18577. What would be your feeling and that of the people of Sind, so far as you are aware, as to their bearing taxation if the use of opium were prohibited except for medical purposes?—I would not be willing, nor would the people of Sind like to bear the extra taxation.

18578. (*Mr. Pease*) Do you think that the evidence you have given here is in accord with the general feeling of the people of Sind?—I think so

18579 (*Sir William Roberts.*) You say that the consumption in Lower Sind is much more than in Upper Sind is that because Lower Sind is more unhealthy?—It is more damp and more unhealthy.

18580 In what direction is it more unhealthy, what sort [illegible]

18581. Do you mean malarious conditions of the spleen?—Yes.

18582. (*Mr Pease*) Do persons in that district take opium for the purpose of preventing malarial diseases?—Yes, they do

18583 *Only for the cure?—Preventing also.*

The witness withdrew.

Mr. MIRZA JINDWADDA KHAN called in and examined (through an interpreter)

18584. (*Mr. Fanshawe*) I believe you are Revenue Minister of Bahawalpur?—Yes

18585 [illegible] habitual moderate consumer is one *ratti* per diem, while that of the habitual excessive consumer may be considered up to one *tola*.

18586. Does the use of opium have any injurious effects upon the physical and moral condition of the people?—I have never seen the use of opium to be detrimental to the moral or physical condition of the consumers. On the contrary, the habitual moderate consumers regard it as beneficial in case of phlegmatic diseases and also for warding off weariness The habitual excessive consumers, however, appear to be lazy

18587. (*Chairman*) What is the population of the State of Bahawalpur?—650,000.

18588 (*Mr. Fanshawe*) *Is the number of excessive consumers small or large?*—Small.

18589. Can you tell us how the prohibition of the use of opium would be regarded by the people of the State?—The habitual consumer will resent interference with the use of opium.

18590. How would the people other than habitual consumers regard such a prohibition?—They would not look upon it as an evil thing.

[illegible] see, people would object to the payment.

[illegible]

18594. Can you tell us what the income is that is derived from leases?—I have not got the accounts, but it is more than Rs. 15,000 per annum

18595 Then how do you arrive at the amount of compensation stated to be Rs 23,000?—The loss to the Government would be Rs 15,000, the loss to the people would be Rs 5,000, and the loss to the contractor would be Rs 3,000

18596. (*Mr Mowbray*) Are you here to represent the views of His Highness the Nawab?—I have come on behalf of the Nawab

18597 (*Mr Pease*) What is the acreage under crop in the State of Bahawalpur?—About 500 acres

18598 What is the produce of this 500 acres?—Rs. 100 per acre.

18599. Do they export or import opium?—They import it into Bahawalpur.

18600. To what amount?—About 15 maunds per annum

The witness withdrew.

Mr JAISHI RAM called in and examined

18601. (*Chairman*) I believe you are a pleader in the Chief Court of Punjab?—Yes.

18602 And you are also a land-holder?—Yes

18603. I believe you acted as Secretary of the Ninth Indian National Congress; and you have visited Europe?—Yes.

18604 You belong to the district of Kangra?—Yes.

18605 I believe Congress No. 9 was the last one?—Yes, the last one It met at Lahore I ought to say, however, that I was Secretary to the Reception Committee.

[illegible] ful, but when it is taken by young men, not as medicine and not under medical advice, then it is injurious.

18607 Looking at the question as a source of income, what have you to say?—I think it is useful It brings annually into this country about ten crores of rupees from China and one or two other countries.

18608 With reference to the Government of India itself what have you to say?—It gives about six crores of rupees to the Government as revenue.

18609 That is valuable from a purely revenue point of view?—Yes.

18610 Have you anything to say with regard to the interest of the agricultural classes?—It gives occupation to a good many persons who are engaged in its cultivation, as well as in its trade.

18611. *Those are points you make in favour of opium?*—Yes.

18612. In what respects do you regard opium as a harmful thing?—When it is not used as a medicine, and especially when it is taken for other mischievous purposes, it is harmful. For instance, a good many people use it in order to produce lust.

18613. It is used, is it not, for bad purposes, for instance, as poison?—Yes, it is also used as poison. These are the only two things in which I think it is injurious.

18614. Looking at the subject with the eye of a moral reformer, what do you say as to the possibility of dealing with any of the evil results of the use of opium by legislative interference?—I do not think there should be any legislative interference whatever.

18615. Will you justify that?—My grounds are; in the first instance, people do not want it at all. Up to the present time there has been no representation on the part of the people that there should be any legislative interference; and of course if there be any legislative interference, it would be quite uncalled for. My second ground is, that it is not necessary; it is not called for at all; and it is interfering with the domestic lives of the people. It will certainly create disaffection. My third ground is, that, if there be any legislative interference, it will simply remain as a dead letter, because it must be allowed as medicine under any circumstances.

18616. Develop your views as to the practicability of that limitation?—I think that the idea up to the present time is that it may be allowed as a medicine but disallowed otherwise. I do not think it will be practicable for the Government to look after the people when they are using it as medicine and when not: so that if there be any prohibitive legislation in any way it will remain simply a dead letter. My fourth ground is that there are a good many other things, such as *ganja* and *charas*; there has been no interference in those matters, and why should there be any in the case of opium.

18617. You say if there has been no restriction on much more injurious things, why should there be legislative interference with regard to a less harmful thing?—That is my opinion. My fifth ground is this: if you remove opium, more or less, it will be superseded by liquors or other things which are really much more harmful with special reference to the climate of this country.

18618. We have had many witnesses before us who have practically recommended that there should be prohibition of the use of all stimulants excepting under medical advice: do you believe in the possibility of a policy of prohibition of all stimulants except for medical use?—I think that none should be prohibited by the Government. These matters should be left entirely for the people themselves.

18619. You prefer to rely upon the cultivation of a wholesome popular sentiment upon this question, rather than recommend a restrictive policy by the Government, involving vexatious and harassing action by the police, and other consequences which you think would be disgraceful to the people: is that your view?—Yes.

18620. Have you any other ground?—My sixth ground is this. There are thousands of people who are now engaged in this cultivation and trade. If there be any prohibition or any legislative interference, the result will be that those people will in sudden be left entirely without occupation. They will raise an outcry certainly; and of course there will be some consequences which might turn out seriously. My next ground is that it is a new departure altogether. There are agreat many practices which exist in this country which are called vices; and they exist in other countries too, but with which no Government has interfered at all. It is an old established policy, and I do not see that there is any reason why there should be a departure in the case of opium.

18621. Is it not the case, at least so far as you know, that there has been no attempt in any of the great countries of the world to put a universal restriction upon the use of all stimulants, except for medical purposes?—Yes. In England, for instance, a great deal of liquor is used; and although some cry has been raised for legislative interference with reference to the local option system, yet there is great deal of opposition to it: so I think to interfere in this case will be a new departure from the old established policy.

18622. If such a wide restriction as has been proposed has not been attempted as yet in any other country in the world, may I not take it from you that in your opinion to enter upon such a policy as that in the case of a Government like the Government of India, which to a certain extent is a foreign Government, would be peculiarly hazardous, and likely to create some popular discontent?—Yes. It would be much more hazardous here than in a country which is governed by itself.

18623. As you do not contemplate dealing with what is objectionable in the use of opium by legislative interference, have you in your contemplation other practical remedies which you would prefer?—Yes.

18624. What are they?—My own idea is that the people should receive general education. Among educated classes there are not many who are addicted to the use of opium, and those who are addicted form a very small percentage. The spread of education will be the only means by which this vice can be safely removed. At present there is some tendency to check the spread of high education in this province; at the same time I may say that the measures which are taken for the spread of general education in this country are not so wide as they ought to be, having regard to the population of this country. If the education is made much wider, I think there is a greater chance of this vice being removed.

18625. You have faith in that which has been found to do much to diminish the consumption in England, namely, education?—Yes.

18626. You believe if there were more general education there would be less indulgence in bad practice?—Yes.

18627. Do you think there is a great possibility of reform by the work of temperance societies?—Yes. The temperance societies have been working in that direction. If they get some encouragement from the Government, I think they will work still better; and the result of the preaching they undertake will be that the spread of this vice will be considerably retarded.

18628. You think it will have a valuable moral influence?—Yes.

18629. (*Mr. Mowbray.*) You have referred to the Chinese revenue; of course your general evidence is more concerned with the consumption of opium and the revenue derived from it in India?—Yes.

18630. Do you wish to add anything to what you have said with regard to the revenue now derived by India from the trade with China?—No; I have nothing more to say regarding that; all I wish to say is that it is to the interest of this country, because it brings in about ten crores of rupees every year.

18631. (*Mr. Pease.*) You have said that it gives occupation to a large class of people. I suppose you are aware that Government only gives such a price for opium as will induce people to cultivate it in preference to other crops. When we were in the Behar district we had various statements from zemindars and cultivators that it was not a profitable crop as compared with other crops?—I have no practical experience regarding that subject. In this province there is no such thing as the cultivation of opium on behalf of the Government; so that I do not think I can make any good reply to that question.

18632. Are not a large number of the members of the Indian National Congress opposed to the opium trade, provided that its prohibition except for medical use does not involve increased taxation?—This subject has never been before the Congress, so I am not able to say anything as to the views of the members.

18633. You have spoken of legislative interference. There is great legislative interference now, is there not, inasmuch as it can only be purchased through a certain number of licensed houses?—It has now become a practice and has been tolerated. Anything which is newly introduced would be considered as an interference.

18634. Do you not also recognize that the increase of the facilities or the decrease of the facilities would have a great effect upon the consumption of opium?—Yes; I think so.

18635. Would you be in favour of an increase or decrease of the facilities for the purchase of opium?—I would be in favour of a decrease, provided it is done by the people themselves and not by legislative interference.

18636. Then you think that the present arrangements are as good as they can possibly be?—I have not much to find fault with the present system.

18637. (*Chairman.*) In the event of its becoming necessary to find any substitutes for the opium revenue, have you any suggestion to make?—I have thought out the following:—The statistical abstract issued last year shows that the opium revenue for the year 1891-92 amounted to Rs. 8,01,23,800. The expenditure, including the cost of production, was Rs. 1,86,18,`30. Thus the net amount of

revenue was Rs. 6,15,05 670. Any sort of new direct taxation on the people will be highly resented The deficiency can be made up by adopting the following means .—

(a) The imposition of duty on the import of such foreign goods as are made in British India, also, e g.—

1. Tea
2. Manufactures of metals, except machinery.
3. Manufactured and partly manufactured articles consisting of yarn and textile fabrics.
4. Apparel, including boots and shoes.
5. Cabinet-ware and furniture.
6. Glass
7. Hides and skins, dressed and tanned.
8. Matches and lucifers
9. Paper and paste-boards.
10. Perfumery, soap, stationery, toys, umbrellas, manufactures of woods, paints and colours, etc

The duty may be imposed at the rate Rs 3-8-0 per [illegible] severely interfered with the working and manufacturing classes of India

(b) The reduction of military expenditure in the following departments:—

(1) Substitution of 10,000 Indians for the European soldiers in the Indian Army.

(2) Aden in Arabia no more to form a part of British India, and to be maintained exclusively from the English Exchequer.

(3) Throwing open 10 per cent. of the posts of the officers in Indian Army to the Indians at ⅔rds of the salary, hitherto held by the Europeans exclusively.

(4) Revising the list of salaries paid to the high military officers.

(5) Reduction in the expenditure incurred on the frontiers

(c) Disallowance of Compensation Allowance to those officers who draw above Rs 1,000 a month

(d) Abolition of the Council as at present constituted of the Secretary of State for India, and maintenance of the India Office by the British Exchequer.

(e) Revising the list of the salaries of certain officers in Civil employment.

(f) By letting the land hitherto used for the cultivation of opium for other purposes.

The witness withdrew.

(*Chairman*) I should like to express to Mr. Arjan Singh our satisfaction with his services as interpreter.

Adjourned to to-morrow morning at Delhi.

At the Town Hall, Delhi.

FIFTY-THIRD DAY.

Tuesday, 23rd January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K C.B (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D
MR R. G. C MOWBRAY, M.P
„ A U. FANSHAWE
MR. ARTHUR PEASE
„ HARIDAS VEHARIDA DESAI.
„ H J WILSON, M.P

MR. J. PRESCOTT HEWETT, C I.E., *Secretary*

COLONEL J. COOK called in and examined.

18638. (*Chairman*) I believe you are in command of the 36th Sikhs?—Yes.

18639. What is the strength of your regiment?—912 fighting men.

18640 I believe you have had 30 years' experience in Military service?—Nearly 33

[illegible] or less.

18642. Have you seen cases of excessive use?—Yes, a few only; they will not own it

18643 Can you make out the percentage of excessive consumers?—I could do so, but it is difficult to get men to admit that they are excessive opium-eaters

18644. And unless they make an admission you cannot detect any indications of it in their physical condition?—Yes, I can. From long experience I think I can detect men who are excessive consumers of opium.

18645. But as a matter of fact they are very few in number?—Very few in number

[illegible] the man who does not do so.

18647. In short, in the majority of cases it has no injurious effect?—No

18648 How is it when a larger quantity is taken?—The men who take it excessively become unreliable and more or less useless, it changes their natures altogether

18649 I presume that it makes you desire to get rid of them?—Yes, they are better out of the regiment and out of the service; they are not reliable.

[illegible] consuming opium

18651. Would he if he took half that quantity?—That would be what men habitually take without appearing to suffer at all from it

18652 Looking at your experience when campaigning, do you find that the Sikhs, the great majority of whom are

opium-eaters, possess as much endurance as the soldiers of other races who are not consumers of opium?—Yes, I think taking them as a whole they are capable of very great exertion and endurance. I have known cases in campaigning where a regiment has fallen to pieces, but I could not trace that to the use of opium. In my old regiment the 14th Sikhs at the opening of the Afghan Campaign in 1878 the men were attacked by pneumonia in great numbers. They had been cantoned in Peshawar, and, whether opium had anything to do with their condition of health on entering the campaign, or whether it was the malarious character of the place, I do not pretend to say, but they fell to pieces from exposure to the cold, and a great many died. We lost 103 in a month. Three or four died every day of pneumonia, but I do not know that it was traceable to opium. Except on that one occasion my experience is that the men have always been able to endure quite as well as the other troops either black or white, and to undergo great exertion and fatigue.

18653. What about their *morale*?—It is excellent; there are no better behaved men than the Sikhs.

18654. What do you think would be the feeling among the Sikh troops if, under restrictions proposed by the Government, they were unable to obtain opium unless it were medically prescribed?—That is a very difficult question to answer. I should say that in the majority of cases they take so little that they would not bother much about it. The majority of men declare that they do not take it, but my experience is that they do take it.

18655. Do you consider that such a restriction imposed by a Government circumstanced as is the Government of India, would be likely to cause dissatisfaction among the civil population?—That I could not say from my own knowledge. I do not think it would bother a regiment like my own very much.

18656. (*Mr. Pease.*) We have had evidence with regard to Sikh regiments that there are many men who take opium during the winter, who do not take it during the summer; has that been your experience?—No; I do not think I could separate the seasons at all. Men who are habitual consumers take it at all times.

18657. We are told that there were men who took it on campaign but not at other times?—My experience has been that they require to take it on campaign, that they are advised to take it. I can mention an instance. In my own regiment the 14th Sikhs the medical officer advised the Commanding Officer to allow every man to take it with him because they were consumers of opium.

18658. No doubt there is some difficulty in getting at the figures, but we have had evidence from some officers to show that there are very few consumers in their regiments, and Colonel Reid who is coming before us says that there are only nine men in his regiment who are habitual consumers. You think that in your regiment they are much more numerous?—That is my own feeling and experience on the subject, but I cannot get many men to admit that they are habitual consumers.

18659. Do you think that when your regiment fell to pieces it was for the want of opium?—No, I do not think it was for the want of opium; they had it with them.

18660. Have you ever been without opium and seen the effects upon the men?—No; I have never known an occasion when we were without it.

18661. We have also had witnesses who have said that the men who take opium do not recover from pneumonia as well as other men; can you give us any information on that point?—No, I can only give bare facts. My regiment, which I should call an opium-eating regiment, suffered very severely from pneumonia.

18662. (*Mr. Wilson.*) I gather from what you say that practically you do not see that it makes much difference any way?—Except to the men who consume large quantities.

18663. I think you say that the Sikhs who do consume opium possess as much endurance as others?—They are very fine men. You can take haphazard any of my men and ask them to do hard work, and they will do it exceedingly well.

18664. You do not go beyond that and say that they do it better for the opium?—No, my experience of the men who take large quantities is that they usually take opium to give themselves for the time strength to undergo any labour, and are very much prostrated by it afterwards.

18665. Do I understand you to say that if they go beyond 2 *rattis* a day it is liable to do them great harm?—Yes, I think so. I think 2 *rattis* is about as much as any man can take without affecting himself by it.

18666. You think that a great many take opium but do not admit it?—They do not admit it.

18667. Why not?—Because they think it is a shameful practice. They say amongst themselves that the man who is much addicted to the use of opium is not thought well of by his fellows on account of his not being so reliable a person.

18668. Reliable in what way?—In the performance of his duty, not so certain in his actions, not so dependable, so that he may be compared somewhat to an excessive consumer of alcohol.

18669. (*Mr. Mowbray.*) Have you found that in your experience?—Very much so.

18670. You are speaking of excessive consumers?—Yes.

18671. What proportion of men do they form in your regiment?—I can only be certain of a small proportion of the men in my regiment.

18672. Have you had to discharge a man out of the regiment because he was an opium-consumer?—Not for that reason. I have had cases of men becoming so useless and going to pieces that I have had to invalid them. My confirmed impression has been that it was nothing but the excessive use of opium that brought them to that state.

18673. I suppose you have had cases in which you have had to discharge or invalid people for other reasons too?—Many.

18674. Comparing those cases would you attribute any larger importance to opium than to other causes?—Over-indulgence in any intoxicating drug would of course be one cause. Then there is illness, the wearing out of the constitution, and many causes not traceable to the use of opium. Men lose their mental perceptions or get them very much impaired (that is my experience) from the excessive use of opium.

18675. Do you find that also with the use of alcohol among your Sikh troop?—We never have any cases of drunkenness by alcohol.

18676. They do not take it?—They will take as much as you like to give them, but they cannot afford it. They do not take it habitually, except in small quantities.

18677. I do not know whether you told us where your regiment is principally recruited from?—From the districts of Ludhiana, Ferozepur and Amritsar chiefly—almost all together.

18678. I may take it that the bulk of your men are men under 40 years of age?—Yes, my present regiment is quite a new regiment and contains many young men.

18679. Do you find that the habitual consumers and the few who take it to excess are more among the elder than among the younger men?—Yes, more among the elder men.

18680. (*Mr. Haridas Veharidas.*) Do you believe that the young men who commence taking small doses are liable to increase the dose?—I think any man addicted to the use of opium is very likely to become a confirmed consumer in large quantities.

18681. If you knew at the time of his admission that a man was taking opium in small quantities, would you prefer him to one who did not take it?—If I were under the impression that a man was a reputed opium-eater I would not dream of taking him.

18682. From whatever point of view?—If he had sufficient to show marks of being an opium-eater. After years of experience I think you can detect pretty well when a man is a large consumer of opium.

18683. If a young man took a small quantity?—I could not tell it.

18684. If you knew that he took it?—I never had such an instance. Unless I saw it in evidence for myself I could not tell the man was an opium-consumer.

The witness withdrew.

SUBADAR-MAJOR NARAIN SINGH called in and examined (through an interpreter).

18685. (*Mr. Fanshawe.*) You are Subadar-Major of the 36th Sikhs, and I understand have had 23 years' service in the Army, of which 7 years have been in the 36th Sikhs?

18686. In what district is your home?—In the Jullundur district.

18687. Will you kindly tell us what you know about the

never take it.

18688 Can you tell me whether opium-eating in moderation is common in your regiment?—It is common in my regiment. About 100 men openly confess to it, but secretly 250 or 300 men consume opium.

18689 How do you think this opium-eating affects the discipline and efficiency of the regiment?—It causes no injury to the regiment. There are a few men whose physique is injured by it.

18690 Are the men who take it in excess few or many?—Very few.

18691 (*Mr Pease*) Are there more men who take it in winter than in summer?—Yes.

18692. Are the 250 men that you have mentioned those who take it in winter or in summer?—In the hot weather.

18693 (*Mr. Wilson*) Do you think that as a whole a soldier is better or worse for taking opium regularly?—It is an injury, not an advantage.

18694. (*Mr. Haridas Veharidas*) Out of the 250 men who take opium, how many are young men?—The great majority are less than 40 years of age.

18695 How many of the young men commenced opium after being admitted into the regiment?—About 70 or 80 who consume opium did so before joining the regiment.

18696 Did you know that any of them were taking opium at the time of their admission?—The men who were transferred from another regiment when this regiment was created were in the habit of taking opium.

18697. You did not know that any of the newly employed took opium?—No.

18698 (*Sir William Roberts*) Are there many in the regiment who take opium quite occasionally after some hard work, when it is excessively cold, or before some unexpectedly severe task?—There are, but I cannot say how many people take it at exceptional times.

18699 Persons who are not habitual consumers in winter and summer?—Yes, they do not take it habitually.

The witness withdrew

LIEUTENANT-COLONEL A J F. REID called in and examined

18700. (*Chairman*) You are in command of the 29th Punjab Infantry?—Yes.

18701. Have you given much attention to the opium question?—No.

18702. What is the general tone of your regiment in reference to opium?—It is against its use.

18703. From what districts are your men recruited?—From between the Indus and the Sutlej

18704 May I take it that few of your sepoys eat

18705. What is the average daily consumption?—11 66 grains per man

Army of India The opium-eater's proportion of marksmen, 1st and 2nd class shots, is the same as that of the other men. There are no 3rd class or bad shots among them. But then the supply has never been cut off. Still the

produce no bad effects, and in the circumstances opium may be said to be a boon to poor people, who occasionally require a cheap stimulant in moderation, and not habitually.

18707. (*Sir William Roberts*) I gather from your account that you are speaking really of what are called excessive consumers, people who take an average of from 9 to 12 grains a day?—Yes.

18708 You have only 9 men in the whole regiment?—Habitual consumers.

18709. Habitual and excessive?—There are nine men who habitually eat opium, and of those three take it in excess. I take excessive consumers to be men who eat 20 grains

18710 (*Mr Mowbray*) What classes of men are your regiment?—There are 4 Companies of Sikhs, 2 of Dogras and 2 of Punjabi Mahomedans

18712 (*Mr Fanshawe*) From what districts are the Sikhs

18713 With regard to the occasional use of opium, do you think that your enquiry has brought out the full facts? One or two commanding officers have told us that they have found some difficulties in making enquiries?—The men are ashamed to confess it

18714 Do you think that in practice a larger proportion of men do actually use opium than you have stated?—That may be.

The witness withdrew

NAWAB AMIR-UD-DIN AHMAD KHAN BAHADUR FAKHR-UD-DAULA, CHIEF OF LOHARU, called in and examined (through an interpreter)

18715 (*Mr. Fanshawe*) Will you kindly tell us the extent of the Loharu State?—Three hundred square miles.

18716. What is the population?—24,000

18717. Does the population consist mainly of Mahomedans or Hindus?—Most of them are Hindus; there are a few Musalmans

18720 Is opium-eating a fairly general habit or not?—No, it is not general.

18722. When you speak of its use as a medicine, do you mean its use under the advice of doctors, or its use among the people themselves?—At their own wish, in accordance with the custom of the country.

18723 How would the people regard the prohibition of the use of opium except for medical purposes?—The

consumers in general would certainly resent any interference with its use.

18724. Would they be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—The poor use opium more than the rich, and could bear any increase of taxation with great difficulty.

18725. If the production and use of opium for non-medical purposes were prohibited throughout British India, what is your opinion as to the extension of such prohibition to Native States?—The grumbling against the prohibition of its use is very common among the people, but the prohibition of its cultivation will be especially injurious to Native States, chiefly to those in Malwa where opium is in abundance. Though possibly the feudatory loyal States will follow the example of British India in the prohibition, yet then the British Government will have to face a great loss in finance.

18726. Have you any other remark to make?—I may add that, even after this prohibition of the cultivation of, and trading in, opium, opium will exist in India for several years, and illegal crimes will be committed everywhere in the country, causing both a great disturbance and commotion and destroying the public peace, together with heavy punishment to the subjects of British India and of the Native States.

18727. I understand you to mean that you consider that it would not be practicable to stop a habit of this kind?—It will be impossible.

18728. Have you any cultivation of poppy in your own territory?—No.

18729. When you say that the grumbling against prohibition is very common, do you mean that it is so at present, or that it would be very common?—It is; there is already grumbling owing to the rumour that it will be stopped.

18730. (*Mr. Wilson.*) Is the regular use of opium a good thing for persons who are in perfect health?—It is of no use.

18731. If there were to be a prohibitory law, accompanied by some arrangement for the people to get it for medical use, would there be any objection to that?—The people in general would not like it.

The witness withdrew.

Surgeon-Major G. W. P. Dennys called in and examined.

18732. (*Sir William Roberts.*) I think you have been Civil Surgeon in the Punjab for some years?—Yes.

18733. What opportunities have you had of studying the effect of the consumption of opium among the natives of India?—The best opportunities I have had of studying the effect of opium among the natives of India have been in connection with my charge of the jails in the Punjab. In each district of which I have had charge I have also had charge of the jail; I have had charge of a large number of jails, and as Superintendent I have had good opportunities of seeing the harm that excessive opium-eating does to prisoners who come in. They get no opium on their admission, or the quantity is reduced, and I have had the opportunity of seeing the effects of stopping the supply.

18734. Has your experience of the effects of opium been confined to prisoners?—No, not entirely.

18735. Were you also in charge of dispensaries?—Yes. I have had a large hospital in every district I have been in.

18736. What has been your experience as to the effect of opium on prisoners in jail?—A confirmed excessive opium-eater is generally a physical and mental wreck, emaciated to an excessive degree, and incapable of performing any ordinary work. He is a deplorable object to behold, his nerves are utterly shattered, and he is extremely timid and nervous. He has little or no appetite, and it is often quite suprising how little food he can manage to exist on without getting any worse, provided he is allowed his regular quantum of opium daily. Excessive opium-eaters have no stamina whatever, and succumb to comparatively trivial ailments which an ordinary man would think little of. Notwithstanding the pitiable condition of such patients, one cannot help being struck by the conspicuous absence of anything like visceral or organic disease among them, and, unlike habitual drunkards, they can generally be restored to very fair health after a few months if the drug is judiciously and carefully reduced. The condition of an excessive opium-eater is very much that of a starving man, the only difference being that the latter craves for food, while the former has no inclination for it. The extreme emaciation that excessive opium-eaters suffer from is due, I believe, simply to the fact that they are in a condition of starvation, for opium when taken in excess causes the appetite to stand in abeyance as it were, and as the patients have no desire for food, they do not indulge their appetites. The result is starvation. When the habit has been overcome, such prisoners enjoy very fair health, and the abuse of opium does not appear to leave behind it any of the sequelæ that one so often sees in drunkards, even after they have given up drink, such as cirrhosis of the liver, granular kidneys, atheroma of the arteries, gout, rheumatism, and a host of other complaints. Opium-eating and smoking does not seem in any way to aggravate such constitutional diseases as syphilis, phthisis, scrofula and rheumatism; on the contrary, it appears to be often used as a remedy for these complaints.

18737. Have you had any experience of the effect of the opium habit on persons who have means and are always able to command enough food?—Yes.

18738. Have you observed in such cases these disastrous effects?—No, I have not.

18739. So that your remarks apply not only to opium-eaters in excess, but to opium-eaters who have not sufficient food?—My remarks apply to prisoners.

18740. What has been your experience with regard to the sudden stoppage of the use of opium among prisoners?—The first and almost invariable result produced is to cause diarrhœa, intense dejection of the spirits, aching in all the bones of the body, lassitude and sleeplessness. Such prisoners will do almost anything to obtain opium. They will sell their milk (an extra diet always allowed to an opium-eater) to the warders who bring them opium in return, and in spite of every precaution we often find that such prisoners do obtain opium to a greater or less extent for months after their admission into jail. When detected, as they very often are, it is very difficult to know how to punish them, for their miserable condition of health does not permit of severe punishment. Every excessive opium-eater on first admission is allowed a certain amount of opium daily, the quantity being regulated according to the amount he was in the habit of consuming previously. Opium-smoking is never allowed in the jails, so smokers are given opium to eat, which satisfies them very well. The dose is steadily and regularly reduced according to symptoms, but it is a difficult matter to completely break a confirmed eater of the habit, and it has to be done with considerable caution. If the supply is stopped too suddenly, the patient's diarrhœa almost always runs on to dysentery. A very excessive opium-eater, who was in the habit of consuming 90 grains a day, recently died in the jail, the death being indirectly due to the stopping of his opium. He had been in the lock-up for some time, and became so ill as a result of his opium being denied him, that he was sent by the Hospital Assistant in charge of the lock-up to the Jail Hospital for treatment. He was suffering from very severe dysentery which he stated came on since his opium had been stopped. I gave him at once a liberal supply of opium and treated him also for dysentery, and he at once began to improve, and in a very short time gained several pounds in weight. As soon as the opium was again reduced however, he promptly became worse. This kind of thing went on for some time (about a fortnight). The man still had some dysenteric symptoms, and one day as he was walking across the ward he became suddenly faint and collapsed and died in about an hour. On *post mortem* examination I found that a small dysenteric ulcer in the intestine had burst or perforated into the peritoneum which of course accounted for his death.

18741. Did you think that the dysenteric ulcer existed independently of the stoppage of the opium or that it was a consequence of it?—I had no means of ascertaining that, because I never saw the patient until he was admitted into the jail. He was suffering from severe dysentery. I only had his own statement.

18742. Was it an old looking ulcer?—It was recent-looking, as if it were not an old chronic case of dysentery. It was an accident which could not have been foreseen, but is a good instance of the danger of stopping opium in a confirmed and excessive eater.

18743. Has your attention been specially called to

moderate opium-eaters among prisoners?—Yes. I have brought a list showing every opium-eater, whether moderate or excessive, in my jail. All the prisoners included in this

been regular opium eaters or smokers before admission.

tioned thirty-five were opium-eaters and five were opium-smokers

18744 Those were both moderate and immoderate?—Both. The percentage of opium-consumers to the prison population was therefore 7 96.

18745 That is only amongst males?—Yes. I have left out the females because the number is very small.

18747 Were they *madak* or *chandu*-smokers?—Mine were all cases of *chandu*-smoking.

18748 I believe you have made a study of the relation of the opium habit to spleen enlargement?—Yes

who had an enormous spleen many years before he commenced opium eating. One of these six men was an excessive opium-smoker, but had never eaten opium. The five who ate it were all very moderate consumers of the drug,

18750 Why do you think they got enlarged spleen

18751. You think the jail itself malarial?—Distinctly so

18752. You speak of prisoners being in the habit of making a livelihood by crime?— Among the 40 cases addicted to opium in some form I find 31 are habitual criminals, while only 9 are casuals. I do not for a moment

population of the jail were habitual criminals.

18754 What has been the result of your observation in regard to the frequency of the opium habit among Mahomedans as compared with Hindus?—Among these 40 cases I find that 22 were Mahomedans while 18 were Hindus, so that there was no very marked difference among the two classes

18755 *I see by your table you show the quantities of* opium taken by each man?— Yes

18756 Have you mentioned whether the smoking was *madak* or *chandu*?— No, because in this part of the world my prisoners never use anything but *chandu*

18757 (*Mr Pease*) Has the attention of the authorities been called to the character of your jail, which you state is extremely malarious and unhealthy?— On many occasions

18758. What is the death-rate?— The death-rate varies a good deal. The average is 36 per thousand of population.

18759 Have any other medical men that you are aware of attributed the small amount of spleen disease to the fact of the men taking opium?— No.

18760 I think you will admit that 6 out of 502 is rather a small number on which to base so serious an estimate?— I admit it.

18761 You have frequently referred to excessive consumers what do you consider an excessive consumer?— I should not call a man an excessive consumer if I did not find any physical deterioration and if he consumed, say, 10 grains a day or downwards. But I am not prepared to state the exact amount. I could tell you from my list how many men consume more than 10 grains, and how many less

18762 Would you consider that the jail population was more inclined to take opium than the free population?— Among the habituals certainly, but not among the casuals

18763 What has been your experience as to the effect of smoking?— The physique of a *chandu*-smoker as a rule is worse than the physique of an ordinary opium-eater.

18764. Do you think that there is any difference between smokers and eaters as to the amount of suffering they endure when deprived of their drug?— Apparently no difference at all. Opium-smokers suffer from exactly the same symptoms as opium-eaters. We do not allow them to smoke, but we give them some opium to eat, and it relieves their symptoms very satisfactorily.

18765 If you find that stopping the opium leads to enlargement of the spleen, why do you stop the opium?—Simply because Government does not allow opium to prisoners. We are only allowed to give it as medical officers in order to relieve a man's symptoms if he becomes ill. A superintendent in his capacity of superintendent cannot give opium to prisoners, but as a medical officer (I happen to be in both capacities) I can give anything I like for purely medical treatment—not as a diet

18766 You do not think the case sufficiently clear to give it as a preventive?— No, I do not think the figures are big enough to justify that. I think it would be necessary to have larger figures.

18767 (*Mr Wilson.*) Would you consider the habit of taking opium in moderation an insidious one in the way of being very bad and leading on to excess?— I am not satisfied that it always does so. A great many of my opium-eaters who have been cross-examined have admitted that they began with a small amount and steadily got worse and worse; but they were all habituals, and the life of a habitual criminal is a peculiar one. I have also known a large number of natives who have commenced with a moderate amount and have remained all their lives moderate eaters, never taking any larger quantity

18768 I think what you have been telling us chiefly relates to male prisoners?—Entirely.

18769. Do you know anything about women taking opium ?—Among private native families in the cities I have met many native females who took opium regularly. I excluded females from the list because out of my 502 only 7 were females. The figures were too small to make it worth while to take statistics.

18770. We have had a good deal of discussion before the Commission in reference to the use of opium as a prophylactic against malarious fever; have you anything further to tell us upon that point any more than in connection with these jail populations ?—No. I have no facts to give; I am only mentioning statistics as far as possible. It is very difficult to say very satisfactorily, when making out the figures, whether there is any perceptible difference in the number of admissions between these prisoners and ordinary prisoners. Another thing that it may be worth while to mention which makes me feel that these figures are not satisfactory is that during the last year and-a-half I have systematically, with the permission of the Inspector-General of Prisons, given all my prisoners a prophylactic against fever for at least four or five months—arsenic, iron, and quinine in small doses twice a day. It has made an enormous difference in the health of the jail, and it has also enormously reduced the percentage of spleen cases among the prisoners. All the weakly men got it, not the strong men. The convalescent prisoners (nearly half the jail are on the convalescent gang) get a certain amount of extra food, and all of them get this prophylactic against fever; and as all my opium-eaters are also on the convalescent list, as matter of course these opium-eaters have been regularly taking this prophylactic against fever; consequently the admissions for fever amongst these men are strikingly few, considering the number of years that many of them have been in jail. I have not specially referred to that. I have been giving them a prophylactic. It may be that arsenic, iron and quinine caused the absence of fever, and not the opium-eating habit.

18771. You have mentioned that the mortality in the jail was 36 per thousand, have you any information or statistics as to what it is outside the jail among the general population ?—In the general population the death-rate is larger. In the city of Delhi the rate varies from 39 to 45 per thousand, but then you must remember that that includes children, and the mortality among infants in India is enormous, owing to a want of knowledge of how to bring up children.

18772. (*Mr. Pease.*) Have you observed any difference between those who consume opium and those who do not in their power of recovering from pneumonia ?—I have not noted any great difference. I can only remember one case of a man who was a confirmed opium-eater. He had pneumonia the other day, and he got very much reduced after it. He then told me that he had never stopped opium-eating during the whole of the time he was in jail; he had been systematically getting it by bribing the warders. This man was a notorious scoundrel, and he had been in jail since June 1889. He was 35 years of age, and he was in the habit of consuming 90 grains a day. He suffered very badly when he first came in. He was broken of the opium habit; he then got pneumonia, but he pulled round. He told me that when he was in hospital he was too ill to make any arrangements about bribing, and he had compulsorily to stop the opium. He has now broken off the habit. It is only since he had pneumonia that he left off taking opium, and now he feels that he does not want it. Previously, ever since 1889, he had been getting opium more or less by bribing.

18773. Do you think it is a common thing for prisoners to be able to get opium in that way by bribing the warders ?—I think very common indeed. Of course there is a certain amount of difficulty about it. I do not think that a man can get his opium very regularly, but that he gets a certain amount I am sure. We constantly find bits of opium on them. The difficulty is to find the man who brings it in.

18774. Do I understand that the question of the effect of opium on the health of these prisoners had not specially attracted your attention until you began to look into it somewhat recently ?—It had been my impression for a great many years that opium-eaters have a singular immunity from enlargement of the spleen. I had seen such miserable wrecks from opium-eating, and had often been struck with the curious absence of enlargement of the spleen among them, but I had not any opportunity of taking out the figures on the subject. It was only since I was asked to give evidence that I began to take statistics, and then I found that the figures proved, as far as these small figures can prove anything, that my theory was more or less correct.

18775. (*Mr. Haridas Veharidas.*) I believe there are not many well-to-do people among prisoners ?—A large majority are in the lower class of life.

18776. Is it not difficult for them to get opium, considering the price of it ?—No. The prisoners who are confirmed opium-eaters are also on the convalescent list, and that means that they get extra diet. This may be a half or a quarter of a seer of milk every day. This can be given to the man who brings it on the sly in exchange for a pice or half a pice of opium.

18777. (*Mr. Mowbray.*) Do the friends outside bribe the warders ?—Certainly, but it is difficult for the warders to bring in anything through the front gate. They are searched going in and out. Ten grains of opium would be in a tiny bit of paper almost imperceptible, and it can be thrown among the rubbish. It is sometimes thrown over the wall at night, and in the morning they know where to go and pick it up. It is often however picked up by the wrong man, that is one satisfaction.

18778. Do you make any rule about the warders eating opium ?—No, certainly not.

18779. You do not exclude a warder on the ground that he is an opium-eater ?—No, we do not enquire into the question.

18780. (*Mr. Fanshawe.*) I believe that the prevention of passing opium into jails is a recognised difficulty in the jail administration of this country which has constantly received attention ?—Certainly.

18781. And in the case of the Delhi jail you have not been able practically to stop it ?—No, never.

18782. (*Mr. Wilson.*) Do you mean to say that warders would be searched and that a small quantity would be found ?—They are supposed to be searched. Of course we cannot make the man strip off every particle of his clothing every time he goes in or out; he may go in and out 40 or 50 times a day. He is supposed to be searched at uncertain times. There is a man at the gate specially appointed to search everybody going in and out, and he has orders every now and then to make a man strip from head to foot. These people are very cunning in the way of getting things into the jail.

18783. I thought it would be so portable that it would be comparatively easy ?—Small coins like a 2-anna piece are sometimes taken under the tongue but not opium.

ASSISTANT-SURGEON MUL CHAND called in and examined.

18784. (*Chairman.*) You are in charge of the Civil Hospital at Delhi ?—Yes.

18785. Where did you graduate ?—At the Lahore Medical School. I passed my examination in the year 1868.

18786. Are you a native of Lahore ?—Yes.

18787. For how many years have you been in the medical service ?—About 26 years.

18788. In what parts ?—I have served throughout the length and breadth of this Province: in Peshawar, Rawal Pindi, Amritsar, Lahore, Mooltan, Kangra and Delhi.

18789. (*Sir William Roberts.*) In what way have you gathered your experience ?—My experience with regard to the effects and abuse of opium has solely been at the different dispensaries and hospitals where I served, and also on several occasions at the jails and asylums when I acted for my Civil Surgeons in different districts. In the Punjab opium is not consumed on a large scale as in Malwa, Rajputana, Marwar, Bikanir, Jaipur, etc., where it is not only used in a large quantity in pills and solutions, but is smoked as well in the form of *chandu* and *madak*. Moreover, as a matter of ceremony, it is presented there to friends and others who come for interviews just as tobacco, *pan* and *atar* are up-country. Rich and poor are both not averse to opium. The former use it mixed with other tonics as saffron, pearls, amber, musk, etc., while the latter use it in crude form made into pills morning and evening. People take opium habitually for sake of stimulation. After long use it becomes a habit to take it, and is then somewhat troublesome to stop. Their trouble in giving it up or reducing it in quantity is much more imaginary than real. Of course those who are addicted to its use since a long time and consume large quantities do suffer (when its supply is suddenly cut off) from lassitude, yawning, aching of bones, indigestion, constipation, watering of eyes, great uneasiness, loss of sleep, and eventually diarrhœa, but if a small quantity is administered

able to stop its use, e g, I have done so in several cases at Amritsar, Pind Dadan Khan, Kasur, and Delhi in the

stopping their use, and they never expressed afterwards any craving for it, but on the contrary improved in their health

18790 You mean that they never expressed their craving during their residence in Delhi?—No

18791. You do not know their history afterwards?—No, it would be impossible

18792. Will you tell us what is your view as to the hurt-

18793 What do you mean by that?—If they take it themselves they go on gradually increasing, but if it is given by their servants or friends at proper hours it is not increased at all The rich can call their servants to bring them their opium, but the poor natives always keep it in their own pockets.

18794. You mean that the rich can have it separately administered in fixed quantities daily?—Yes, they make it like pills, and they can get it mixed with saffron and other things.

18795 (*Sir William Roberts*) What is your opinion as to the effects of opium when taken in large quantities?—Opium taken in large quantities does no doubt produce a state of stupefaction, but on its effects being over people appear and work like abstainers, and I have never seen a single case where its consumer in moderation was ruined in body or soul, or reduced to a state of skeleton On the

abstainers In the Punjab opium is largely taken by Jat Sikhs I have seen several villages in the Delhi, Amritsar and Lahore Districts, specially in the latter, in the neigh-

Kasur in the Lahore District, and on account of my being a Health Officer of the place I had every day the first

the dose Very few people take opium for vicious purposes to increase the virile power. Opium in its later effects acts as a sedative and gradually becomes a diet. Generally people begin to take it at or after 40 years of age

No crime has ever been done under the influence of opium In some cases it is used for suicidal purposes by

that the children were habituated to the use of opium saved them from death. The parents of these children bought one pice worth of opium, and after giving a little kept the rest in the house which the boys accidentally took while their mothers were attending to some household work. These boys were treated at the hospital and recovered. In my opinion if they had not been accustomed to take opium the ordinary treatment of keeping them awake

respectable to resort to the dens where people of all sorts congregate for the purpose. Prostitutes and other menials, especially amongst Mahomedans, are much addicted to this vice In Upper India no such habit exists The *chandu* smoking people have migrated from the North-Western Provinces to the Punjab I have seen no Punjabi ever smoking opium Only Hindustanis smoke in Anarkali and cantonments. Very few take morphia. I have a respectable patient who is addicted to its use, and is in an excellent state of health He has taken ten or twelve grains daily for the last seventeen years. In my opinion

18796 (*Mr Pease*) Do you give crude opium to patients in hospital?—Yes, that which we get from the bazaar, formerly we got it from Sialkot, and medical depôt; now we get it from the bazaar

18797 Do you take opium yourself?—No.

18798 Do your family take it?—No, I am always suffering from cold and catarrh, and I shall take a little, but I have not commenced it

18799 Do you advise persons in health to take opium?—No, there is no necessity for it.

18800 In health you think it is a bad habit?—In health it is a bad habit.

18801 (*Mr Wilson*) Will you explain a little more what you mean when you speak of persons taking it by

dose

18802 If a rich man whose servants brought him his

he takes.

18803 But you think that the fact of its being brought to him checks the increase a little?—Yes, it checks the increase if it is brought by another man, a friend, or a brother, or a servant.

18804 You say you have never seen a case where the consumer was ruined in body?—Especially amongst the moderates; those who take it in moderation I have never seen reduced to the state of a skeleton.

18805. What do you consider moderation and what excess?—One or two *rattis* morning or evening, or at times four grains amongst males

18806 Amongst women?—Two grains, one in the morning and one in the evening.

18807. You say that these people work well under its influence, but when the influence has passed, can they work?—Those who are amongst the moderates are accus- take a in quantity, and if they go on for it possible to recognise that they are

18808. You have said that poor people who have little od work better under the influence of opium?—When ey are under its influence they can stand hard work, and they are exposed to the cold they do not suffer so much.

18809. How do they get on when they are working and ave not got their opium?—It is difficult for them to get on ith their work; they have no clothes to wear and no proper ood.

18810. I do not understand why the natives would not tell the quantity they take on account of having to increase the dose?—It is only their suspicion; they are weak-hearted and have no reason; it is simply their ignorance.

18811. (*Sir William Roberts.*) Or superstition?—Superstition.

18812. (*Mr. Wilson.*) Where is Anarkali?—It is a suburb of Lahore.

The witness withdrew.

Babu Hem Chunder Sen called in and examined.

18813. (*Sir William Roberts.*) I believe you are a medical practitioner in Delhi?—Yes.

18814. Do you hold a diploma?—Yes.

18815. Where did you get it?—At the Calcutta Medical College.

18816. Your experience has been amongst the population here as a general practitioner?—Yes.

18817. Were you ever in the service of the Government?—No.

18818. You have always been an independent practitioner?—Yes.

18819. Will you kindly tell us what your experience has been in regard to the effect of opium on the people?—The points which I wish to touch are these:—First, the habit of giving opium to young infants from the age of one month to two and three years. In the Delhi district this is given to 60 per cent. of the children, while in Rajputana and Gwalior it goes up to 75 per cent. Poor people give it under the impression that the children will go to sleep and the mothers can carry on their duties as labourers; while rich and middle class people give it under the belief that children become less susceptible to cold and to ward off the supposed injurious effects of milk. It is a common thing to be told in the case of children that the child gets opium, and that we are to use discrimination in prescribing; besides, we often get cases in which an overdose has been given, and the child is brought in a semi-comatose condition, but these cases generally get well. The effect of opium on these children is not so bad as one would expect to see, that is, most of them are fairly nourished, excepting those cases in which they do not get sufficient milk to drink; then habitual constipation leads to enlargement of the liver, and gradually emaciation sets in, and they look miserable specimens of childhood. Their growth as a rule becomes stunted, and they show distinct signs of wasting. The bad effects are generally seen after the first year of their life, as at that period they commence giving solid food to the children and stop milk. In treating these cases, I mean those children that are given opium habitually, there is a good deal of difficulty in checking where there is diarrhœa and dysentery. The quantities given to them generally are from half a grain up to three grains a day; some are given twice daily in divided doses; others are given once daily in the evening. They become so thoroughly used to the drug that if it is stopped they begin to cry day and night almost for a day or two, and along with it gastric disturbances take place. I have never observed anybody contract this habit from this period, owing to their getting opium in infancy. The children are allowed to take opium up to the age of three or four years When this drug has to be discontinued it is done gradually by reducing the quantity which takes about three or four months. In most of the cases the parents are not addicted to this habit. Adults as a rule take it at the age of 40 years, and in most cases they take it for coughs, bowel complaints, or rheumatism. Once contracted it is very difficult to leave this habit, as it prod[illegible] us gastric disturbances. It is sometimes taken [illegible] rodisiac. The morals of opium-eaters are in no way [illegible] y are generally very quiet, inoffensive and [illegible] are [illegible] W [illegible]

18821. How long has your experience extended?—Nearly 14 years.

18822. Are you speaking of fatal cases or cases that were brought in, the children being comatose from an overdose?—They were brought in comatose, and they recovered gradually.

18823. Have you seen any fatal cases?—Only one.

18824. In the whole of your experience you have only encountered one fatal case from this habit?—Yes.

18825. I suppose as a medical man you would say that the giving of opium to infants was a bad habit?—I call it a bad habit, but I find from experience that it is given regularly in this district.

18826. Have you noticed signs of malarial trouble in infants?—Yes, we find here many cases like that. Children get enlarged spleen and liver very frequently.

18827. Have you ever seen that in newly-born infants?—Yes, in some cases, because the mothers have had a good deal of malarial fever during the pregnancy.

18828. Is it distinctly your impression that a malarial constitution may be congenital?—If a mother gets fever and the child takes the milk, it generally developes malarial symptoms.

18829. You say that children who are habitually given opium sometimes become emaciated and miserable specimens of childhood; do you think these cases are due to unskilful administration on the part of the mothers giving too much, or what?—Sometimes they go to excess. I have mentioned that those children get emaciated who do not have proper quantities of milk food.

18830. It has not occurred to you that some of these cases may be really cases of children suffering from malarial spleen?—No, those cases are quite different.

18831. You are able to distinguish them?—Yes.

18832. Do some of these children, who are habitually dosed too heavily with opium, die?—Sometimes when they get liver disease.

18833. But do they not die from a sort of chronic starvation?—My impression is that generally they die when they do not get proper food. They get habitual constipation which leads to enlarged liver, and they die from that: you may call it a state of semi-starvation, because they do not get proper food.

18834. You have not seen this condition induced in the children of persons who are able to give proper food?—No.

18835. Only in the children of the poor and half-starved?—Yes.

18836. (*Mr. Wilson.*) Should you say that, generally speaking, the practice of taking opium habitually in small doses was good or bad for persons in health?—It is a bad habit certainly.

18837. Do I understnd you to mean that if these chil[illegible] have opium given to them it is more necessary for [illegible] to have plenty of milk and good food?—I thi[illegible]

18[illegible] [illegible]y that opium-smokers commit petty thef[illegible] whether opium eaters do the same?—There [illegible] ptions, but [illegible] orally we find that [illegible]

18841. You have told us that you have frequently seen children with enlarged spleen—do you mean children who [illegible]

18842. Have you noticed any connection between enlarged spleen and the use or non-use of opium?—If children having enlarged spleen are given opium, the opium increases the mischief.

18843. (*Mr. Mowbray.*) You have told us that you [illegible]

18844. There are, I suppose, several bad habits to which the people of this country and of other countries are addicted; I suppose you would not recommend Government to interfere with all bad habits?—We must take into consideration how far people are prepared at once to give up the habit.

18845. That is exactly what I want to suggest. I am asking whether, considering the feeling of the people, you think the opium habit is so bad as to justify the interference of the Government?—I have said that it is not a habit which causes a person to be looked down upon in society. I think it a bad habit, but it is not everybody who thinks it a bad habit.

18846. You are rather giving your own personal feeling about the habit?—Yes. Generally speaking opium-eaters are not so much looked down upon in society. But after all, it must be said that a poison must act as a poison taken at any time.

18847. (*Mr. Haridas Veharidas.*) You say that opium-eaters are not looked down upon so much; would you think that alcohol-drinkers are looked down upon?—Yes, people who take alcohol are much more looked down upon in society than opium-eaters.

18848. (*Mr. Fanshawe.*) What is the general opinion [illegible] Government [illegible] from your [illegible] prohibi- [illegible] talking to people, they are not prepared at once to have the sale of opium prohibited entirely.

18849. (*Chairman.*) I gather from your statement that you regard the habit of taking opium in the case of healthy persons as a bad habit, and the habit of taking alcohol as a worse habit?—Yes.

18850. (*Sir William Roberts.*) This, I understand, is a malarious neighbourhood?—Very malarious.

18851. Of course there are a great many conditions that cause suffering arising in malarious districts such as diarrhœa, dysentery and rheumatic pains; is opium as a household remedy useful in these conditions?—It is used to a large extent as a household remedy, but there are different views on the subject. I do not care to use opium so much in cases of diarrhœa, because I think that afterwards it has an injurious effect upon the system.

18852. Your impression is that the popular or domestic use of opium, and also its use by people *over 40 years* of age, is on the whole mischievous more than advantageous?—Generally we find that the people who take it do not seem to thrive so badly under it as one would expect. Taking opium as a poison, one would naturally expect that they would thrive very badly, but we find that they do pretty fairly. Taken as a household remedy, I have seen rheumatism and diarrhœa perfectly controlled by opium in many cases. They generally commence opium for catarrh or rheumatism, and then it gradually grows into a habit.

18853. I presume you recognise that opium plays a double part. That it is a medicinal agent, an anodyne and hypnotic, and astringent; and also that it is, like tobacco or alcohol, an exhilarant and stimulant?—Yes.

18854. Do you think that taking it as an exhilarant and comforter like tobacco, it is unwholesome?—I would not recommend it as an exhilarant or stimulant.

18855. I presume you would not recommend tobacco or alcohol on the same grounds?—That is so.

18856. You prefer that healthy people should have none of these things?—Yes.

18857. [illegible]

18858. Apart from the question of taxation, you would be in favour of it?—Yes.

18859. [illegible]

18860. The taxation is the great barrier?—Yes; and those who are addicted to the habit would not like to leave it off at once.

18861. (*Mr. Mowbray.*) Are you aware that if the excise taxation which is at present levied on opium-consumers be done away with, that revenue would have to be made up by taxation which would fall upon others, non-opium-consumers as well as opium-consumers?—Yes.

18862. Do you think that would affect the views of non-opium-consumers as well as opium consumers?—I think it would to a certain extent.

18863. Are you aware that nobody has ever yet suggested that the deficit in the excise revenue should be made up by anybody but India itself?—I am not aware of that.

The witness withdrew.

KHAN BAHADUR MUHAMMAD IKRAMULLA KHAN called in and examined.

18864. (*Mr. Fanshawe.*) You are an Honorary Assistant Commissioner in Delhi?—Yes.

18865. Are you a Government servant?—No; I am a Sub-Registrar. I get some remuneration, but I do not get any pay.

18866. As Sub-Registrar you obtain a commission on the fees?—A remuneration.

18867. Are you a regular resident of Delhi?—Yes.

[illegible]

18869. When you speak of medicinal purposes, are you referring to people taking opium on the advice of doctors, or to their taking it at their own wish?—Both.

18870. What is the feeling of the people in regard to its use, that is, would they be in favour of interference by Government to restrict its use, or would they not?—The feeling of the people in regard to the use of opium is that they would never be in favour of interference by Government to restrict its use, because most of the people use it in *one way or the other*.

18871. What is the popular view in the city of Delhi and in the neighbourhood in regard to the consumption of [illegible]

18872. Would the people be prepared to bear any part of the cost of prohibitive measures, for example, in the form of the taxation of any other product, or would [illegible] The people would not be prepared to bear [illegible]

cost of prohibitive measures. So far as I know, the very name of prohibitive measures would be a terror to them. Any arrangement calculated to make it procurable at a cheap rate would be welcome. Any enhancement in its price would certainly be a great hardship on the people.

18873. (*Mr. Pease.*) What do you mean when you say "most of the people use it in one way or the other"?—Some use it internally, taking it in doses; some use it as medicines and ointments applied on the different parts; and some drink it.

18874. In one way or another you mean?—Some drink it in doses; others use it as a medicine applied to parts where *the pain is.*

18875. Do you think you are strictly correct in saying that most of the people of Delhi use opium?—Yes, I think I am correct in saying most of the people use it in one way or the other.

18876. What proportion of the people of Delhi do you suppose use it as a luxury, not for medicinal purposes?—A very small portion I should say, comparatively. I cannot give any exact number.

18877. Then you would say that nearly one-half of the people of Delhi are taking medicine?—More than that, three-quarters I should say.

18878. (*Mr. Wilson.*) I understand you to say that opium is chiefly used for its medicinal benefits?—Yes.

18879. Supposing any prohibitive or restrictive measure made adequate provision for its continued use for medicinal purposes, would you object to such prohibition?—I would object to it, because it will entail fresh taxation, and that would not be liked in any way.

18880. If it was so arranged as not to entail additional taxation, and so that the people could obtain it for its medicinal benefits, what would you say then?—If it was at the same price as they can get it now, I think there would be *no objection to that.*

18881. (*Mr. Mowbray.*) What do you mean by "medical purposes": do you mean when a man has once had bowel complaint or something, and then by the advice of his friends he begins to take opium—we will say at the age of 35 or 40—and goes on taking it: is that a medical use?—I think it is certainly.

18882. Practically you would have to provide for the supply, I think you said, of something like three-fourths of the people of Delhi for medical use?—Yes.

18883. How do you think that that could be provided?—As I understand any *prohibitory measure will entail other* taxation.

18884. Putting the question of taxation on one side, I want to know what you understand by adequate provision for medical use when you say you think the prohibition would not be objected to if adequate provision were made *for medical use?—I can hardly think of that provision.*

18885. With regard to the question of taxation, you are aware, I suppose, that with regard to the excise revenue raised *from the consumption in India there has never* been any suggestion made that that should be paid by anybody but India itself?—Yes.

18886. And, therefore, if the excise revenue from opium were taken away that revenue would have to be made up by the people of India in some form of other taxation which would fall on non-consumers of opium as well as upon consumers of opium?—Yes.

18887. What do you think would be the probable result of that upon the feelings of the people at large?—The people at large would dislike it: they would not approve of it.

The witness withdrew.

RAI BAHADUR SHEO SAHAI MAL called in and examined (through an interpreter).

18888. (*Mr. Fanshawe.*) You are an Honorary Magistrate and Municipal Commissioner of Delhi?—Yes.

18889. *Are you a regular resident of Delhi?*—Yes.

18890. Will you kindly tell us what you know about the use of opium by the people of Delhi?—The people are much given to the use of opium, which is used medicinally as a preventive in the case of catarrh, etc., which has become very prevalent in this city. It is therefore considered useful for health.

18891. When you speak of the medicinal use of opium, do you *mean the use* by the advice of a doctor or by the people at their own wish?—The use by people at their own wish.

18892. What is the feeling of the people of Delhi in regard to its use, that is, would they be in favour of Government interfering to restrict the use of opium or not?—The people would not like Government interference.

18893. How is the habit of opium-eating looked upon by the people of this city?—Opium-eating is not looked upon as a vice, and the drug is used for the benefit of health.

18894. What opinion have you to express with regard to the existing arrangements for the supply of opium?—*The existing system of supply is not considered satisfactory* because pure, unadulterated opium is seldom procurable.

18895. I understand you to mean that the opium supplied in the Punjab is not so good as the excise, or Government, opium supplied from Ghazipur?—The Government opium from Ghazipur, I *consider, is better than the supply* in the Punjab.

18896. Would the people of Delhi be prepared to bear any part of the cost of prohibitive measures, for example, in the form of taxation of any product, or would they not?—The people would not like the Government to prohibit the production of opium and the imposition of a fresh tax on any other product, because it is the consumer of opium alone who has to pay the tax now, whereas in the other case, the general public would have to bear the burden of the fresh taxation.

18897. (*Mr. Mowbray.*) What is the position of a Municipal Commissioner in Delhi, and how is he appointed?—I was nominated by Government: I have been a member of the Municipal Board for 17 years. I am an elected member now.

18898. How long have you been an elected member?—Since the introduction of the Local Self-Government scheme. Eight years ago.

18899. (*Mr. Wilson.*) *Do you consider that the habitual* and regular use of opium is a good thing for young men in good health?—The habitual use is not good for young people.

18900. I mean young men from 20 to 30?—It is not good for young men from 20 to 30.

18901. (*Sir William Roberts.*) I suppose you would say the same thing with regard to the use of alcohol?—Yes.

The witness withdrew.

KHAN BAHADUR NIZAM-UD-DIN KHAN called in and examined (through an interpreter).

18902. (*Mr. Fanshawe.*) You are an Honorary Magistrate of Delhi, and were formerly in the Customs Department?—Yes.

18903. Will you tell us what you know about the use of opium by the people of Delhi?—I have been living in Delhi for the last 22 years, or since my retirement. I have no agricultural land but a garden granted by Government. I know that thousands of people, male and female, use opium. The city being situated on the banks of the Jumna River, there is a good deal of moisture about, and since the construction of the canal, which runs through and almost surrounds the city, and since the opening of the water-works, complaints of catarrh, cough, etc. (*nazla*), have become more general, and opium is used as a preventive and has proved useful to the old. It is given to children also to keep them quiet, and mothers attend to their household duties while the child sleeps under the influence of opium. In short, although opium is not a very good thing, it is not so bad as to be kept out of the country. It is a necessity in certain cases, and is very beneficial to natives of this country if taken after the age of 40. The excessive use of it is, however, very injurious.

18904 ...

... then hands and f... of people who do r... for its own sake ... temperament and like its use ... commence its ... 40 they say th... Government t... in my opinion the people will not like it, because it is a useful article. The excessive use is certainly harmful.

18905. What is the popular view in the city of ... in the ...

... ed ... is felt as a hardship ...

18906. Would the people be prepared to bear any part of the cost of prohibitive measures, for example, in the form of taxation of any other product, or would they not ?—The people would not like any prohibitive measures being adopted as to its use, nor would they like to face any taxation which it may be found necessary to impose in lieu of the existing tax on opium. No one would like to see the use of a drug which is believed to be beneficial to health prohibited and fresh taxation imposed in lieu of the present tax.

18907. (*Mr Wilson.*) Is the constant use of opium a good thing for a man between 20 and 30 ?—It is a bad thing.

18908. Do any of your family or friends between the ages of 20 or 30 use opium habitually ?—None of my family, and so far as I have known, none of my friends.

18909. Do any of them at an advanced age use opium habitually ?—Out of my 50 friends there are 10 who use opium after the age of 40.

18910. Do you take any yourself ?—I do.

18911. How much ?—Two *rattis* (or 4 grains) per day.

18912. How many years have you taken it ?—I commenced eating opium 22 years ago when I migrated into Delhi from Sirsar. The climate of Sirsa, Zilah Bhatiana, was a very dry one. I found the climate of Delhi very moist and damp, and I caught many colds, and so I took to taking opium.

18913. What do you mean by those who hate opium for its own sake ?—Those who retire from the world,—the religious people.

18914. Do you mean the *fakirs* ?—I do not mean the common *fakirs*.

The witness withdrew.

RAI SAHIB CHANDHRI NATHWA SINGH called in and examined (through an interpreter).

18915. (*Chairman.*) You are a Jat Sikh of Panchi Jatan ?—Yes.

18916. What have ...

... now only the consumers of opium have to bear the taxation, and if a fresh tax were imposed on some other product the general public would have to suffer.

18917. (*Mr. Fanshawe.*) When you say that they use opium medicinally, do you mean that they use it on the advice of doctors or of their own free will ?—On the advice of Yunani Hakims and Vaids.

18918. Only on their advice, and in no other way ?—Generally on their advice, those people who are experienced use it at their own wish.

18919. (*Mr Mowbray.*) How long have you been President of the Local Board, Sonepat ?—For nine years.

18920. Are you an elected member of the Local Board or a nominated member ?—An elected member.

18921. Is the President of the Local Board elected by the other members ?—Yes.

18922. (*Mr Wilson.*) How are the members of the Local Board appointed ?—Some of the members are appointed on the recommendation of the Deputy Commissioner by Government.

18923. How many nominated members are there ?—Six.

18924. How many elected members ?—Twelve.

The witness withdrew.

Adjourned to to-morrow.

At the Town Hall, Delhi.

FIFTY-FOURTH DAY.

Wednesday, 24th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.	MR. A. U. FANSHAWE.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.	" ARTHUR PEASE.
SIR WILLIAM ROBERTS, M.D.	" HARIDAS VEHARIDAS DESAI.
MR. R. G. C. MOWBRAY, M.P.	" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

RAI BAHADUR ... called in and examined.

18925. (*Mr. Wilson.*) Are you a Government pensioner ?—Yes ... and retired from the Assistant Secretary to the F...

18982. Can you tell me what the present retail price of opium is in Delhi?—2½ *tolas* a rupee, but I cannot say exactly.

18983. Are you aware that the price which the Government pay to the cultivators is Rs. 5 a seer, and that the price at which the Government supply it to the licensed vendors is Rs. 16 per seer: do you think that tends to make opium cheap?—The thing is this, 2½ or 3 *tolas* a rupee might be very dear; but a pice worth of opium is sufficient to intoxicate a man while he would require at least 6 to 8 annas worth of country wine to intoxicate him. So when a man can only afford a pice, he has a tendency towards opium.

18984. You mean to say opium is cheaper than spirits?—A pice worth of opium will have more action than a pice worth of wine. I mean comparing the two.

18985. Do you mean to tell me that a pice worth of opium will intoxicate anybody?—Yes; perhaps kill a man.

18986. Have you personally seen that?—I have not myself taken opium, and cannot say.

18987. I am not speaking of what you have taken yourself; have you ever seen a person who has taken a pice worth of opium and was intoxicated?—Yes, many times.

18988. A *pice* worth?—Yes, many times.

18989. You say that opium should only be sold on the written order of a medical man, either Hakim Vaids or doctor: would you entrust it to all Hakim and Vaids?—No. The local authority should select and grant licenses to the doctors, Hakims, or any other person they wish to select.

18990. What do you mean by the local authority?—I mean, for instance, the Deputy Commissioner of this place.

18991. You would allow the Deputy Commissioner to grant a special degree in medicine: that is what it comes to?—No. That such persons are fit. Doctors licensed by a medical college, of course, have the full authority, but there are no colleges and schools from which Hakims and Vaids can obtain authority. There are famous Hakims and Vaids here, and they should have the power.

18992. (*Mr Fanshawe.*) You have spoken of the use of *majum*; is not *majum* prepared from *bhang* or hemp?—*Majum* means confection.

18993. As the term is ordinarily used, does it not mean a preparation from *bhang* or hemp?—*Majum* is mostly *bhang* mixed with sweets. There are certain *majum* containing opium, and certain *majum* containing stramonium seeds.

18994. But in all cases the main ingredient is *bhang*, is it not?—In some cases.

18995. (*Mr. Wilson.*) Do I understand that you are in favour of some measure of considerable prohibition as regards the common sale of opium?—Yes.

18996. Is it your opinion that such a step would have the approval of the public at large?—The public will approve. I do not like that my son should take opium, and such is the case with other persons too. If there is some restriction in the path of my child getting opium that will be more favourable to my views.

18997. You have used the expression that "the discerning public" would favour the adoption of this measure; but I want to put it to you that a great many people can hardly be called discerning: do you think that the people at large would approve such a measure?—By "discerning" I mean those persons who do not take opium as an intoxicating thing Non-discerning I consider those who belong to the lowest class and take opium in excess Opium is a very common domestic remedy here in cases of sore eyes, sprains, dysentery, etc.; so that if it is altogether stopped, and they are unable to obtain the drug for medical purposes, there will be a hue and cry.

The witness withdrew.

Babu KEDAR NATH called in and examined.

18998. (*Mr. Wilson.*) Are you a Pleader?—Yes.

18999. Have you had 20 years' experience?—Yes.

19000. Amongst Hindus and Muhomedans?—Yes.

19001. What is your opinion of the effects of opium?—As a medicine, opium is very useful But a habitual use of it is injurious—physically, mentally and morally. It makes one weak and feeble. It impairs the powers of the intellect and produces a bad effect on the nervous system. The use of opium necessitates additional expense by requiring good, nourishing food to keep one up. It is not a protective against fever, though the opium-consumers possibly believe it to be so. Working men generally can get through their daily toil without the use of opium. but those who are addicted to it become restless when they do not get the dose of opium at the proper time. A man who is known to be addicted to the use of opium is not considered very prudent unless he uses it medicinally. A register of habitual opium-consumers should be kept to supply them with the quantity of opium they are habituated to take. Except in very small quantities, opium should be supplied when prescribed by a medical practitioner, whether a doctor, Vaids or Hakim There is a general tendency to increase the dose of opium. I would not recommend the prohibition of the cultivation of the poppy, unless satisfied that no additional taxation, however slight, will be imposed, directly or indirectly, upon the people of India. The habit of taking opium can never be easily relinquished.

19002. You are strongly against the imposition of any fresh taxation?—Yes.

19003. If that could be avoided you would be in favour of the prohibition of the common sale of opium?—Yes.

19004. Do you think opium ought to be available for medicinal purposes, but that its common use by persons in health is objectionable?—Yes, except in small quantities, because there are some people who, although not suffering from any disease, take it as a protection from nervous exhaustion, and so on. In their case I would recommend a supply of a very small quantity.

19005. You mean that it is objectionable in the case of young persons?—Yes, up to the age of 40 or 45.

19006. Suppose there was prohibition of that kind, or some restriction such as you have indicated, do you think it would give rise to any serious discontent or any kind of political trouble?—No, I do not think it would give rise to political trouble, but it would give rise to discontent to some extent.

19007. Amongst the present consumers?—Yes.

19008. But those who are not consumers would approve?—Yes; they may approve.

19009. (*Mr. Fanshawe.*) When you speak of the habitual use being injurious, you mean, I understand, the use in excess?—Yes, certainly.

19010. Are cases of excess common or not?—No, I do not think they are common.

19011. And in your medicinal use you include the use by elderly men to sustain failing powers?—Yes.

19012. As regards discontent, have you sufficient knowledge to speak of the general feeling in the Punjab on that subject, do you think?—My experience is confined to Delhi.

19013. Then in speaking of discontent you would wish your views to be limited to the city of Delhi?—Yes.

19014. Do you think there would be any general feeling on the part of those who are not consumers in favour of, or against, the prohibition of opium except for medical purposes?—I do not think they would be against it.

19015. They would not be against prohibition?—Yes.

19016. (*Mr. Mowbray.*) Would you go a step further? Do you think there is any general desire on the part of the people who do not consume opium themselves to see the sale interfered with?—I cannot say that.

19017. You are quite clear that if the prohibition to the consumers led in any way to an increased taxation on the non-consumers, the non-consumers as well as the consumers would object?—Yes.

19018. With regard to the supply of small quantities: those, I understand, you would allow to be supplied without a medical prescription?—Yes.

19019. Have you ever thought out the practical, legal difficulties, as a lawyer, of a shop being allowed to supply small quantities for people who said they wanted it for some particular purpose, whi[illegible] the sale except on a medical [illegible] it would be practicable to make that distinction?—If a license were granted to a respectable man, and some care taken, I think there would be no difficulty.

19020. It comes to this: you would have to be careful in selecting the men, and trust to the discretion of the men in whom you entrust the power?—Yes.

19021. Your 20 years' experience is as a Pleader?—Yes

19022. (*Mr. Wilson*) I understood you to say that by [illegible]

small quantities. I do not think it is injurious in any way to them. But if excessive quantities are taken, of course it brings on moral, physical and mental bad effects.

19023. Were you referring to persons under the age of 35 or 40, or to persons above that age or both classes of persons?—In excessive quantities I think I would attribute it to both classes at the age of 35 or 40, or after.

19024. You mean both?—Yes.

The witness withdrew.

Babu GIRDHARI LALL called in and examined.

19025 (*Mr. Mowbray*) I believe you are a Pleader?—Yes

19026. For how long?—Eleven years

19027. In Delhi all the time?—Yes.

19028. Are you a native of Delhi?—Yes.

[illegible]

He is lying alo[illegible]
als of opium
provision shou[illegible]
the use of the [illegible]
prohibition of [illegible]
of taxation ma[illegible]
however be fo[illegible]

[illegible] may decrease

19030. Have you given any special study to this question, or is what you have stated merely your general opinion?—I have not given special study to the matter.

19031. I suppose you realize the fact that if you restrict [illegible]

The poor classes will not resort to it in so many cases as they do now. The value being increased three times will cover that amount

19032 (*Mr. Wilson.*) You have said, "*when taken in* excess and continued long, it shatters the constitution and produces a bad effect on the mind and the morals": what do you think of the effect of small doses regularly taken upon young men who are in good health?—If they take it for some time the result will be that they will create a habit, and they will be likely to increase the dose. If taken for a certain period, it loses all the effects which it had in the beginning, and therefore they will go on increasing the dose which will certainly have a bad effect in the end.

19033 Do you think it is a common tendency for persons *who begin with small doses to increase the dose as time goes* on?—It is not in all cases, but in many cases

19034. You have referred to the effect of opium on working people who take it to get through their daily work: do you think that those working men who do not take opium do their work any worse or with greater difficulty than those who do take it?—Not in the least. They will not find any [illegible]

[illegible] opium is looked [illegible] to small quantities [illegible] quantities taken *so as to produce intoxication?—In connection with the* word "disgraceful" I would say, the habit of taking opium in excess, but even if it is taken in small quantities, it is not looked upon as a good thing.

19036 (*Mr. Fanshawe.*) In speaking of the medical use, are you referring to cases in which opium is taken by the advice of a doctor, or do you also include cases in which people, so to speak, prescribe for themselves?—I include both.

19037. We have been told by various witnesses that opium is taken in cases of special fatigue and as a protection against cold and damp. Has that come within your experience?—It is taken sometimes for that, and it is specially taken for *nazla.*

19038 What is *nazla?—Nazla* is a particular disease; it is not a temporary disease, but a permanent one in men suffering from cold

[illegible]

The witness withdrew.

SYAD NASIR-UD-DIN MAHOMED ABU-AL-MANSOOR, IMAM-I-MUNAZIRA, called in and examined (through an interpreter).

[illegible]

landed proprietor in Oudh.

19041. Will you give us your opinion with regard to opium and alcohol?—I am of opinion that opium is more condemnable than alcohol from the point of view of our religion, because, whereas alcohol is prohibited by our religion on account of its being an intoxicant, opium is forbidden not only as an intoxicant but as a poison also. All the books of Hadis prohibit the use of intoxicants. It is written *in Tirmizi, Abu Daood* and *Ibn-i-Maja,* which are the books of Hadis, that even a particle of what intoxicates when taken in excess is *haram* (prohibited and condemned by religion)

19042. What is the opinion of the [illegible] regard to the consumption [illegible] of communities in India [illegible] consumer as disgraceful [illegible] opium-eater and smoker [illegible] and becomes utterly worthless [illegible] timid and indolent [illegible] trade [illegible]

19043. What [illegible]

point of view. If that is the case, why is it not expressly prohibited as alcohol is?—The reason is this: at the time the Koran was revealed opium was not in use in Arabia. Again, if all the intoxicants were mentioned there it would lead to a prolixity: therefore there is a general verse forbidding all intoxicants. In the Koran only alcohol is expressly mentioned; other intoxicants are not mentioned.

19045. What you say with regard to opium is your own version?—It is included in intoxicants, although it is not named there.

19046. Is opium useful as a medicine?—It is mentioned in the Hadis that there is no recovery in things which are prohibited.

19047. Opium is used as a medicine where the Greek system has been adopted?—Its use is not lawful. As many unlawful things are in vogue, so this is one of them.

19048. Is alcohol mentioned in Greek books as a medicine, in like manner as is opium mentioned?—They are two distinct things. The Greek system of medicine is one branch; the law of the Prophet is another thing.

19049. I believe you have studied books on the system of the Greek medicine?—Yes.

19050. Is opium mentioned as a medicine, and is alcohol also mentioned as a medicine in those books?—Yes, opium is mentioned.

19051. Is it used among the Mahomedans as a medicine?—They do not generally use it, but they can use it when it is prescribed by doctors.

19052. (*Mr. Fanshawe.*) Are you a Sunni?—Yes.

19053. Is it not the case that the Hadis accepted by the Sunni sect are not necessarily accepted as authoritative by the Shiah sect?—Whatever I have said about opium is a thing which is agreed upon by all the Shiahs and Sunnis.

19054. I wish to know whether the Hadis, which are accepted as authorities by the Sunnis, are equally accepted by the Shiahs?—The Shiahs have separate books of their own; but even the Shiahs do not consider the books as accepted by the Sunnis unauthoritative.

19055. Is it not the case that there has been a good deal of controversy on the point whether opium is allowed or not under the Mahomedan law, and that various opinions have been expressed on the subject by different Moulvis or doctors?—I have stated these things which are binding on all; they might have expressed their own individual views.

19056. Has there not been a good deal of controversy, and have not different opinions been expressed?—There are things which have been acknowledged by all, and they can admit of no dispute or discussion.

19057. Is it not the case that many orthodox Mahomedans in this country consider the use of opium permissible?—Nobody considers it lawful, although they may use it.

19058. We have been told by a number of Mahomedans in Calcutta and elsewhere that a large body of Mahomedans in this country do consider the use of opium permissible?—That is their own individual opinion.

19059. In speaking of all sections of communities regarding opium-consumers as disgraceful, do you mean opium-consumers in excess, or opium-consumers in moderation?—Such use as impairs the intellectual powers of a person.

19060. (*Mr. Mowbray.*) Do you hold any official position amongst the Mahomedan community at Delhi?—I am Imam-i-munazira, not only in old Delhi and in India, but other countries.

19061. Will you explain what that is?—Umpire of controversies. Any controversy which has any bearing on a point of learning with regard to Mahomedan literature will be decided according to my decision. I can produce statements in which all have declared and acknowledged that I am the Imam. They are in Arabic and Persian.

19062. (*Mr. Wilson.*) I wish to know, as a matter of fact, if there has been considerable discussion amongst the learned men and doctors in Theology of the Mahomedan religion as to whether opium is forbidden or not?—I am not aware of any controversy. All agree that it is unlawful. I am not aware of any controversy or discussion in which the question has arisen whether it is lawful.

19063. Are you in any way whatever in communication with, or under the influence of Christian Missionaries with regard to this subject?—I have had no talk on the subject with the Missionaries. Whatever I have stated is from books of law: I have no concern whatever with the Christian Missionaries.

19064. You have used the word "intoxicant." I want to know exactly what you mean by "intoxicant"?—Anything which impairs the intellectual powers or disturbs the reason.

19065. Do you mean by *nasha* that it is exhilarating and elevating, or do you mean that it is stupefying?—Everything which depresses exhilarates first.

The witness withdrew.

LALA PYARI LAL called in and examined.

19066. (*Chairman.*) What have you to say with regard to the subject which has been referred to this Commission for inquiry?—I am a Pleader. I have had experience amongst the Hindus and Mahomedans in general. Opium-eating is prevalent amongst the Hindus and Mahomedans, but chiefly among the lower classes. Opium-smoking in the form of *chandu* is also prevalent amongst them. When taken as a medicine it produces no harm, but when taken in excess it produces physical and mental deterioration. It does not necessarily lead to vices. I have never come across a man who believed opium to be protective against fever, nor do I believe that it is. It is not especially useful in malarious districts. Habitual consumers cannot do without opium, but ordinary working people can. Medicinal use is not looked upon as disgraceful, but *afimmi* is a term of contempt and disgrace, and signifies a drowsy and lazy fellow. Opium should not be sold without a certificate from a recognised medical practitioner. It will be desirable to keep a register of habitual consumers with a view to make especial provision for them. There is a general tendency to increase the dose.

19067. Would you recommend the same prohibition for opium as you would for alcohol?—Yes. I recommend prohibition against all liquor.

19068. (*Mr. Fanshawe.*) How long have you been a Pleader?—Since January 1880.

19069. Has your practice been entirely in Delhi?—Yes; Delhi is the centre of my practice.

19070. You speak of opium being taken as a medicine: do you include in that the use by people who, so to speak, take it on their own prescription?—Strictly it is not medical use, but it may be called medical use; it is used to cure a malady.

19071. Some people take it in older age to sustain failing powers and as a protection against cold?—I do not believe in that.

19072. I take it, you would not include that in your medical use?—No.

19073. In saying that the term *Afimi* is a term of disgrace and contempt, do I understand you to mean that this refers to the excessive use of opium?—Yes.

19074. (*Mr. Haridas Veharidas.*) Would you call the application of opium for some pain medical use or not?—If it were prescribed by a doctor it would be medical use.

19075. Supposing I got a pain and applied it and did not go to a doctor?—It might do you harm all the same; perhaps it might not be a remedy for the pain.

19076. Would you not call that medical use?—No.

19077. (*Mr. Wilson.*) You have not stated whether you would be in favour of a system of prohibition of the general sale of opium as it is now sold?—I would only recommend the sale of opium on medical prescription.

19078. Do you think that some proposal of that kind would receive the general approval of the people of Delhi?—I cannot say it will receive general approval, but it will not be disapproved of.

19079. By general approval I do not mean unanimous approval; do you think the great mass of the people would approve of such a prohibition?—I am not prepared to say that.

19080. Do you think it would be a good thing that such prohibition would be desirable, even though the people were not in favour of it?—I think it would be good; children are often killed by their mothers from an overdose of opium. The mothers give it to their children to keep them quiet.

It sometimes happens that an overdose is given and the *child is killed* *Women and young men when they want* to commit suicide generally take opium. It is the most available poison that can be obtained in a large quantity.

19081. In your opinion the people have no objection to having their names placed on a register in the way you have suggested?—I cannot say what their feelings would be. There would be a restriction, and they might not like it. I should like to add that I am not in favour of the deficit arising from the abolition of opium revenue being made up by additional taxation.

The witness withdrew.

SHAIKH HAFIZULLA called in and examined (through an interpreter).

19082. (*Chairman.*) I believe you are an Honorary Magistrate and Municipal Commissioner of Delhi?—Yes.

19083. [illegible] what purpose is opium generally used?—For [illegible]

19084 There are some who believe that opium-eating is a vice, are there not?—Excessive opium-eaters are looked upon as indulging in a vice.

19085. Do you recommend interference by the Government with a view to restriction being placed on the use of the drug?— I recommend it.

19086 Will you give your reasons?—It is a dangerous article to have in one's possession, and is often used as a means for *committing suicide, as experience has shown* Looking to its use from a medical point of view, it is injurious to health when taken in big quantities, and we always see great eaters of opium pale, thin and humpbacked Opium-eaters require wholesome and *rich food, which poor* people cannot afford It would be the ignorant people who would not like Government interference.

19087. Has the Government closed all the *chandu* and *madak shops here?—No, not all.*

19088. Are the people disposed to accept any additional tax to compensate for the loss of the opium revenue?—They are not prepared [illegible]

19089 [illegible]

19090 Do they approve of that?—Yes.

19091 (*Mr Fanshawe*) You are an Honorary Magistrate and a Sunni Mahomedan of this town?—Yes.

19092 Can you tell us whether Mahomed Abu-al-Mansoor, Imam-i-munazira, who has given evidence to-day, is accepted as an authority among the Sunni Mahomedans in this town?—Not generally.

The witness withdrew.

MR. J. PRESCOTT HEWETT, Secretary to the Commission, called in and examined.

[illegible]

"We grow poppy for Government under compulsion. [illegible]

	R	a		R	a	p
Manure; coolie wages .	5	0	to	5	0	0
Wages of 5 or 6 laborers in levelling fields and their beds	0	14	,,	1	2	0
Poppy seeds, 5 or 6 seers .	0	8	,,	0	10	0
Irrigation expenses from 7 to 9 times at R1-2 each time	14	14	,,	19	2	0
Cost of weeding 6 to 7 times, 120 men	7	8	,,	7	8	0
Tapping of poppy, 100 to 150 men	7	13	,,	8	9	2
Rent of *Garastha* lands .	6	0	,,	10	0	0
,, ,, *Shikami* lands .	20	0	,,	20	0	0
Expenses of lumbardar, etc.	1	0	,,	1	0	0
TOTAL .	65	10	to	86	9	2

"We get only R26 or R35 per bigha for opium and leaves, etc., as detailed below:—

	R	a.		R	a.
Opium from 2 to 4 seers at R5-12 a seer . . .	11	8	to	23	0
Leaves, one maund, at R0-6 per maund .	0	6	,,	0	6
Flowers (*Puttal*) up to 5 seers at R0-4 per seer . . .	1	4	,,	1	4
Pasewa up to 1 chittack at R2-8 per seer . . .	0	10	,,	0	10
Opium seed, 3 to 4 maunds at R2 a seer	6	0	,,	8	0
TOTAL R10-14. . .	19	12	to	23	4

[illegible]

The petition is signed by 114 persons.

The next petition is a petition addressed to the President of the *Royal Commission on Opium, signed by the* opium cultivators of about 31 villages situated in Parganas Bhojpore and Choura, Sub-division Buxar, District Shahabad. It is practically the same as the previous petition.

The next is a petition from the ryots of Mouzas Arrah, Karmantola, *Dharhara, Begumpore, Thakuri,* Kulhari, Ramgudh, Nawada, Anaith, Pakri and others of Pargana Arrah in the District of Shahabad.

The petition runs —"That the rate at which the price of opium is given to your petitioners is very low in consideration of your petitioners' labour and expenses, and thus they make no profit; that the price of opium given to your petitioners is very low, while the labor and expense it takes is very great; that instead of making any profit your petitioners are gradually being reduced to poverty. Had your petitioners not laboured in the cultivation of poppy with wives and children, and had your petitioners not been growing *other crops than poppy, they would have* been ruined, that your petitioners grow poppy under compulsion, and when *your petitioners endeavour to resign* the business, the prayer is refused, though your petitioners are quite *prejudiced against the poppy cultivation;* that after a full enquiry into the matter justice be shown to [illegible]

The third petition is from the ryots in Behar, signed by 50 persons. It is as follows:—

19102. Can you give us any opinion as to the consumption of opium in these Provinces?—The consumption of licit opium in these Provinces was last year maunds 1,784·6, having increased since 1875-76 from maunds 1,076-2 to maunds 1,451-35 in the North-Western Provinces, and from maunds 126-23 to maunds 332 in Oudh. This increase is, it is believed, due to better administration rather than to increased consumption, and consumption has been discouraged by a gradually increasing total excise, made up of price of opium and license fees.

19103. Can you give us any information as to the extent to which the consumption of illicit opium is carried? Have you much difficulty in preventing the consumption of illicit opium?—There is a strong tendency to smuggle all over the Province, and we have certainly failed to overcome it in the poppy-growing districts. Prosecutions range from about 600 to 700 in the year. It is very difficult to secure effective punishments, especially from Native Magistrates, and this difficulty suggests the obstacles in the way of prohibition, for the tendency towards light punishments would then become general. And while I hold prohibition to be impracticable and politically dangerous, I am no less of opinion that, from the point of view of those opposed to the consumption of opium, the Government monopoly is the best system of arranging for the production of opium that can be devised. With reference to this, as to other branches of excise, the best service which a friend to temperance can render is to aid in the suppression of the trade in the illicit substitute for the fully taxed article, and if poppy were grown and opium manufactured as indigo is, there would be much greater leakage than at present, although, as things are at present, there is a great deal. At present the excise opium revenue in these Provinces is obtained without the aid of any preventive establishment at all; if the growth and manufacture ceased to be under a Government department, we should either cheapen opium and extend its consumption, or have to maintain a large preventive establishment with the certainty of much friction and the likelihood of a good deal of oppression.

19104. (*Mr. Pease.*) I suppose you are aware that no proposal has been made before this Commission to substitute any other arrangement for the Government monopoly?—I do not know what has been proposed before the Commission.

19105. (*Mr. Wilson.*) With regard to the influence of the Opium Department on the prosperity of the agricultural classes, I understand that you prefer to leave that question to those who have more intimate knowledge of the details?—Of particular tracts in the North-eastern districts.

19106. Does that remark refer to what you said about the effect on rents and revenue?—Yes. I have had no practical experience of either rents or revenue in those districts.

19107. You have referred to cultivation having been closed in many places; is that a permanent closing, or are you referring to fluctuations?—To permanent closing. It has been closed in this district (Agra) for example.

19108. Can you tell me when it was closed in this district?—Probably about 1888. I acted as Opium Agent in 1887, and recommended the closure of this district.

19109. On what grounds?—Largely on account of its being unremunerative to the Department; that they wasted an establishment and got but little return. I thought that the establishment could be much better employed in the better producing districts.

19110. Why did they not get a profitable return?—Either because the people were not skilful cultivators or because they smuggled.

19111. Sometimes the outturns brought to the Opium Department were so small that it was scarcely satisfactory?—Yes, I did abolish it in one district, Muttra, the next to this, because I thought the establishment could be more usefully employed elsewhere in the better poppy-growing districts.

19112. You say that a very large increase has taken place in the course of about 18 years, and that that increase is believed to be due to better administration?—Yes.

19113. Can you in any way support that, and show that it is not an actual increase of consumption?—Whenever cultivation is restricted in any district or abolished, the consumption of licit opium goes up. Whenever cultivation is extended or started in any district, the consumption of valicit opium goes down: for example, in Lucknow cultivation round the city was closed some years ago, and I suppose that in Lucknow city there is the greatest consumption in this Province, and it is certain that the consumption of licit opium at once doubled.

19114. In reference to the difficulty of securing the effective punishment of persons infringing the opium regulations, does the same difficulty exist in regard to other offences—Not to the same extent, I think.

19115. Do you think there is a certain amount of sympathy felt?—I think there is. All the Magistrates, more or less, evince a certain amount of interest in the poor, who merely keep a little back for medical purposes. The cases that I refer to, and that we aim at repressing, are the extensive smuggling cases where a man is found with many seers of opium and is let off with a light fine.

19116. (*Mr. Mowbray.*) Your experience as Opium Agent in 1887 was in the Benares Agency, I suppose?—Yes.

19117. I rather understood you to say that in those places where cultivation has been closed, it has arisen either from the misconduct of the cultivators, or from the fact that the tracts were not favourable to opium cultivation; but have you any experience of cultivation being closed owing to the indisposition of the cultivators to cultivate?—I do not remember that in my experience. I did close a great deal of cultivation myself after inspection; that was with reference to facilitating excise or on account of the unremunerative character of the cultivation to the Department.

19118. Where the cultivation has been closed, do I understand that it is absolutely prohibited in the district, or would there be a possibility of the licenses being granted again in that district? Is it entirely within the discretion of the Department?—It is within the discretion of the Opium Agent, subject to the control of the Board of Revenue of Lower Bengal; and they are again largely ruled by the Financial Department of the Government of India.

19119. It merely amounts to this, that the licenses have not been granted, and that they can be re-granted?—They could be re-granted.

19120. With regard to the opium-smoking to which you have referred, are you of opinion that the closing of the licensed smoking-houses has been beneficial?—I certainly think that the reduction of the number has been extremely beneficial. In the excise report to which I refer, I proposed that the principle should be laid down, and it was laid down by Government that we should only open an opium-smoking shop where there was a distinct existing demand, and that we should take every possible precaution against encouraging it; that was adopted. They have now gone beyond that and closed altogether, but I am doubtful whether that was desirable.

19121. That is what I wanted to get your opinion upon—the total closing of the shops?—I gave my advice against it.

19122. Will you tell us what your reasons were?—When a man has contracted a vice, it is better that he should indulge it away from his home than in his house. I think it is less likely to spread when it is carried on in a public smoking den than when it is done among his children and relations.

19123. We have been told that since these licensed places for smoking have been closed, a large number of unlicensed dens have sprung up in some of these cities; have you any suggestion to the make as to the feasibility of dealing with those cases, supposing the prohibition of licensed smoking shops continues?—I have only to propose that we should wait and watch, and then after a few years come to some practical conclusion on the subject. I should not have abolished the remaining licensed shops, but having abolished them, I would not restore them too quickly.

19124. (*Mr. Haridas Veharidas.*) You have said that opium-eating is looked upon as reputable; do you mean that as compared to opium-smoking?—I do not think any discredit attaches to opium-eating. I should think it is about equivalent in public estimation to ordinary moderate drinking amongst Englishmen. But opium-smoking is really held to be about equivalent to excessive drinking.

19125 What would the habit of not taking any opium at all be called?—That is a matter of choice and opinion; very much like absolute temperance with Englishmen.

19126. (*Mr. Fanshawe.*) When you say that opium is believed to be a febrifuge, and that it is used in various diseases, do you mean that it is used amongst the people as a domestic remedy?—Yes. I may add that in malarious tracts it is a common thing for cultivators to beseech one to allow opium cultivation to be introduced or re-introduced into the district on that very ground.

19127. In saying that opium-smoking is considered disreputable, is that chiefly on account of its associations?—No.

19128. Have you any knowledge or belief that it is actually injurious to health?—The experience of officials and non-officials is that it is distinctly injurious.

19129 Because it is carried to excess?—It is very hard for one to say that; I may say I have not changed my opinion since I wrote my report for 1882-83, and in which I dealt in detail with the question.

19130 (*Chairman*) Have you those passages at hand?— [illegible]

[illegible] it ruins the constitution, that it becomes an irresistible habit with which the practiser is unable to contend, and for the gratification of which he is willing to make any sacrifice" Further on I wrote—"And with reference to so [illegible] only to meet a considerable existing demand, and where this does not exist it should be closed" They had been reduced, and they have now been entirely closed.

[illegible]

19132 The Opium Department of course is quite separate from the *district staff, so that the district officials have no* interest whatever in the working of the Opium Department?—None.

19133 Have you had any complaint at any time on the part of cultivators as regards compulsion or anything of that *nature*?—No.

19134. If there had been any general complaints on the subject, you would expect as a district official to have them brought to your notice?—I should certainly have heard of them.

19135. (Mr. Pease.) You stated that you had had petitions from ryots beseeching you to give them permission to grow poppy on account of the malarious nature of the district; would you kindly explain what benefit they would derive from it?—That is for a doctor to say; but they have implicit belief in the benefits of opium in a damp, malarious district.

19136 But if they grow opium, they would have to hand it over to the Government?—Every one knows that they do not make it all over to the Government—that some remains behind.

19137. They want to be able to grow opium and retain a certain portion?—Yes.

19138. Did they put that afterwards as an argument? —Not in so many words. Even if a man gave up the whole of his opium, he would retain his pottery from which he could make an *extract. As a matter of fact, they* all retain some opium. I do not think there is a cultivator in the country who does not keep back something for his own use.

19139. That was the perquisite of the Khatadar in the Patna district?—They have not Khatadars here; there is direct dealing with the tenant.

19140. You stated that certain lands in the neighbourhood of Lucknow were not now licensed. Has there not been a general tendency to withhold license from lands in the immediate neighbourhood of the towns without giving compensation, although they may have been extremely valuable to the ryots for the purpose of growing opium?—Yes, I may add that lands near towns have great advantages. [illegible]

19142 (*Mr. Mowbray*) Also there is no place where the other crops can be grown with more advantage?—*Yes.*

19143. Although it may be possible to interfere in a [illegible] years

19144 Gradually?—Yes, gradually It would be a serious blow to them, but they have survived many other blows of a similar or equal kind.

19145 (*Mr Wilson*) With reference to your report of 1882 83, there is one portion about which I have asked [illegible]

19147. In what district were you an Opium Agent for seven months in 1887?—In the Benares Agency.

19148 The whole of the Benares Agency?—Yes.

[illegible]

19150. So that in such districts individual cultivators could not now be licensed because there is nobody to look after them?—No authority is left in the neighbourhood.

19151 When that took place were there any complaints from the people?—I did not serve in any of the districts at the time No doubt there was a certain amount of discontent, but the cultivation was more or less sparse.

19152. You do not know the actual facts?—No, I left the Department. I was only there seven months, and then I was in quite another part of the [illegible] afterwards, where there was a very [illegible] cultivation, and there were not very serious complaints

19153. There was no [illegible]?—No compensation.

19154. Where is [illegible] districts

19155. Is cultivation still [illegible]?—[illegible]

19156 Have you heard of any complaints [illegible] poppy-growers?—No.

19157. [illegible] nothing to do with the [illegible]

19158. (*Chairman*.) [illegible]

The witness withdrew

MAJOR H. N. McRAE [illegible]

19159. (*Chairman*.) You are Officiating Commandant of the 45th Rattray's Sikhs?—Yes. [illegible]

observation?—No, the matter has rarely come under my observation. I believe that opium is taken by nearly all Sikh soldiers.

19161. What proportion of the men under your command admit that they take opium regularly?—In the regiment under my command 5 per cent. acknowledge to take it every day.

19162. During your service in the 45th Sikhs, what has been your experience as to the effects of opium in regard to crime?—For a period of nearly 20 years I have never known a case of a man omitting to perform any duty or committing any crime from the effects of opium, and I do not know of any case of a soldier being punished for neglect of duty or any fault connected with its use.

19163. In your opinion is opium valuable when the regiment is called upon for hard service?—I consider that opium as taken by the regiment under my command does considerably more good than harm, and is in many cases beneficial, especially on the line of march, service, or other hard work, and when men are suffering from slight disorder of the stomach by removing pain, sense of fatigue, and enabling a man to eat his food.

19164. Do you think an order of the Government prohibiting the use of opium, except under medical certificate, would excite great discontent among your men?—Very great discontent.

19165. (*Mr. Pease.*) Have you made any special enquiry with regard to the number of men who consume opium?—Yes.

19166. Can you give us the result?—I find that 5 per cent. of the men acknowledge to taking opium every day, but that probably all the men take it occasionally.

19167. Is your strength 912?—Yes.

19168. Five per cent. take it habitually?—Yes, every day, all the year round.

19169. What is the quantity they take?—About one or two grains, but some probably more.

19170. Many, do you think?—I should say not many.

19171. What proportion of those who take it habitually?—It is only a matter of opinion—I should say, perhaps, 1 per cent. would take more—about 8 men in the regiment.

19172. Have you observed any injury to the health of these men who take more than one or two grains?—No, I know a case of one man who has been an habitual opium-eater all his life. He is one of the finest men in the regiment.

19173. What is his quantity?—More than two grains. Another soldier who looks out of health has taken opium since the Afghan War, when he said he started it because he suffered very badly from dysentery. If he stops the opium the dysentery comes on again. I consider that this man is not any the better for the use of opium, but he probably would have died from dysentery if he had not taken it.

19174. (*Mr. Wilson.*) You said that opium is taken occasionally by nearly all Sikh soldiers?—Yes.

19175. We have had some evidence, from certain regiments at all events, that exceedingly little opium is taken, much less than in your regiment. Have you made enquiries with regard to other regiments?—No.

19176. What you have stated is your general impression?—Yes. It refers to my own regiment more particularly.

19177. What you have stated refers to particular enquiries you have made?—Yes.

19178. Have you been on active service with these men?—Yes, for two years and six months.

19179. [illegible] been made for the supply of opium [illegible] they supply themselves?—They supply themselves.

19180. Have you known cases in which there has been a failure of supply?—No. I have never heard any complaints.

19181. I understand you *to say practically that* the 5 per cent. who take it habitually are neither better nor worse than their comrades?—Neither better nor worse. Some of our strongest men are habitual opium-eaters; the tug-of war team, and so on.

19182. (*Mr. Mowbray.*) What districts do your men come from?—Amritsar and Ferozepur.

19183. I suppose the bulk of them are under 40 years of age?—Yes.

19184. (*Mr. Fanshawe.*) One or two other Commanding Officers who have come before us stated that they found it somewhat difficult to ascertain the number of habitual opium-eaters in their regiments; do you think that the 5 per cent. which you have given as the number of opium-eaters on the result of your enquiries can be taken as strictly accurate?—No, it is most difficult to get the exact facts. It is merely my opinion, because every Sikh soldier does *not like to admit that he takes opium.*

19185. You found some difficulty like the other Commanding Officers we have had before us?—Yes.

19186. Would your own opinion be that the percentage is rather higher than what you have stated?—Yes, I daresay it is. I daresay that 15 per cent. of the men take it regularly.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL H. BOYD called in and examined.

19187. (*Sir William Roberts.*) You are now in medical charge of the 45th Sikh Regiment?—Yes.

19188. Where were you before that?—I was in the 14th Sikhs, and before that in the 23rd Sikhs.

19189. What experience have you had of the effect of opium on Sikh soldiers?—I have seen practically no ill effects from it. Whilst in the 14th Sikhs (ten years) I associated with the men in the lines, joined in their games, and was looked on as a friend. I knew the men who took opium. Since then I have been with the 45th Sikhs. From observation I formed an arbitrary standard to distinguish between use and abuse. This I fixed at 15 grains of crude opium daily. This quantity did not appear to exercise any deleterious effect on the men's health, but it was difficult for them to give it up, and when forced to do so (as when under punishment), they suffered for some time from pains in the stomach, constipation, and general lassitude. Under 15 grains a day could be given up, and a little strong tea for a day or two was all that seemed required. Altogether about 80 per cent. of the men took opium. Very few, not more than 15 per cent., took it daily. The others took it only when fatigued, or when about to undergo some fatiguing work. The men also take opium when an attack of ague is imminent, as they say it reduces the aching of the bones and hastens the sweating stage.

19190. You say they suffered from constipation when the opium was withdrawn. We have generally heard the stoppage of the opium produces diarrhœa?—I have never found it was so.

19191. What is your experience with regard to the effect of opium as a prophylactic against malarial fever?—I never knew it taken as a direct prophylactic, but no doubt it does act indirectly in that way by its stimulant action in cases of over-fatigue. On the line of march and on service in the field it is decidedly of use, as it prevents, to a great degree, the diarrhœa so common on these occasions. I have always taken a private supply with me when going on service, and I have told the men to apply to me if they could not get it elsewhere and were running short.

19192. Would you like to make a statement with regard to the report that the 14th Sikhs broke down in the Cabul Campaign through not having opium?—There was a report that the 14th Sikhs broke down in the Cabul Campaign of 1878 through not having opium. There was absolutely no foundation in fact for this report. The only thing I can think of, which may have suggested the report, was my telling the Deputy Surgeon General that I had run out of *tincture* of opium. I had a private supply of opium, and the men knew it. My supply (up to the time at which I became ill myself from pneumonia) was not drawn on. The inference is that the men had enough. In the Black Mountain (1888), when it became very cold and wet, with very fatiguing duties, many men came to me for opium. Most of these men took it so seldom that they had not thought it worth while to bring any with them.

19193. What has been the result of your general experience with regard to the use of opium among Sikh soldiers?—I have always reported to the Commanding Officer cases when men took opium in excess, either daily or occasionally, and in sufficient quantities to render themselves stupid. So far as I can recollect, or discover from my records, I have made six such reports in the last nine

years, and two at least of these took both opium and alcohol Excess in the use of opium does not lead to active mania, such as that produced by *Cannabis indica* and its preparations.

19194. What are the worst effects that you have seen *from the use of opium?*—*The worst effects I have seen* have been hebetude of mind, defective vision, and irregular action of the bowels

19195 What is the quantity that is taken among the soldiers?—The usual quantity taken varies from 2 to 6 grains, and that quantity does not seem to create a craving or require to be increased. *It* seems to have much the same action as coffee. There is not a man in the regiment at present, so far as I can learn, who takes more than 8 grains of dried opium a day, and there are only about six or eight of those. About 15 grains of crude opium would be about 8 grains of dried opium. My opinion is that in small doses opium is as harmless as tea or coffee, and superior to either of these in being a stimulant which can always be taken at the time its action is required

[illegible]

now, they would probably take native spirits as a substitute, and the result would be a terrible increase in the "crimes list," and similar increase in the number of sick and unfit for service

[illegible]

in winter and drop it in the summer ... noticed much difference.

19199 The number who take it habitually all the year round scarcely exceeds 15 per cent.?—Yes

19200 Are you speaking of the Sikh soldiers in general? Of my own regiments—the 14th Sikhs and 45th Sikhs. I have had no opportunity to judge of the other men.

19201. Have you noticed much tendency to increase the dose?—Not at all.

19202. Could you tell the difference between these 15 per cent. who take opium regularly and the rest of the men in your regiment?—I could not tell by a casual examination

19203. I suppose you have no facts to relate in the way of your experience which confirmed you in the opinion that opium had a good effect in guarding men against attacks of malarial fever?—I do not think it protects ... that ... does ... any

19204. Indirectly?—Yes

[illegible]

19206 (*Mr. Pease*) *Have you had any evidence with* regard to the effect of opium on a man's health in the case of pneumonia?—No. I very often give opium for pneumonia, but I do not know *how it acts with* regard to its general use. I have never seen any ill effects from it.

19207. There was a new fact brought before us a few days ago that those who take opium are slower in recovering from pneumonia, is your experience contrary to that?—I can hardly answer that *question, because so many* of the men take opium that I have no standard to go by.

19208 (*Mr Wilson*) Have you heard that opium is *frequently taken to assist defective vision? You have* said that defective vision is one of the results of taking opium?—I think the first effect of opium on the vision *is to improve it, but, like all stimulants on the nerves,* it tends to lessen the vision afterwards as it wears off.

19209 You think there may be some temporary good at first, but it wears of afterwards?—Yes, it is the re-action.

19210. We have generally understood that drying opium did not make much difference—you say that 8 grains of dried opium are equal to 15 grains of crude opium; we have heard that drying it would not bring it to more than at the most 12 grains?—The crude opium which they take is very much adulterated, and the dried opium is purer.

19211 Do you know whether the recruits, when they come to the regiment, have been in the habit of taking opium at home?—It depends entirely on the part of the country they come from The Malwais take opium from childhood, the Manjhas do not take it until they are of adult age

The witness withdrew.

SUBADAR JOWALA SINGH, of the 45th (Rattray's) Sikhs, called in and examined (through an interpreter).

19212 (*Mr. Fanshawe.*) How long have you been in the 45th Sikhs?—About ten and-a-half years

19213 To what district do you belong?—Rawalpindi.

19214 What have you to say with regard to the habit of taking opium among the Sikhs?—The Sikhs use opium even at their homes prior to enlistment In the regiments *very few commence it* The Sikhs use it only to keep up the ...

use a little opium

19215 Can you tell us how many men, speaking generally, take *opium in your regiment?*—About 30 to 40 per cent use it habitually. There are probably 90 per cent. who use it occasionally.

19216 What do you *think is the effect of this use of* opium on the men in the regiment; does it do harm or good?—To those who eat it in small quantites there is a great *deal of advantage*

19217. Are there many men who take it in excess?—Probably not more than 1 per cent. take it in excess.

19218. (*Mr. Pease.*) Do you take opium?—I only take it occasionally, when there is any hard work or I am fatigued.

19219 Why do you not take it habitually?—I only take it when I am fatigued

19220 (*Mr. Wilson.*) You say there are 912 men in the *regiment* I wish to know *how many men there are* who take opium every day in small quantities?—Between 30 and 40 per cent.—30 to 40 men per company.

19221 At what age do the men enlist in your regiment?—Between 18 and 19

19222 And they have not usually taken opium before they join your regiment?—They have taken opium before they join the regiment

19223 (*Mr Mowbray*) Would there, in your opinion, be discontent in the regiment if the sepoys could only get *opium by the doctor's orders?*—*All Sikh regiments* would be very dissatisfied about it.

19224 (*Mr. Haridas Veharidas*) You said that there are 30 or 40 men per company who take opium, and as there are eight companies in the regiment, the total number who take opium every day would be about 320?—Yes.

19225. If you have two candidates for enlistment, one who does not take opium and the other who does, would you *prefer the man who does not take opium to the man who* does?—It would be no drawback to a man's enlistment if a man took opium, the question would not arise.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL A. J. WILLCOCKS, M D, called in and examined.

19226. (*Sir William Roberts.*) You are Civil Surgeon at Agra, Superintendent of the Agra Lunatic Asylum, and a Fellow of the Allahabad University?—Yes.

19227. The latter is an honorary distinction, I presume?—Yes *I have a vote in all matters connected with the government of the University* I am also Principal of the Agra Medical School and Honorary Surgeon to the Viceroy.

19228. What has been your experience in regard to the use of opium in India?—My experience is derived from nearly twenty years' service in India, nearly the whole of which time has been spent in the Civil Department. I have also held charge of a lunatic asylum for nearly eight years. All my service has been in the North-Western Provinces, and I have no experience of other parts of India. The moderate use of opium is certainly very common in the Agra district, but I can give no figures. I have had a very extensive ophthalmic practice, and many of my patients have taken opium under the belief that it is good for cataract and other eye diseases. There is a widespread belief that it is useful in malarial *cachexia*, and many people take it on that account. The ordinary moderate consumer does not go on increasing the dose as commonly alleged. The abuse of the drug is exceedingly rare. The worst cases I have met with have been in highly educated Europeans. The abuse of opium, like that of alcohol, destroys the moral instinct, though in a less degree. The *moderate* use of opium exercises no deleterious influence on the moral and physical condition of the people.

19229. Have you seen cases of excessive and injurious habitual consumption of opium among the natives of India?—Exceedingly rarely.

19230. You can scarcely recall them with precision?—I can recall one or two specific instances only.

19231. Do you remember what the symptoms were?—The chief symptoms were sluggishness, mental and physical.

19232. Were they emaciated?—Not very markedly.

19233. Were they people in easy circumstances, with plenty to eat?—No, the people I refer to were in Government employ on about Rs. 10 a month.

19234. But they had plenty to eat?—Yes.

19235. Is there any feeling, as far as your experience has gone in India, against the non-medicinal use of opium?—There is no feeling whatever against the moderate non-medicinal use of the drug among the people of this Province. The people look upon opium as a blessing and not an evil, and entirely deprecate all prohibitive measures. From a purely medical point of view, I am of opinion that the moderate use of opium is not more harmful than the moderate use of tea, coffee, alcohol and tobacco, etc., and it is not much more liable to abuse. It is very rarely indeed that I have met with such cases. In a vast number of cases on the contrary I believe that the moderate use of opium is extremely beneficial: for example, in the feeble, the old, and those broken down by bowel complaints, chronic coughs, syphilis, ulcers, in malarious *cachexia*, etc. To deprive these ill-fed, ill-clad people of the comfort and solace they now derive from opium would be a cruel act, and would give rise to most serious discontent. Insanity has been occasionally ascribed to the abuse of opium, and in one instance in my capacity as Superintendent of a Lunatic Asylum I have myself returned this drug as a cause, but I now believe on insufficient grounds.

19236. What experience have you had of opium as a febrifuge?—I have very little personal experience of opium as a febrifuge, but amongst the people it has a high reputation, is largely consumed, and I believe with benefit.

19237. It acts beneficially in various ways in malarious districts?—Precisely so.

19238. You use a very happy phrase here—"Malarious cachexia." You believe that there is a constitution induced in malarial districts which might be called "malarious cachexia?"—Yes.

19239. You think the use of opium is beneficial in these cases and diminishes the recurrent attacks of fever to which they are liable?—Yes.

19240. So far you think that it is a protective?—I think it is.

19241. Have you had charge of dispensaries?—I have always had charge of a dispensary for 20 years.

19242. So that you come into intimate contact with the common people of the country?—Most intimate.

19243. Have you observed the habit among infants?—I have had no experience of the use of opium among infants, though I have frequently heard of it. I have heard of accidental poisoning taking place, but not that it is habitually given in the form of food at all.

19244. Were any of these cases fatal?—They must have been some of them fatal. I think we had a case quite recently in the hospital here.

19245. What was that from?—From the prescription of a non-qualified practitioner.

19246. It was not from excess in the custom of habitually giving opium?—Not at all; it was an accidental case.

19247. At what age do you think from your experience the people of India commence using opium?—I have no figures to go on, and it is only a pure guess; but I should say it was over 40 years of age.

19248. You think it is mainly a habit of after life?—Certainly, adults.

19249. Have you recognized the fact that opium may be used as we use wine or tobacco, as a stimulant or comforter?—That is precisely my meaning.

19250. When it is used in that way you do not think it more injurious than these other stimulants?—No, I do not.

19251. (*Mr. Pease.*) You state that many of your patients believe that opium is good for cataract and many other eye diseases; what is your view?—My own view is that it does them no harm.

19252. (*Mr. Wilson.*) You are not prepared to say it does them good under those circumstances?—No, I am not prepared to say it can do them any good.

19253. You have said that the moderate use of opium is not more harmful than the moderate use of coffee, tea or alcohol, and is not more liable to abuse?—Yes.

19254. You think it is a little more liable to abuse?—I mean the abuse of one is more harmful than the abuse of the others; for instance, no one would compare the abuse of opium with the abuse of coffee; but taking the whole series of food adjuncts, coffee and all the rest, I do not think it is so liable to abuse. It is less liable to abuse than alcohol.

19255. Less insidious?—Yes, in every way.

19256. This medical term "cachexia" has been referred to several times by other witnesses; how would you define that?—The bad state induced by malarious poisoning.

19257. What would you say as to the habitual use of opium for men under 35 or 40 who are in good health?—If they take it in extreme moderation, I should not think it could do them any harm any more than alcohol does to us.

19258. Do you know any medical man who prescribes opium as a prophylactic against fever?—I do not.

19259. (*Mr. Mowbray.*) Have you had any experience of Europeans taking opium in this country?—Yes, I have stated that the worst cases I have met have been among Europeans.

19260. Could you tell me whether you have often come across cases of Europeans taking opium?—No, very seldom.

19261. Can you give me any reason why the Natives here should take it and why Europeans do not take it?—Because Europeans have several other things; they have tea, coffee, cocoa and alcohol chiefly. I think that is a very sufficient reason.

19262. You think that the effect of opium on the Europeans who take it is worse than on the Natives?—I do not think so. These cases I speak of were cases of extreme abuse.

19263. You say you have been in charge of dispensaries there are in the Agra district?—There is one big main dispensary, which is the hospital as well.

19264. That is in Agra itself?—Yes; in the city of Agra there are five dispensaries besides, there are three under the Dufferin Fund, and three ordinary Government dispensaries. Then in the district there are three besides, and one under the Dufferin Fund.

19265. Four altogether in the district?—Yes, outside our circle.

19266. Do you know how many opium shops there are?—I do not.

19267. Do you think that for the ordinary supply for the legitimate use of opium the existing dispensaries would be sufficient in the Agra district?—Certainly not.

19268. (*Mr. Haridas Veharidas.*) You say that opium is less injurious than alcohol. Would you advise your friends, whether Europeans or natives, to give up the habit of taking alcohol and take opium?—Certainly not; if any one asked my advice, I would advice him not to take either.

19269. If he was inclined to take some stimulant, would you prefer that he should take opium to alcohol?—No, because I think alcohol is far more pleasurable than opium. It has the advantage that more comfort and pleasure is derived from it than from opium. I am only speaking from hearsay, because I have not taken opium.

19270. You would not advise Europeans to take opium, but would you advise Natives?—I would advise them to take neither, but if they had to take one or the other, I should advise opium.

19271. You make this distinction between Europeans and Natives?—I do.

The witness withdrew.

GOBIND RAM CHOWDRY called in and examined (through an interpreter) O

19272 (*Mr Wilson*) You are a Tahsildar at Gauhati in Assam ?—Yes

19273. Have you lived in Assam since your birth, 66 years ago ?—Yes.

19274 Is it your opinion that the effect of eating opium is universally bad ?—It is universally bad.

19275 Does it make consumers weak, languid, and sickly ?—By eating the drug people become not only weak and *sickly, but they also become wicked, thieves, and so forth.*

19276 Is the effect on old opium-eaters that they are *unable to walk or work ?—Distinctly so ; they are unable to* walk or work, and they also become under its influence forgetful and neglectful

19277. Do you mean by "old opium-eaters" elderly persons or persons who are accustomed to take large quantities of opium ?—Both.

ating in a it off

19279. What do you think of its qualities as enabling people to do hard work ?—It does not enable them to do hard work.

19280 Do the opium-eaters think it helps them ?—Even those who eat it do not think they can do better or harder work, they merely *take it for their own pleasure.*

have fever, but it is all lies.

19282 I wish to know whether opium-eaters in moderation are in any way looked down upon by their friends and acquaintances ?—They are looked down upon, even though they eat only a little, they have the name of being those who indulge in that which is intoxicating, which is a bad *name to give them, even when they only* take a little.

19283 Has the fact *of their taking opium any effect on* their evidence in courts of law ?—In courts of law their *evidence* is not as good as those who do not take opium

19284. Is opium also taken for the purpose of fostering *lust ?—They* take it when they have some bad object in view.

19285. How do you compare opium-smoking with opium-eating ?—The smoking of opium is worse than opium-eating

19286. Do you consider that the present mode of selling ... restricts the amount that is consumed ?— ...he consump- ... not get it ... *from ?*

19287. Do not the people use the argument that it is ... "If it ... being pro- ... could be

19289 If that were done, do you think it would give *rise* to serious discontent or trouble ?—The great majority, not being opium-consumers, would certainly support it. Instead of being displeased, they would certain- 25 *ly be pleased* that it should be prohibited. There is nothing to fear from the natives of the country in regard to prohibition.

19290 (*Mr. Mowbray*) How many persons in your district consume opium ? I want to know *the percentage* of the people who consume opium ?—Ten per cent. of the people are eaters of opium.

19291. Do you think that is about the same as the rest of Assam ?—That is my belief.

19292 We were told by another witness the other day that 90 per cent. of the people in Assam consumed opium ; do you agree with that ?—I believe it is only about 10 per cent.

19293 What do those people do who cannot work or walk ?—They can do nothing, their children have to feed *them.*

19294. (*Mr. Haridas Veharidas.*) Do you follow the *Hindu religion ?—I am a Hindu.*

19295. Do you know that the use of alcohol is prohibited by the Hindu *religion* ?—I do.

19296 Of course you know that human nature is inclined to take some stimulant, and if opium were altogether prohibited except for medical purposes, would not the Hindus take to alcohol, which is prohibited by their religion, instead of opium ?—I do not believe they would.

19297. The people are inclined to take some sort of stimulant, and if opium is prohibited, would not they take to alcohol if it is to be had freely ?—They will not *take to drinking, because that is contrary* to caste rules, and even if it might be had freely, they would refuse to drink it because it would put them out of caste, whereas they might take opium and remain in caste

19298 Do you take opium ?—No, not at all.

19299. Do you take any other intoxicant or stimulant ?—No.

19300 (*Mr. Fanshawe*) Is it not the case that Government has very largely reduced the number of opium shops in Assam ?—I am not aware of the fact. I believe that the number has increased.

19301. Are you aware of the fact that the price of opium has been increased of late years ?—I am aware of that fact ;

19303 (*Chairman.*) Do you recommend general abstinence from stimulants ?—My belief is that all stimulants should be given up.

19304 Would you recommend that the same prohibition should apply to alcohol as you recommend in the case of opium ?—That is what I wish

19305. (*Sir William Roberts*) *Do you include tobacco* among the stimulants that you would prohibit ?—I do not *see any harm in tobacco being taken.* I do not wish that to be prohibited

19306. (*Mr. Pease.*) Are any licenses for the sale of opium in your district held by tea planters ?—I do not know of any such case.

The witness withdrew.

Mr. A. W. CRUICKSHANK called in and examined. Mr Cru... 26 J

19307 (*Chairman.*) You are Magistrate *and Collector* of Agra ?—I am.

19308. Will you give us any *information you deem* important as to the relative importance of the poppy cultivation, its *popularity,* the employment it creates and the extent to which prohibition would affect rents and land revenue, etc, in the districts which are placed under your charge ? I believe you are prepared to quote passages from your Settlement Report ?—I was in charge of the Gorakhpur *district before I was* in charge of the Agra district. There is no cultivation of poppy in Agra I *will read some* paragraphs of my late report on the Gorakhpur district.

19309 You are about to give us your experience as Settlement Officer for the Gorakhpur district ?—Yes, in paragraph 450 of my report I wrote: "*Rabi non-food crops.* Opium is by far the most valuable of the non-food crops. At the time of Buchanan's visit to this district—

into this district in the early ... *from the cultivation* of poppy having been driven out by the two rivals, sugar and indigo, as Mr. Reed, Collector, in 1840, seems to have anticipated, the increase in the spread of its cultivation has been very steady, and any checks in its growing popularity with the tenantry have been due rather to *exigencies requiring curtailment of operations on* the part of the Opium Department than to any disinclination

F. on the part of the agriculturists to grow a crop for
k. which they get so liberal advances on easy terms. Whereas 30 years ago, in 1859-60, there were 11,026·28 acres of
94. poppy worth Rs. 1,89,718, or an average of Rs. 17·20 per acre; there were in 1887-88, 19,348·46 acres of poppy worth Rs. 10,23,504, or Rs. 52·89 per acre. The effect of the large advances made by the Opium Department to the tenants, which aggregate Rs. 2,57,84,228 in the same period of 30 years, *i.e.*, averaging Rs. 8,59,474 per annum, will be dealt with in another place."

19311. You have given us the figures showing the advanced value of the land on which poppy is cultivated; will you explain the cause of those advances?—I wrote, as follows in paragraph 536 of that report:—" Special rates do, however, prevail to a large extent for poppy lands in the portions of the district where the poppy is most successfully cultivated, and to a less defined extent for the land devoted to garden cultivation in the vicinity of large village sites. In both these cases the enhanced value of the land is usually due to the labour of the cultivator rather than to any exertion or capital expended by the zemindar. In both cases the land is usually soil of the *goind* circles (that means of the circle next to the village), and to this extent is land for which a higher rent-rate is fairly applicable than for ordinary fields. In the case of garden cultivation, the special rent-rates are more specially due to the enhanced value given to the land by the incessant industry of the "Koeri," "Kurmi," or other classes of tenants who devote themselves to "*koerar*," or garden cultivation, and through whose efforts the soil is made to yield three crops a year of vegetables, tobacco, spices, etc, *i.e*, of crops worth more per acre than the ordinary rices, cereals, and millets. The enhanced value of the returns from the soil enables the tenants to pay a higher rent for their *koerar* fields, and, in justice to the land owners, it must be said that custom appears to recognise the propriety of the garden cultivators paying a share of their extra profits to the land owner in the shape of this enhanced rent."

19312. Can you give any reasons why the poppy cultivation is advantageous to the cultivators?—I wrote as follows:—" In the special case of poppy cultivation, besides the proportionately excessive value of the crops, there is also the certainty of prompt cash payments for the outturn. More than this, the fact that the poppy cultivator receives large advances in cash from the Opium Department, and is therefore comparatively more readily able to pay his rent promptly and in full, undoubtedly is one of the chief reasons that poppy rents are high."

19313. Are there any other circumstances to which you wish to refer which have an effect in determining the rent of poppy land?—I wrote on that matter as follows:—

"There is, however, a reason of great potency in "raising the rent of poppy land which derives its force from "the prompting of ordinary human nature in the first "instance. To many land owners the cultivation of the "poppy is really or ostensibly distasteful from *quasi*-religi-"ous or racial prejudice. To many, more especially to the "uneducated and unintelligent, the fact of their tenants being "supplied with cash advances by an outsider, an agent "whom they cannot control, in order to grow a crop, in whose "prospects they feel no personal interest, is doubly odious. "That the outsider is a Government Department does not, in "the case of such land owners, abate their prejudice. Al-"though in many cases they do not consider it judicious to "absolutely forbid their tenants to grow poppy, yet they "consult their pecuniary interest, and perhaps salve their "hurt feelings by exacting a very much higher rent as the "preliminary to according their sanction to the cultivation "of poppy. If the punctual realizations of their rents "were the main object of land owners, the encouragement "of poppy cultivation would be more hearty on their "part. It is, however, a truism to record that the distaste "felt by the ordinary class of Gorakhpur zemindars for "any signs of growing independency on the part of their "tenants, such as punctual payment of rent and borrowing "of capital from sources other than the land owners, is not "a decreasing quality. Having once established the special "poppy rent for a particular field, the tenant is frequently "compelled to continue payment at that rate whether he "continues to grow poppy or not."

19314. Are we to gather from what you have told us that the cultivation of poppy is generally more popular with the cultivators than with the land owners?—Yes, it is so to a great extent.

19315. Have you a statement to put in, showing the land revenue and the average value of the opium crop in the Gorakhpur district?—Yes, the statement is as follows:—

Tahsil.	Pargana.	Total cultivated area.	Average area under opium (1879—89).	Land revenue.	Average value of opium crops.
1	2	3	4	5	6
		Acres.	Acres.	Rs.	Rs.
Gorakhpur	Hasanpur Maghar	58,019	361	86,717	1,69,306
	Bhawapar	30,842	616	43,106	3,25,139
	Haveli	206,959	666	2,60,313	2,12,595
Maharajgunj	Binayakpur	47,104	...	24,530	...
	Tilpur	87,324	81	68,406	160
	Haveli	300,538	...	3,06,638	...
Hata	Haveli	73,052	...	1,06,013	...
	Silhat	138,005	1,442	1,71,276	5,80,011
	Shahjahanpur	68,448	308	95,797	1,17,590
Padrauna	Sidhua Jobna	411,960	6,310	5,32,642	18,63,602
Bansgaon	Anaula	54,439	860	72,190	3,76,206
	Bhawapar	36,740	...	49,006	...
	Dhuriapar	130,672	2,522	1,71,328	11,44,837
	Chullupar	43,126	651	62,365	3,22,736
Deoria	Salimpur Majhauli	280,117	6,810	4,47,944	32,35,597
	Total	1,974,442	20,493	24,98,100	83,37,768

19316. What is the result of your observations with regard to the general effect of the use of opium?—With regard to the effect of the use of opium in moderate or excessive quantities on the moral and physical condition of the classes who consume it, as a Magistrate and Excise Officer acquainted with the disposition of the people, I should state that I can recall no instance of crime traceable to the use of opium on the part of the criminal. Suicides from an over-dose of opium occur, but in an infinitesimally small proportion as compared to suicides from jumping down wells. It would not be seriously argued that well irrigation should be stopped because wells were occasionally utilised for purposes of suicide. I know of no native opinion, except that of fanatical religionists, which condemns the moderate use of opium. It is widely used in very minute doses to alleviate suffering, to counteract malaria, and to sustain energy under exceptional circumstances, such as forced marches with small rations. Its excessive use is condemned by all sections of native society, and it stands to reason that the excessive use of any drug, intoxicant or stimulant, must result in physical, if not moral, deterioration.

19317. How do you compare the effect of alcohol, physically and morally, with the use of opium?—Among intoxicants opium is not considered such a disgraceful intoxicant as liquor. This is not an opinion based on my own prejudices or partialities, but on the native public opinion. In this connection I would quote from Dr. Buchanan, an unprejudiced observer in the early part of the century. In his notes on the district of Rangpur (page 496, Volume 3, Martin's "Eastern India") he says:—" In habituating themselves to its (*ganja*) use some people are killed, but after they are seasoned, it produces nearly the same effects as opium. The use of both plants is considered as much more reputable than that of the juice of the grape, and in this district *never leads to any of those violent excesses of ungovernable rage* which it is imagined to produce among the Malays." On page 114 of his description of the Purainiya district (Martin's "Eastern India," Volume 3) he alludes again to opium as "*the most reputable intoxicating substance used by the native.*" Briefly the consequences of intoxication from opium are confined to the person taking opium to excess. It does not make him a nuisance, or perhaps a danger, to his neighbours, as is too often the case in instances of alcoholic drunkenness.

19318. Is it difficult to shake off the opium habit when acquired?—When it is once acquired it cannot be left off without physical distress. The intoxication caused by small doses of opium is stimulating rather than confusing as long as the effect lasts.

19319. As to the present excise system, what have you to say with regard to whether it stimulates or represses the consumption?—As regards the question whether the present excise system stimulates or represses consumption, I propose to lay before the Commission the figures of the revenue derived from opium during the last 30 years in Agra,

which do not show any ground for believing that the consumption of opium is stimulated by the present excise system.

19320 Will you give us your figures?—I have a statement showing the income derived from the license fees and the sale of opium for the last 30 years.

19321 Can yo... give us any ... figures from that

... without payment, so that the cost of opium has been made more expensive by Government

19322 How far do you consider that the habit of opium-eating is traceable to the influence of the British Govern- ... roduced by ... hether the ... not The ... supplying ... a substan- ... e extensive ...

19323 Have you any general remarks to make?—To ... of opium ... e country ... in effect ... he opium- ...

19324 (*Mr. Pease*) Who are the fanatical religionists to whom you refer?—I do not refer to any one by name.

19325 To Christians or Mahomedans?—I never met a fanatical Christian, I was referring to Mahomedans and Hindus.

19326 (*Mr Wilson*) Are there not some Hindus who will take a strong view of this matter?—Some of the Gosain, who think themselves especially religious, object to stimulants of any kind, although opium is not forbidden by the Hindu religion, so far as I am aware Perhaps I could ... an ... d in ... orks ... ched by English agency, or any defiling agency, several Gosains, who think themselves specially religious, will not take this water They prefer to go on taking the water out of the dirty wells.

19327 Is that the case where there has been some question raised about the nature of the varnish inside the pipes?—I do not think it is the coal tar or anything that is used inside the water pipes

19328 Is the ground of their objection that they have got it into their heads that animal fat is used in this ... their heads that it ... cannot be ... d was that ... vas at once

19329 You have stated "alcohol is not considered such a disgraceful liquor"—that rather implies it is disgraceful, does it not?—When used in the ordinary way as an intoxicant.

19330 You mean that opium is still considered somewhat disgraceful?—When used as an intoxicant in excessive quantities

... anything which you have met ...

19332 In your report you speak of the poppy cultivation being worth so much. What do you mean by the word "worth"; is that the gross annual proceeds?—I mean the value that they receive from the Opium Department for the proceeds.

19333. Money received from the Opium Department for opium only or for all the products of the poppy that they obtain payment for?—The only definite information as to the value of the poppy is that supplid by the Opium Department—the price they give for it. Of course they make other stuff, trash and so on, from which they make a small profit.

19334. I was referring to the value of the figures?—I merely meant to express the price given by the Opium Department That is the only tangible information that could be obtained I took these figures from a statement furnished me by the Opium Agent.

19335 In reference to your settlement arrangement ...

when you are going to re-settle a certain district?—The Local Government under the directions of the Government of India.

... ground are included in the rents attested by the peasantry.

19337 The settlement is really founded on the rent which the people have been paying a few years previous; is that so?—Yes every tenant is summoned, and from him and the zemindar is taken an attestation of the rent paid and received Upon those amounts the settlement was made in Gorakhpur.

19338 Speaking generally, it is the value which you put upon the particular plot of land as long as that settlement lasts, or has it any reference to the crops that may thereafter be grown upon it?—In the North-West Provinces the settlement is not by field, it is an assessment made on the assets of the whole village. Of course if the rents of the individual fields which compose ...

19339 Supposing that the Opium Department should ...

... ment for some compensation, and the zemindar would have an equitable claim for reduction of revenue, because it would be impossible to pay the same revenue on reduced assets.

...

19341 You are not aware that there was any reduction on that ground?—I am not aware

19342 Are we to take your evidence as referring to Gorakhpur district?—I should like to explain my answer about opium being grown in the district. I have a statement here which shows that the area grown in Agra never exceeded 205 acres, so that that quantity distributed over several villages must have been an infinitesimally small area.

19343 Is it your opinion still that the cultivation is ... son to believe it ... course I never ... artment; but in ... stantly pestered ... them to grow poppy. They begged me to use my personal influence to get the Department to allow them to do it. Of course I had to refuse. I had nothing to do with the question.

19344. Was that pretty general as regards the village; ... individuals?— ...

zemindars than with the ryots on the ground that the ready money in the hands of the ryots enabled the zemindar to recover his rent?—My opinion is that the zemindar likes to keep the tenant indebted to him as much as possible, in the Gorakhpur district at any rate.

19347. (*Mr. Fanshawe.*) Is it your opinion that the general prohibition of the use of opium in your district, except for medical purposes, would give rise to discontent?—It would give rise to very deep discontent.

19348. With reference to the applications from cultivators to be allowed to grow poppy, it would be the case in any given village, I suppose, that there would be only a certain number of cultivators who would grow poppy, not necessarily the whole number of cultivators?—A very small proportion of the area is under poppy; even in the parganas that grow the largest proportion of poppy the percentage is very small.

19349. Is it not the fact that the whole of the cultivators would hardly ever grow poppy in any given villages?—I do not remember instances of that sort, but the villages are so small in Gorakhpur, sometimes 8 or 12 acres, but not villages of ordinary size.

19350. Of course circumstance may differ in every district. I understand your opinion to be that the cultivators who cultivated poppy thought it was an exceedingly valuable crop and did not wish the cultivation to be prohibited. That is your general view?—That is my general view.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL B. O'BRIEN, M.D., called in and examined.

19351. (*Sir William Roberts.*) You are Civil Surgeon of Fyzabad, Oudh, and Superintendent of the Fyzabad District Jail?—Yes.

19352. How long have you served in the North-Western Provinces?—Twenty years.

19353. What have been your observations with regard to the consumption of opium among the people?—The consumption of opium is not, so far as I am aware, confined to any class of the people in the districts with which I am acquainted, nor can I say that any particular caste or class of people use it more than others in these districts. I have known a considerable number of moderate consumers of the drug, and on these I could observe nothing physically that would distinguish them from others. I know several gentlemen who take opium whose lives might be made models to be followed with advantage by the majority. I know also several opium-consumers who are physically above the average of the people of this part of the country, that is to say, the eastern parts of the country.

19354. You are speaking of the natives of India?—Yes.

19355. Is there any discredit attaching to the practice of opium-eating?—No discredit attaches to a known opium-eater so long as he is a moderate consumer. The attitude of the people of this country with regard to consumers of opium is much the same as that in England with regard to people who use wine and spirits. So long as over-indulgence is not the habit, the consumer is regarded with the respect due to his station in life, and his general conduct independently of his habits, as regards the consumption of wine or opium, as the case may be.

19356. What is the result of your experience as to the use of opium?—Opium is an invaluable drug for which none other can be substituted. I have never seen a case in my practice in which the prescribing of the drug in any dose brought on the opium habit. During the 20 years I have been practising in these Provinces, I have never seen any cases of disease at my dispensary which could be attributed to the use of opium. I have found many people who take opium, who come to the dispensary for other complaints, who were not injuriously affected by the drug. In my capacity as Superintendent and Medical Officer of Jails I have occasionally seen wrecks of human beings who attributed their emaciation and debility to excessive use of opium, which I could well believe, as under restriction from the drug and with proper diet and attention their health improved, and they generally increased in weight. I do not think in my whole service I have seen more than a dozen such cases, and certainly not more than twenty.

19357. In your service of 20 years?—Yes.

19358. Those would be cases amongst the poor, I suppose?—Yes, those cases were all in jail. I was referring to jails.

19359. Do you attribute the effect to opium-eating or to lack of food, poverty?—I attributed it more to direct effects of opium—the excessive use of opium.

19360. I think you said that often in those cases when the drug was withdrawn and proper food given they recovered?—Yes.

19361. I presume your inference was that the opium habit, even in excess, did not produce any organic changes?—No, this is the difference between opium and alcohol.

19362. Have you any experience of the use of opium amongst infants?—No.

19363. I presume you have recognized the difference between the native of India and the European with regard to their tolerance with regard to opium?—There are not such a large number of Europeans who take opium, but I have seen some Europeans who took it more largely than natives. I had a case last year of a man who in my presence took a lump about three quarters of an ounce in one dose.

19364. Did he appear much affected by it?—He was an emaciated individual, but after taking this he wrote an article which was published very shortly afterwards in the *Pioneer*—a very brilliant article. I was trying to induce him to give up the habit, and he took this dose in my presence. He was very listless and dull before he took it. He said, "You will see the effect of my taking it, and immediately after taking it he began to write this article.

19365. I presume you regard this as a case of very great tolerance of opium?—Yes.

19366. We are all aware that such cases have been noticed among Europeans, but has it not been your experience that there is a far more common tolerance among natives of India than Europeans with regard to opium?—Yes.

19367. You would rather draw a distinction?—Yes.

19368. What is the cause of the difference? Have you thought what to attribute it to, whether it was due to climate, race, malarial cachexia or what?—I should say it is racial distinction that makes them more tolerant. I should not say it was malarial cachexia. I do not think all people are susceptible to that.

19369. (*Mr. Pease.*) We were told by a doctor in Calcutta that, bulk for bulk, opium had more effect upon a native than on a European?—For 20 years I have had but little to do with Europeans and nearly all to do with natives. During the last 20 years I have been 15 years in stations where there were not more than two or three Europeans, so that any statement I should make would be more from what I have read in text books than from actual experience.

19370. Would you not think it natural that from the far more simple diet of a native the drug would have more effect on him than upon the European?—I do not think it would be a proper conclusion to draw.

19371. (*Mr. Wilson.*) In reference to the gentleman you just mentioned who took a large quantity previous to writing an article, was he in the habit of taking large quantities like that?—That gentleman had been an habitual drunkard. He took a pledge to give up drink. Having given up drink he took to opium, and he was as immoderate in his use of opium as he had been previously in his use of alcohol. When I spoke to him he said he was immoderate in the use of everything. When he was in good health he ate immoderately, and when he went in for boating or anything else he went in for it immoderately. It was his form of insanity I suppose.

19372. Was he in the habit of taking it frequently?—Yes, daily. He told me so I saw him take it once.

19373. Do you know what his condition was a few hours after taking the dose you spoke of?—I saw him in the evening; he was perfectly calm. He was very ill at the time and he said he would be all right until the next day, and then if he went over his proper time for taking his dose of opium he would be wretched. He said the dose would carry him on for 24 hours.

19374. Without stupefaction?—I saw him take it about 10 in the morning, and I saw him again about dusk—about 7 o'clock—and he was just the same as anybody else, no symptoms of stupefaction about him.

19375. (*Sir William Roberts*) You estimate the dose at three quarters of an ounce?—Yes.

19376 Solid opium?—Yes.

19377. (*Mr. Wilson.*) Has it come under your observation or have you heard that it is a very common case that opium-eaters require large quantities of rich food, milk and so forth?—I have not heard of it

19378 Do you recommend or prescribe opium as a prophylactic against fever?—No.

19379. Have you heard of it in this part of the country?—I have not heard of it

19380 You do not know whether any of your medical brethren prescribe it in this part of the country?—No

19381 (*Mr. Moubray*) Is Fyzabad a malarial district?—Not at all.

19382 (*Mr. Haridas Veharidas*) Do you think there should be a distinction as regards the use of alcohol and opium? Would you use opium instead of alcohol?—No, I do not like it.

19383. You like alcohol better?—Yes, I like alcohol very much

19384. Is it an invaluable drug for which none other can be substituted?—As a medicine there is nothing to equal opium as a drug.

19385 Not as a habit?—No.

I should like to remark that I prepared my evidence in great haste I was out in camp three days away from the station, and I was asked to submit my evidence at once I should like to add that I have had a very large experience of natives, having seen about 200 out patients per diem at the dispensaries in my charge. During 20 years of such experience I have seen less injury result from the use of opium in the number of natives I have seen than I have seen result from the use of alcoholic stimulants in the comparatively few Europeans I have met with in India.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL M. D. MORIARTY, M D, called in and examined.

19386. (*Sir William Roberts*) You are Civil Surgeon of Meerut?—Yes

19387. And Superintendent of Meerut District Jail?—Yes.

19388 What experience have you had of the use of opium in India?—I have been five years as Surgeon of a Native Infantry Regiment (3rd Native Infantry), and sixteen years in the North-Western Provinces and Oudh as Civil Surgeon and Superintendent of Jail.

19389 What is your experience in regard to the use of opium in the Meerut district?—Opium is not much used in

excess. It is also smoked a good deal there.

19390. *Madak* or *chandu*?—*Chandu*, I think. I have no experience of it beyond hearsay, but *chandu* is the name applied.

19392. What experience have you had of the effect of opium on well-to-do people?—Well-to-do persons who

a good habit.

19394. What do you think would be the feeling of the people if prohibitive measures were imposed in regard to opium?—I do not suppose the majority in these parts would much mind if opium was made more expensive and more of a luxury, but all would, I fancy, resent any taxation to make up for loss of opium revenue.

19395 What is your opinion, after all your medical experience, of the habitual use of opium on adults?—From a medical point of view the temperate use of opium by adults seems to be on a par with the temperate use of alcohol It acts chiefly as a stimulant and produces a feeling of well-being Beyond their own statements there is nothing to show that such consumers are opium eaters. I doubt if the opium does them any good; but having once acquired the habit, any attempt to give it up makes them *feel bad*.

19397 Have you personally come across any fatal cases as a consequence of the habit?—No.

19398 You have met, I suppose, with cases of poisoning?—I have seen infants brought to the hospital for treatment in an unconscious state.

19399 But none, so far as you remember, have actually died?—I have not seen them, I have heard of such cases.

19400 What would you say of the use of opium in excessive quantities?—The use of opium, say in quantities,

strength. Excessive consumers are inclined to be lazy and are generally incapable of severe and sustained exertion. Without the regular dose of opium they can do little or nothing I am not aware that the excessive use of opium predisposes to, or produces, any special disease In jails it is my invariable practice to cut off the supply at once and completely After a troubled week or so the individual begins to pick up, appetite returns, and he soon puts on flesh. I cannot say it the cure is permanent Four opium-consuming prisoners have been received into the Meerut Jail within the last month. This is unusual. The following are brief notes of each —

(1) Ma

(2) Male, age 26 years, an opium-smoker, says he learned from friends (probably from prostitutes); is in good health and condition; weight 104 lbs.; works as a cap-maker; says his appetite and digestion are improved since he took to opium; smokes three times daily; is a Mahommedan.

(3) Male, age 19 years; eats 12 grains daily in two doses; began five years ago on account of catarrh by advice of friends; appears a bad lot; is thin, but appears otherwise healthy; weight 89 lbs.; is a Mahomedan.

(4) Male, age 38 years; takes 90 grains daily in two doses; began 20 years ago on account of rheumatism, and with one grain morning and evening; is a bazar labourer; does not appear to have suffered much in health; but says he cannot work like another man; is in fair condition; weight 119 lbs.; has a young family; a Mahomedan.

These four prisoners were kept under observation for about a week each; they got no opium that I know of; they suffered a good deal at first from aching pains, sleeplessness, prostration, loss of appetite, etc., but they soon came round. None of them got diarrhœa.

19401. Have you ever known habitual eaters of opium in injurious excess among the well-to-do classes who have suffered?—Yes.

19402. What symptoms did you notice?—They were generally very thin, and some of them very susceptibile to cold; they are very much afraid of cold, and they are afraid of bathing. Beyond that I have not seen any ill-effects in well-to-do people.

19403. You do not think it shortens their lives?—I do not think so.

19404. Has your experience lain in a district in which there has been much dysentery?—Yes, a good deal.

19405. You have never seen any type or form of dysentery that you have associated with the opium habit?—No.

19406. What experience have you had of the use of opium in cases of malarial fever?—I have no experience of the consumption of opium as a febrifuge. In the west of this district the tract along the Jumna is notoriously malarious, but I have never heard of the people using opium either as a prophylactic or as a cure for malarial fevers. The same is true of the other districts in which I have served.

19407. You have never yourself prescribed it as a mitigator of the various evils of a malarial district?—No.

19408. You have never used it in combination with quinine?—I have.

19409. Do you think it enhances the power of quinine?—I have only used it in cases where there are special symptoms in connection with the case, such as diarrhœa with fever.

19410. You have not thought that it enhanced the febrifuge power of quinine?—No.

1911. Your experience has been gathered entirely in the district of Meerut?—No; the last three years only.

19412. In the North-West Provinces?—In the North-West Provinces I have served 16 years in different districts.

19413. You have never encountered a popular opinion that opium was useful in malarious troubles?—I have heard so.

19414. I thought you said you have never heard of people using opium?—I have heard the question mooted whether opium was a prophylactic, but I never heard of the people themselves using it as such.

19415. Or having any belief in it?—No.

19416. (*Mr. Wilson.*) Do I gather from you that you would put the limit of excess somewhere about 25 grains?—I think a smaller quantity than that may be considered excess. I merely took that as an average.

19417. You say that on the 30th of October 1893 only eight prisoners admitted having taken opium regularly?—Yes.

19418. When you say "admitted," was there any reluctance on their part to admit, or any desire to conceal?—No, I do not think there was.

19419. We have had some evidence at different places that one of the reasons assigned for taking opium was as a protection against cold; your experience is that it rather tends to make people afraid of cold?—I think the habitual consumer is afraid of cold.

19420. I understood you to say that you had not prescribed opium as a prophylactic?—No.

19421. But that you have given opium and quinine as a remedy where disease actually existed?—Yes.

19422. (*Mr. Fanshawe.*) Is it not the fact that a relatively large number of opium shops in the Meerut district are situated in the tract along the Jumna and along the line of the main Ganges Canal?—I do not know.

19423. (*Sir William Roberts.*) You have been asked about the effect of opium and cold. I think you intended to say that the habitual excessive consumer of opium was sensitive to cold?—That is what I meant.

19424. There is another sense in which the question may be asked. Is it within your experience that people are in the habit of taking a pill of opium when the weather is very cold in order to protect themselves against taking cold?—That is not within my experience, but it is within my experience that they take opium when they have caught catarrh.

19425. I presume that you are aware that opium is the most common domestic remedy in India?—Yes.

19426. And do you think that on the whole it is used beneficially?—I think it is for the benefit of those who use it.

19427. (*Mr. Wilson.*) I suppose it is indisputable that those who are taking it regularly become more and more habituated to it; and, if so, is there a constant tendency to increase the dose?—I am not aware that there is a constant tendency.

19428. Would you say that there was more or less tendency to increase the dose and to pass from moderation to excess in opium or alcohol?—I should say that they were somewhat on a par.

The witness withdrew.

SURGEON-CAPTAIN C. MACTAGGART, M. B., called in and examined.

19429. (*Sir William Roberts.*) You are Superintendent of the Central Prison and District Jail at Agra?—I am.

19430. You are also in civil practice here?—Entirely jail practice.

19431. That has been the whole of your experience?—I have been four years in charge of a Central Prison; before that I was in Rajputana and for a short time in the Punjab.

19432. In what capacity?—I was in medical charge of a regiment.

19433. Not of dispensaries?—I was Civil Surgeon about four months.

19434. What has been your experience of the use of opium?—I have no doubt that it is largely consumed by almost all the Indian races, but I think the habit is most prevalent among Mahomedans. I believe that the vast majority of those who consume it do so with benefit, or at least without suffering from its use, either morally or physically; but I believe a very small proportion do consume opium to excess, and in such cases, *i.e.*, when it is taken to excess, I believe that it has a prejudicial effect on the physical condition of the consumers.

19435. Do many use it in excess?—Not many. I find that in the jail in Agra out of 4,524 prisoners only 18 have been noted as excessive opium-eaters since January 1888.

19436. You mean those who take it to an injurious extent?—Yes, men who are noted as having suffered from the excessive use of opium when they came to the jail.

19437. I suppose the limit varies almost with each individual?—It is entirely a matter of idiosyncrasy; I cannot give any definite dose. By opium-eaters I mean opium-consumers.

19438. You say you have noticed several cases in which men admitted into the jail have been excessive opium-eaters and have suffered in health; in what way?—They generally show it by extreme emaciation—that is all you can say; there are no pathological changes as far as I know; they suffer from emaciation and general debility. In such cases I invariably stop their supply of opium at once, and after a few days of discomfort—in some cases very considerable discomfort—the patient apparently does quite well without the drug and rapidly gains health. I feel sure that opium, even when largely taken to excess, does not produce any organic disease or any pathological and tissual changes

n the organs of the body, and in this it has an immense advantage over alcoholic stimulants, which certainly produce very grave organic disease when taken in excess The emaciation seen in an immoderate opium eater is probably due to the loss of appetite caused by excessive use of the drug.

19439 You have no experience of opium-eating amongst well-to-do people?—I have known one or two cases

19440. Have they been cases of excessive consumption?—Yes

19441. Were they thin and emaciated?—They were just in the same way.

19442 On the whole, what has been your experience of [illegible] ?—With [illegible] view, I [illegible] in the [illegible] among [illegible] medical [illegible] remedy [illegible] I have [illegible]

cases of malarial cachexia accompanied by enlarged spleen and anaemia. I have frequently used it in similar cases and with benefit.

19443 Have you known of the existence of a belief amongst the people that opium was useful in cases of malarial fever?—Yes

19444 Both as a protective and as a curative?—Yes.

19445 That has come within your personal knowledge?—Yes

19446. Have you found opium useful as an addition to quinine in malarial diseases?—In cases of anaemia with enlarged spleen and chronic diarrhoea such as I have frequently seen in jail hospitals, opium with quinine I believe is the best remedy

Surg Capt Mac'[illegible]

19447. What is your opinion as to the usefulness of [illegible]

19448 (*Mr. Wilson*) You have several times used the phrase "I believe" Do I gather from that that what you are giving us is not so much facts within your own knowledge as the general impression that you have gained?—No What I have stated is founded on facts that I have myself observed in connection with the jails.

19449 Are you speaking chiefly of observations in jail or on the general population?—Chiefly observations in jail.

19450 You have spoken of malarious tracts, to what malarious tracts are you specially referring?—I refer to Aligarh, Muzaffarnagar, Bulandshahr, Gorakhpur and Azimgarh; I have had prisoners from these tracts, all of them malarious.

19451 You have not been stationed there?—No

19452 You have gathered your information from the prisoners?—From what they have told me

19453 That it has that effect?—Yes

19454. Do you gather from what they said that opium has that effect, or that they believe it?—They believe that it has that effect

19455 Does their own condition warrant that?—Yes, I think all these men are in fairly good condition, considering the districts they come from — men who have been habitual opium-eaters.

19456 (*Mr. Fanshawe*) When you say that the opium habit is most prevalent amongst the Mahomedans, I understand you are referring to your experience at Benares and Agra?—Yes.

The witness withdrew.

Mr J S Meston called in and examined

Mr J Meston

19457. (*Chairman*) I believe you have been employed as [illegible]

villages where poppy is grown, and can testify that, in tracts where poppy cultivation is allowed, land in which poppy is grown acquires in time, if held by non-privileged tenants, a rental value of 50 per cent more than the rental value of land on which other crops are raised

19458 Have you any figures to support that?—I have

19459 *Will you give them?—In the inferior tracts of the Budaun districts Rs. 5 per acre is the ordinary rate for good land held by tenants without statutory rights of* [illegible] poppy, [illegible] acre is [illegible] the usual [illegible] ley (the ordinary crops in the district) [illegible] acre For [illegible] Rs 15 to Rs 20 per acre and if the [illegible]

19460 Have you any other information on the same lines?—As regards the popularity of the crop with the cultivators, I may state that in good years in average land the poppy outturn may be taken as from 7½ to 14 seers [illegible] and at Rs 5 per seer the [illegible] 37-8 to [illegible] seeds, the [illegible] and other [illegible] I estimate [illegible] as from [illegible] good land [illegible] 20 seers [illegible] outturn [illegible] 8 per acre [illegible] r acre [illegible] culti- [illegible] pensive machinery to turn out the produce which is ultimately sold in contradistinction to sugarcane, the completion of the product of which is always necessarily an expensive operation.

19461 Do you consider that the price which the Government pays to the cultivator for his opium is an adequate price?—I consider it distinctly an adequate price.

19462 (*Mr. Pease*) Has there been much alteration [illegible] Budaun.

19463 In what year has the increase been?—I have not the actual figures, but I believe it has been gradually within the last ten years.

19464 Do you know what the average crop per acre has been?—I cannot give the actual figures, but I believe it is from 7½ to 14 seers in average good land.

19465. You say that it averages over the whole district about 7½ seers?—I would not say that; I have not the figures to speak upon that point.

19466 Is there a great desire on the part of the ryots to increase the amount of their poppy land?—I am not aware that there is: I have heard of no applications.

19467. If it was so extraordinarily profitable as compared with other crops, would not that be the case?—Poppy is mainly in the district to which I refer (I have experience [illegible]

19468. (*Mr. Mowbray*) I understand that those figures are the figures on which the land revenue of this district has been settled and is now being collected?—They are the figures on which I am preparing the revised land revenue.

19469 On which you are preparing your estimate?—Yes.

19470 (*Mr Fanshawe*) The class of cultivators who cultivate poppy is chiefly the market gardener class?—Yes.

19471. What are they called in the Budaun district?—Kachis or Muraos, in Budaun generally.

19472. Is it the rule in the Budaun district that a crop of maize should precede the poppy crop?—Extremely common.

19473. We have been told that on market garden land tobacco would probably be the chief substitute for poppy; would that be according to your experience?—Tobacco is grown in similar land, but I have constantly found that it is grown, so to speak, under the eaves of houses, whereas poppy can be grown in a wider circle. I do not think there would be the same market for tobacco.

19474. *So far as* you know there is no likelihood of a general extension of tobacco cultivation?—Not so far as I know. There is no restriction of tobacco cultivation at present, and there is no reason why there should be any special extension coincident with a cessation of poppy.

The witness withdrew.

Adjourned to to-morrow at 10.30.

At Agra.

FIFTY-SIXTH DAY.

Friday, 26th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ J. H. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

DR. R. GLYN GRIFFITHS called in and examined.

19475. (*Sir William Roberts.*) You are, I understand, *Chief Medical Officer of the East Indian Railway?*—Yes.

19476. Where do you live?—At Allahabad.

19477. How long have you had medical charge of the workmen on the East Indian Railway?—Nearly twenty years.

19478. You would also have charge of them when they were invalided, both as in-patients and out-patients?—Yes, both.

19479. What is the number of the employés on the East Indian Railway?—The native employés average about 45,000.

19480. From what districts are these men drawn?—From all parts of India, Agra, Behar, Oudh and Bengal.

19481. What is the average age of these men?—We take them on from the age of 18 up to 25. They get a first-class certificate if below 35 years of age; if over 30 years of age they get a second-class certificate.

19482. I suppose the average age of the men actually would be something like 35 or 40?—35 or 38, I should say.

19483. Are any of them in the habit of using opium?—I know it to be a fact that a great many of them eat opium.

19484. What is your impression as to the percentage of those employés who eat opium?—It would be very difficult for me to give the percentage, because I can only speak of what I have personally seen of in and out-patients at hospitals. One of my native doctors informed me that in some districts about one per cent. of the people eat opium.

19485. Of the total population?—Yes, in the Benares and Dinapur districts.

19486. That would make something like 10 per cent. of the employés on the railway?—More than that.

19487. According to your experience, have they generally been temperate users of opium?—Very temperate; they take a certain quantity and do not increase it.

19488. About how much?—I have seen *some* take from 2 to 4 grains a day. I know others to take from 15 to 30 grains a day, and not to go beyond that.

19489. Have you observed any effect on their health or capacity for duty?—No, not any injurious effect. I know of a signaller, over fifty years of age, now in the Mogul Sarai district. He has been taking 15 grains a day for about twenty-five years, and he is one of the best signallers on the line.

19490. I presume that, like other witnesses, you recognize *great individual differences of tolerance of the opium* habit?—Undoubtedly.

19491. An amount that would do one man an injury would not affect another one?—No.

19492. Have you ever noticed whether a larger number of opium-eaters would be invalided than of those who were not opium-eaters?—During the twenty years I have been out here I have never seen a single railway employé invalided owing to the use of opium.

19493. Have you known of any of the employés being dismissed on account of the abuse of the opium habit?—Not a single one on the whole railway in the last twenty years has been discharged or incapacitated through opium-eating.

19494. Why do these men take opium do you think?—Some of them take opium to relieve malarial fever. Years ago I was in the Dinapur district, at a place called Simultola, a very malarious place, where we could scarcely keep a signaller more than six weeks or two months owing to their getting a fever or enlarged spleens. Men in the habit of taking opium went to relieve them, and I found those men who took opium were not so susceptible to fever as those who did not take opium. Not nearly so.

19495. For what other purposes do you think men take opium?—For asthma, dysentery, rheumatism and colic. It is a very common thing for dysentery, fever, and rheumatism.

19496. Those are all medical uses, are not they?—Yes

19497. Have you any knowledge of the use of opium amongst these men for non-medical purposes—I mean as we have beer or wine or tobacco?—I had an old man over eighty years in hospital last year. He was an opium-eater, taking 15 grains twice a day. I asked him how long he had been taking opium, and he said a little over 40 years, and it never did him any harm. To look at him I could not have said he was an opium-eater. He was in robust health for a man of his years.

19498. (*Mr. Pease.*) What is the cost of 15 grains of opium?—About two pice.

19499. And what would be the wages of the signaller who took 15 grains of opium a day?—Rupees 8 to Rs. 10 or Rs. 12 a month.

19500. (*Mr. Wilson.*) You have referred to the case of two or three persons who were in the habit of taking opium

[illegible]

19501 You would not, in England, for example, endeavour to establish any general rule or principle in regard to the use of alcohol by an individual case or two of persons who had lived to a great age of either with it or without it?—If there was only one person, perhaps I should not [illegible]

19503. I am afraid I have not made myself clear What I want to ask you is, is it not the case that many of us know cases of persons who have pursued for many years a course of life or diet which no one could approve or recommend, who has nevertheless lived to a good old age?—There are exceptional cases

19504 You mentioned a case at Dinapur you have been stationed at Dinapur?—Yes, ten years.

19505 What was your experience there in connection with this matter?—A great number of people took opium there

19506 With what result?—I have never seen any bad result from it—never.

19507. Did you think it tended to keep them healthy there do you allude specially to Dinapur as a place which throws some light on this subject?—It is a great place for the cultivation of poppy. Opium is easily obtainable there and cheap. A great number of people eat opium in that district, and I have never seen any bad effect from it

19508. Do you think that the cultivators retain portions for their own use?—Yes, I do

19509 You mentioned the case of signallers at very unhealthy stations: were those signallers supplied with [illegible] ars ago it [illegible] European [illegible] eighteen [illegible] quinine [illegible] know the value of quinine, they take it

19510 In these unhealthy places are they supplied with quinine?—They are now.

19511 With opium?—No, not with opium. They supply themselves with that.

19512 But the company supplied them with quinine?—Yes

19513 (*Mr. Mowbray.*) Do you consider the two cases you have mentioned as typical of a very much larger number you could mention?—Yes

19514 Do you consider that the fact that even two men have been able to take this quantity of opium without shortening their lives proves that opium is not a poison in the popular sense in which the word is used in England?—No, not to natives

19515 (*Mr Haridas Veharidas.*) You have observed [illegible]

19516. Have you noticed employés on the East Indian Railway dismissed for abuse of alcohol?—Yes, a great many.

The witness withdrew.

Mr. T. Stoker recalled and further examined.

19517. (*Chairman.*) You are Commissioner of Excise for the North-Western Provinces and Oudh?—Yes

19518. Would you give us shortly the nature of your former service?—For twelve years I belonged to the district staff as Assistant Collector, Joint-Magistrate and Acting Collector. During this period I was almost continuously in charge of district excise administration in various parts of the North-Western Provinces I next [illegible] half years in the North-Western [illegible] Provinces and Oudh.

19519 Your long and varied service has, I presume put you into a position to form a judgment upon the question with which we have to deal, and brought you into intimate contact with the people of the Provinces in which you have resided?—I have served in or visited all parts of the North-Western Provinces and nearly all of Oudh. I have been for many years in intimate contact with the people of those provinces, and am acquainted with their habits and conditions of life. I have paid special attention to excise questions

19520 At a former meeting of the Commission you [illegible] hands a memorandum of the opium adminis- [illegible] nd Oudh That [illegible] ion, and will be [illegible] ify, I think you [illegible] that memorandum that the price [illegible] Precisely.

19521. The price is at present, is it not, Rs 16, and that shows a profit to the Government something like Rs. 7 a seer, does it not?—The price at present varies in different parts of the province from Rs. 18 in the Western districts to Rs. 16 in the Eastern districts. The profit of Government varies accordingly.

19522. In all cases you have endeavoured to make it as high as possible?—Yes I may add, perhaps, that the present prices are experimentally fixed, and subject to any further enhancement that may be found possible when we have had a little experience of the present scale

19523 One of the results of the policy that has been [illegible] upon excisable commodities [illegible] crease in revenue has not taken place merely under the head of opium, but there has been a larger increase under the head of other excisable commodities

19524. You have shown in your memorandum, I believe, that Government have consistently held that [illegible] absolutely refusing to recognise the habit, or issue licenses [illegible] consumption of opium prepared for smoking [illegible] checking the [illegible] was tried of [illegible] trol, and mak- [illegible] For the last year that policy has again been reversed, and the original policy of prohibition has been adopted.

19525. The reason for that step was, I think, that the licensed shops might be replaced by unlicensed ones, and that opium-smoking would still continue, and that there might thus be a risk that the absence of publicity might encourage the vice in domestic circles?—Undoubtedly that is the danger recognised by everybody connected with the administration.

19526. And you have looked to that, on the one hand, and also to the consideration that it is an evil thing for a Government to give any sort of recognition to a bad practice?—All these considerations have been borne in mind.

19527. In looking at what we may call the opium habit, do you draw a clear distinction between opium-smoking and opium-eating?—In considering the question of consumption a very clear distinction should always be observed between opium-smoking and opium-eating. I have nothing to say in favour of opium-smoking. Speaking of these provinces I regard it as a low and vicious habit, practised, broadly speaking, by low or by vicious people. It would be unreasonable to say that any physical or moral deterioration which may have been observed in opium-smokers is necessarily due altogether to that particular practice, and not to other demoralising habits and associations or physical infirmities. I observe that in other countries, or even in other parts of this country, opium-smoking is said on good authority not to be necessarily attended with bad consequences. Possibly different races or constitutions are differently affected, or the opium is differently prepared. But in these parts people who pursue the habit do in my opinion often or generally suffer from it or its surroundings. The policy of the Government of the North-Western Provinces has always been directed to repress and check the practice, and has been attended with success. Though it gained an impetus about twenty years ago, from the introduction of the Chinese method, opium-smoking is still restricted to a comparatively small portion of the urban population, and is very far from being a general or domestic habit even in towns. In rural parts it is practically unknown. Probably not so many as one in every 10,000 of the whole population ever smokes opium. Opium-eating stands on quite a different footing. Though liable to abuse and sometimes abused, it is certainly not a vicious habit. A large part of the opium consumed in these provinces is taken as medicine and only as occasion requires. Even of habitual consumers the greater portion commence the habit for the relief of pain or disease, and continue it because of its beneficial effects. The number of people who commence or continue to eat opium simply for the pleasure it affords them form, I believe, only a small proportion of the whole body of opium-eaters. Opium-eating as a regular habit is very often commenced late in life, when the failure of the natural powers is supposed to indicate the need of a corrective. This circumstance has not been noticed in the case of stimulants or narcotics taken for vicious or merely pleasurable purposes. The vast majority of opium-eaters are occasional or moderate habitual consumers. Habitual excess is rare. In these matters excess is a relative term. By it I mean a quantity so large as to produce physical or mental deterioration in the person using it. I cannot recall any such cases in my personal experience. I have heard of them and believe they occur. But I have at different times had a large staff serving under my immediate observation, and I do not remember any instance of an official unfitted for work by the habit of opium-eating. For instance, in the Bulandshahr district, where the consumption of opium is large and general, I had the whole district staff of village accountants (536 in number who belong to the opium-eating classes) from time to time in my office working against time, under close supervision, and keeping long hours. Not a man was found unfitted or disqualified by reason of the opium habit, though there must have been many opium-eaters among the number. This, and like experiences which every officer can cite, seem to me to prove that the people of these provinces, or even those classes of them who eat opium, are not ordinarily or generally demoralised thereby. To say that the habit is widespread among the people, and that it produces mental and physical decay, social ruin, crime, suicide and early death seems to me a proposition that carries its own refutation. If these premises were true, the people of these provinces, where opium-eating has been practised for centuries, would have long ago been reduced to a few survivors of a ruined community. But so far from being this the provinces have been steadily increasing in population, wealth and material prosperity. All classes use opium. It is, I should say, the most generally used medicine known to the people. Habitual consumers are most usually found among the upper classes, and oftener among Mahomedans than Hindus. This is ascribed to the prohibition of liquor by the Mahomedan religion. Conversely the lower castes of Hindus, who are the chief consumers of alcohol, are not believed to be addicted to opium. The fighting, landowning and trading classes include many opium-eaters, perhaps most of the habitual consumers, and its use is not unknown to the priestly castes. The Marwaris, the most astute of our traders, are well-known opium-eaters. I have known the occurrence of a large Marwari festival account for an increase in the district consumption of opium for the year. Their connexion with Rajputana may account for the prevalence of the habit among them. Consumption is much larger among the urban than the rural population, and is, I think, proportionally pushed to an excess more often in towns than in the country.

19528. Have you any reason to suppose that the extent to which opium is consumed depends upon certain characteristics of race?—I doubt if the habit is a racial one. It seems to depend more on locality and surroundings, caste or social position. Our races have now got very mixed; but so far as a distinction of the sort can be drawn, I should say that the aboriginal races are not given to opium (except as a medicine), but that its use is more general among the Aryan races. This is probably a matter of tradition. The consumption of opium is more general in the western districts of the Meerut, Agra and Rohilkhand Divisions than in the eastern parts of the province. The difference is not so great by any means as the recorded consumption would indicate, for the eastern districts are the home of poppy, and therefore the facilities for illicit consumption are greatest there. But allowing for this, I have still no doubt that the habit is more common in the west. It is precisely in those same districts that the people possess the finest physique and the most martial character, and enjoy the greatest prosperity. Opium is largely used in malarial tracts for therapeutic purposes. It is an article of belief among the natives of such tracts that opium averts and cures the diseases which result from cold and damp. I have no reason to believe that it acts directly as an antiperiodic like quinine. But I believe it is usefully and effectively employed in other diseases which proceed from the like conditions. Malaria, to speak in a popular sense, does not show itself always in the shape of remittent fever. It is Protean in its forms and finds out the weak point of each man. In some it developes rheumatism or cough or asthma or bowel-complaints. For all these opium is used with beneficial effect. Possibly it may mitigate disease by assisting the natural functions of the body and so improving the general health and enabling the user to resist adverse influences. But whatever the scientific explanation may be, it is unquestionable that natives regard it and use it as a prophylactic and cure of diseases, which prevail in malarial tracts. It was observed, many years ago, that the use of opium increased in those parts where the introduction of the Ganges canal had artificially raised the water-level and produced insanitary conditions. I may add that I had occasion, some time ago, with reference to the re-allocation of the opium shops in various districts of the province, to cause a map to be prepared of the Meerut district, showing the allocation of the various opium shops in the district; and I was struck with the circumstance that the shops are all grouped either along the low lands of the Jumna, which is a notoriously malarial tract, or along the line of the main Ganges canal, where the rise of water-level has been most marked, and malarial conditions are most prevalent.

19529. Have you observed any tendency to increase the dose?—It would not, I think, be correct to say there is no tendency to increase the dose, which naturally begins with very minute quantities. But the increase is not continuous. In some cases it reaches a large amount, and the native constitution seems very tolerant of opium. But such cases are the exception. Ordinarily when a certain and not extreme point is reached, the desire or means of increasing it fail. An ordinary native of the humbler class cannot go on increasing his dose, if for no other reason because his means of procuring it do not go on increasing. To say that the people of these provinces ruin themselves and starve their children to gratify their craving for opium is to ignore facts, and to slander the national character. If it were true, there would be a well-marked and recognised class of ruined opium-eaters, and the progress of the population would be checked. There is no such class in these provinces, and the population goes on increasing. The people are conspicuous for their domestic virtues. In love of parents for children and respect of children for parents, they surpass, I believe,

all European nations. No one who really knew and properly valued the native character would believe that a people

in this respect with the best of its rivals, and I have no *doubt whatever that in the balance of good and evil opium* stands easily first

19530. Do you think it practicable to prohibit the use of opium for other than medical purposes?—The idea of prohibiting the use of opium is, in my opinion, a mere *chimera. No person acquainted with the administrative*

prevent the illegitimate abstraction of a large amount of produce for private use or sale or the introduction of

... the hands of

sible, to attempt it dangerous, while control and restriction could not be as well secured by any other system

posal of such taxation would be attended ... dangerous discontent. I fear that even the progress of the present enquiry has already had an unsettling effect

with danger to the public peace ... become associated with ... conse-

... nfine the use of opium to strictly medical purposes.—The proposal to confine the use of opium to strictly medical purposes will not bear examination. It could only be made by persons who ignore the conditions of native life and society. *No medical agency exists in this country* which could be used for the purpose. The Government dispensaries reach only a minute percentage of the population. Private practitioners trained in European methods are available to only an absolutely infinitesimal number. They and the chemists who would make up their pre- ... only in a few large towns. Besides they ... of reach of all ... population live ... d than they can obtain from the village ... These medicine-men cannot be seriously treated *in the light of qualified* physicians. But if they are to be so regarded and to be allowed to possess and dispense opium, this measure will

drug. Our rules at present permit the grant to druggists of free licenses for the purchase and possession and sale of opium in the shape of medicine. There is at present *only one such license in these provinces held by a European* chemist in Lucknow.

19532. Have you any observation to make with reference to the licensing system now in force?—The memorandum now laid before the Commission shows that the licensing system now in force has been adopted as that best suited to secure the control and taxation of the use of opium. Different methods have been tried in these provinces both in regard to opium and other excisable commodities. Experience has shown the best method *to be a system of fixed duty combined with licenses* for sale at localities determined by the authorities and submitted to public competition. The fixed duty secures a minimum taxation, and the variable license-fees, differentiating the value of the various shops, secure to Government the profits which would *otherwise accrue to the* favoured monop... has been tried ... in force has be... objection. To ... excise opium is ... before the Co... inces one opiu... and for every 104·7 square miles of territory. The recorded consumption shows 21·6 grains per head annually. I believe this is not one-fourth the incidence of the opium imported into the United Kingdom every year.

19534. What *is your view as to the effect of the opium* consumption in these provinces upon the moral condition of the people?—These figures seem to me to controvert any idea that the present system is productive of widespread public demoralization.

19535. Can you give us any considerations with re-

... in with other agricultural op... when the cultivator has leisure from his other crops after ... all-weather crops ... admits ... rains ... a low ... of the ... plant and collection of the opium a... light occupation for the wives and children who share field-labour with the men. It yields a quick and large profit. The Government advances are a great attraction to the ... resort to ... In fact, ... *agricultural* ... or finds a ... the soil. ... o release ... assisting ... rent and ... d circula- ... a prohibition of poppy cultivation ... beyond merely the total figures. It would fall with ruinous results, *not merely* on particular districts, but on particular villages in those districts, and particular *classes* of cultivators. Poppy is a crop specially suited to small

holdings where a large return has to be gained by minute and laborious cultivation of a small area. It is, therefore, particularly suited for those parts of the province where the population is most dense and the pressure on the land is greatest. It is a poor man's crop, most valuable to the most skilful and industrious cultivators, who at the same time possess the smallest resources. Deprived of it, these men would be unable to pay their present rents or would sink into a lower grade.

19536. Do you consider that any other crop could advantageously take the place of poppy?—No other crop could be named which possesses all these advantages and would therefore be a complete substitute for poppy. Sugarcane, which is often named, requires more expensive appliances and large capital. Its return, even if so great, is not so quick. It occupies the ground two or three seasons, and it cannot be grown in places where poppy will flourish. In some places even superstition is a bar to its cultivation.

19537. Have you found in your experience that there is a general willingness on the part of the ryots to cultivate the poppy?—So far from any pressure being necessary to secure the cultivation of poppy, the prohibition of it would be regarded with terror and dismay. I have served in four poppy-growing districts, and can testify to the popularity of the industry. I have never heard of any exercise of authority being necessary or being invoked to get the plant sown. In fact it would be impossible for the Opium Department to use such pressure, for its officers have no power to do so, and they stand quite apart from the general administration of the provinces, being subordinate to the Bengal Government. I have on the other hand heard many objections from cultivators who were refused permission to grow poppy, and I have reason to know that prohibition is regarded as a severe punishment.

19538. How would the prohibition of poppy affect the interests of the owners of land?—In several districts of these provinces the rents and land revenue would have to be revised if poppy were discontinued; in many districts the income of proprietors would be seriously affected, and whole bodies of cultivators would be reduced to a lower status. I have prepared a statement showing for these provinces an area under poppy, the outturn, the value of the produce, an estimate of the cost of cultivation, and of the profits to the cultivator, together with figures showing the relation that the profits of the poppy cultivation bear to the total rent and land revenue of the provinces.

19539. Can you give us the result in a few figures?—Yes. Poppy occupies only 1·6 per cent. of the cold weather area, and ·8 per cent. of the total crop area. The value of the outturn amounts to 17·8 per cent. of the tenants' rental, and 38·4 of the land revenue of the provinces. The total value of the outturn is Rs. 1,45,64,234.

19540. (*Mr. Mowbray.*) When you say the total value of the outturn, do you mean the total sum of money paid by the Government to the cultivators?—No; including the value of the bye-products, seed, *capsules*, etc.

19541. The price paid by the Government plus the price received by the cultivators for bye-products?—Yes. Details are given of both in the statement. The *total value* as paid by the Opium Department is Rs. 76,96,604. The total value of the bye-products is Rs. 68,67,630. This statement has been framed to show the minimum average profit to a cultivator entirely employing hired labour. It is subject to considerable modifications, very large modifications, in the case (which is generally *the case*) of cultivators who employ only the labour of themselves and their *families* at the work. The net result is, that a tenant who entirely employs hired labour and cattle, and takes himself *no share* whatever in the work, gains a minimum net profit of Rs. 16 an acre; and the tenant who works the poppy by his own labour and that of his wife and family gains a net profit of Rs. 44 or Rs. 45 an acre. In making out this estimate I have framed it so as to show the cost of cultivation at its maximum and the outturn at its *minimum*.

19542. (*Mr. Pease.*) You stated that you observed the greatest number of opium shops were in the *low-lying* districts: are not those districts where the poorest class of population live?—No; on the contrary in the Meerut district, which I cited, the Jumna low lands are about the richest part of the district, possessing an exceptionally fine and wealthy population.

19543. These were opium shops in the country districts?—Yes, in the rural parts of the district.

19544. Then do you think that persons take opium as a ... have never had any disease, or is not ... or while they were ill they got into the habit of taking it and continued taking it?—I think the *majority* of people do not take it until they *require it*, and I think a great many *people who commence it* for the purpose of alleviating a specific disease *continue it*.

19545. Therefore it is not strictly taken as a prophylactic; *it is taken first to cure an ailment?*—Yes, and afterwards to prevent its recurrence. In that sense it is a prophylactic. A special case came to my knowledge, only a short *time ago*, *of a resident in a malarious tract applying to the Collector of the district to make* arrangements for the sale of opium in that part of the district for the cure of colds and coughs, etc.

19546. You say that you think probably that one *masha*, or 15 grains, would be nearer the mark than *the quantity* you have given before: do you not think you may be very possibly exceeding the mark?—I think it may be high. I should be very sorry indeed to dogmatise about it. I have made very careful enquiries.

19547. The evidence we have had with regard to the Sikh soldiers shows that they were in the habit of taking about 3 grains?—I was struck by that.

19548. Therefore if you were to take 3 grains instead of 15 grains it would give twenty opium-eaters per thousand?—Quite so. *I myself find* the greatest difficulty in framing to my own satisfaction any very accurate estimate. It varies very much from individual to individual and from place to place. Perhaps if I were to explain my method of inquiry, it might throw *some* light on the subject. I have myself frequently gone and sat in the opium shops, and watched the classes of people who purchased opium and the amounts they purchased, and I have questioned them as to whether it was for their own use or for the use of their friends, or family consumption. I have also consulted officers in all parts of the province, both European and Native, as to the average amount of opium consumed by an ordinary moderate consumer. I have received most conflicting replies, and my own observations have given me most conflicting results; but averaging them I have come to the conclusion that the nearest I could put it is 15 grains. But I am quite prepared to modify that on any further evidence being shown.

19549. Would you rather not come to the conclusion then that there hardly was any dietetic use; that if the number of the greatest estimate was put down at 20 per thousand, then it would be *almost* practically a medicinal use in this district? I think that is the case. The proportion who use it for medicinal purposes is far in excess of the number of people who use it for any other purpose.

19550. (*Mr. Wilson.*) You have said "to say that the people of these provinces ruin themselves and starve their children to gratify their craving for opium *is to ignore facts*": would you be so good as to tell me where or by whom that has been said?—It was *said before this Commission by a witness* at Calcutta—by Bishop Thoburn. I find in Bishop Thoburn's evidence: "I think that the worst evil of the habit to-day is that it is starving millions of the children of India." Again he states in another part of his evidence that he is speaking of the North-West *Provinces* when he states that the opium habit is starving millions of children.

19551. Could you give me the number of the question you are reading from?—2253.

19552. Would *you also* look at 2342. Do you not find there that this question was put to him: "Is the opium "habit *even now* so widely spread in those provinces that "millions of children can be said to be starved, even accepting "your view?—Not merely in those provinces, but I speak "of the 284 millions of India"?—Yes, I see that.

19553. And he went on in the next question but one: "I was speaking of all India"?—Precisely. *I also observe* he speaks of his knowledge of *the North-Western* Provinces, and I speak merely on behalf of these provinces.

19554. In using the general expression about *millions* he was *speaking of the* 284 millions of India?—Quite so, but *my remark* is equally applicable if he had said thousands or even hundreds, instead of millions.

19555. You speak about the love of the parents for their children, and you think they would *not* be likely to starve them: I *suppose* you know enough about the condition of London and other parts of England to know that many people who love their children are really poisoning them with gin unintentionally and thinking it does them good?—I know little of London; I know *in* Ireland they do not poison their children with whisky.

19556. In reference to the grant of *free* licenses to druggists, can you explain why only one person in the whole o

the province avails himself of the opportunity of taking this druggist's licenses?—Because people can procure opium from the licensed shops.

19557. Do they get it more cheaply from the licensed shops than druggists?—Yes, I think so. I know from my own experience that they do, for I have had occasions to get prescriptions containing opium made by chemists, and they charged me several rupees for a prescription [illegible]

[illegible]

opium in some form or other?—I think European chemists do. They sell tinctures made up with opium—medicinal preparations of opium

[illegible]

people who consume opium of the charge which they now pay in the shape of license fees.

19560 Do you think that the fact that only one such has [illegible] to the fact that they are not desired or [illegible]

[illegible] crops?—Yes

19562. You say in the table on page 17 of the memorandum you have put in that in the year 1890-91 the amount [illegible] 1891 92, 176,000 [illegible] a reduction [illegible] certainly—

[illegible] the percentage

[illegible]

taken place? [illegible] rendering it less profitable—not unprofitable, but less profitable?

19565 Do you think that any further restriction ought to be imposed upon the use of opium?—You observe I have drawn a distinction between opium-smoking and opium-eating

19566 Do you think that any further restriction should be imposed upon opium-smoking?—I have always been in favor of placing every possible restriction upon opium-smoking I think we might go one step further than we have yet gone. It is not the opinion of most officers I admit, but I would be prepared myself to advocate a measure which would make it punishable for any person to keep a public opium-smoking saloon I am not prepared to say for a moment that we can go to the length of making opium-smoking *per se* a penal offence, but I think we might fairly forbid the trade of keeping open saloons for [illegible] and the supply of

[illegible]

reason to suppose that [illegible] the prohibition which has been imposed?—There are a large number in the towns of these provinces of so called clubs or saloons where people meet for the purpose of smoking opium, but I have no reason to believe that the proximity of them to opium shops could affect the matter one way or another. Opium, as sold, cannot be smoked, it must be prepared, and it makes no difference to a man who keeps one of these places whether he has to walk half a mile to buy the necessary amount of opium or whether he can get it next door.

[illegible] these clubs or [illegible] licensed vendors [illegible] the contrary, [illegible] licensed vendors

[illegible]

provinces

19571 I believe you have tried to prosecute in certain cases?—A large number

[illegible]

[illegible] Courts Most severe sentences have been and continue to be passed—a year or two years' rigorous imprisonment—but it has no deterrent effect. I had a case brought before me of a man immediately on being released from prison again starting places of the sort

19574. Passing from that subject, a witness the other day said something about the retail price of opium in shops being fixed by Government is there any foundation for that statement? Is not the price at which the opium is retailed in the shops by the licensed vendors a matter in their own discretion?—As far as refers to the shops of licensed vendors it is, but opium is also retailed at tahsil head-quarters.

19575 At the treasuries of the districts?—At the tahsil treasuries

19576 Would you explain that?—At the sub-treasuries.

19577. How many sub-treasuries then are there in a district?—Four to five perhaps in a small district. Perhaps some districts will run to as many as six or seven.

19578 At what price is opium retailed at these treasuries?—The fixed price for that district. I have explained that the price varies from district to district.

19579 If a person can get opium cheaper at the treasury, why does he go to an opium shop?—I have been always wanting to know that myself I am afraid I cannot give you an explanation that would entirely satisfy you One reason is that treasury sales cannot take place on holidays, or except during office hours. I think to some ex[illegible] The treasury is at a dis-

[illegible]

19580. Do you think that that system of selling by Government officials works satisfactorily?—I think it does, and that is the opinion of all the best authorities in
94. the province. The question was raised and discussed not very long ago.

19581. Would it be possible to extend that system?—I cannot say it would be impossible. It would be difficult. Neither can I say it would be desirable, because we should forfeit the license-fees (which form a very substantial part of our revenue) by doing it.

19582. On the other hand, it has been suggested that the existence of these license-fees, and the inducement to make a profit out of the sale of opium, tend to make the license-holders force the sale of opium; and therefore it has been suggested that if it were entrusted to Government officials or others who had no direct personal interest in making a profit, there would be less inducement to stimulate the consumption: do you think there would be risks attached to the extension of the system of sale by Government officials?—There undoubtedly would be risks. If Government officials had a monoply of the sale of opium they would abuse that monopoly. The Government would lose its revenue.

19583. I quite understand that there would be a loss of revenue, but what other risks would you anticipate?—Government officials—the class of officials whom such business could be entrusted to—would overcharge for the opium they sold. They do so at present, but they are kept in check by the presence of licensed vendors.

19584. You would not be disposed to recommend a further extension of the system?—No, certainly not.

19585. (*Mr. Haridas Veharidas.*) Would it not be more convenient for people who want only a pice or two worth of opium to go to the treasury instead of the opium vendor?—They do as a matter of fact go also to the treasury.

19586. Does the treasury sell opium one pice worth?—Yes; there is no limit on the amount that can be bought at treasury.

19587. Have you seen one pice worth of opium sold at the treasury?—Yes, but not frequently. The sales are of larger quantities than in the licensed shops.

19588. Would an opium vendor take a license when there is a treasury which sells even a pice worth at a cheaper rate?—Yes; they do take licenses under such conditions. I have known a case myself in which a licensed vendor at one shop was retailing opium at the rate of Rs. 40 per seer and the licensed vendor in another shop, at a distance of eight miles, was retailing it at the rate of Rs. 20.

19589. (*Mr. Fanshawe.*) You have expressed strong opinions against *chandu*-smoking, and I understand that you personally recommended the closing of the *chandu* shops and smoking on the premises before the Local Government adopted that view?—I was not Commissioner of Excise at the time the orders of the Government of India were issued for that purpose but years ago, when in the position of a District Excise Officer, I advocated such a measure.

19590. A previous witness read a confidential circular issued by you in your official capacity as Commissioner of Excise, No. 1 of 1892, dated 26th July: I think it right to ask you to make any remarks or explanation you would like about the issue of that circular?—When the orders, dated 25th September 1891, of the Government of India were received, those orders stated the risks which it was recognised would attend such a measure, and it was left to Local Governments to adopt the preventive measures best calculated to minimise those risks. None of us, even those who were most strongly in favour of a total closure, ever imagined or hoped that people who had acquired the habit of smoking opium would abandon it in deference to any orders of Government. The fear of all was that as long as these people continued to practice the habit, to prevent them meeting together in special places where they could find the necessary appliances for smoking would be to drive the vice inward, and to introduce it into the domestic circle, which I believe has hitherto been free from that contagion. We recognised that certainly, as long as the public sale and manufacture of *chandu* existed, people who were addicted to the habit would continue to smoke, and if they were prevented from smoking in special places outside their houses, that they would necessarily commence smoking at home, and that the members of their families, the females and younger members, would be exposed to the risk of learning this habit. The law as it then stood, and as it now stands, gave us no power to prevent opium-smoking or to prevent the maintenance of public places where opium-smoking could be carried on and the necessary appliances, exclusive of the opium itself, supplied on payment. For these reasons, acting in the interests of repression, it was thought that the best way to carry out the instructions of the Government of India, and to minimise the most serious risk which attended the introduction of this new measure, was to proceed gradually, and not at once, to attempt to do what we had no power to do. The Magistrate has no power to prevent the congregation of opium-smokers in public places, but he is able to keep those places under control and supervision and be ready to prosecute whenever he can obtain proof of any infraction of the law. It was with that view that the policy as expressed in that circular was adopted. There was this danger in making a public exposition of the existing state of the law and rules on the subject, that it would give unnecessary publicity to the conditions with which people could with the greatest impunity carry on the public practice of opium-smoking. Up to this it had been a strict Government monopoly, and the people who, speaking generally, were not very well acquainted with the law and rules on the subject, imagined that opening or maintaining any public place for the sale of *chandu* would probably be followed by punishment. It was not considered advisable to do anything which would tend to immediately and unnecessarily dispel that idea. For that reason that portion of the circular which included a statement of the law on the subject and instructions as to the policy it was thought best to follow was made confidential, and addressed duly to the Magistrates and Collectors of districts, with the view of putting off as far as possible the evils which must undoubtedly have sooner or later followed from the prohibition of consumption of opium preparations on licensed premises.

19591. There was no intention, after the smoking in licensed places had been prohibited, of allowing it still to go on, and of thereby minimising the effect of Government orders?—On the contrary, our effort was to try and give the greatest possible effect to those orders, and to minimise the risks which the Government of India very fully recognised must follow from this measure which it itself introduced.

19592. Is there anything else you would like to add on that point?—I would like to add that this intention of the authorities to minimise and restrict these evils, which we all saw and feared, was frustrated by the undesirable publicity which was given to the contents of that confidential circular. It was circulated throughout the country, and undoubtedly that publication of its contents has resulted in making the parties concerned acquainted with the best way in which they can with impunity continue to assist the practice of opium-smoking. That violation of confidence has distinctly furthered the cause of intemperance.

19593. (*Sir James Lyall.*) It is, I think, an admitted fact that with reference to the novelty of the habit, its practice in public saloons, and the bad company which it induces, respectable people in most parts of India are strongly against the practice of opium-smoking?—That is the case for these provinces.

19594. Apart from that, have you yourself formed any positive opinion to the effect that opium-smoking is more deleterious than opium-eating?—I think myself it is; I have formed that opinion from observing opium-smokers and their surroundings. I am extremely unwilling to dogmatise on the subject, but that is the opinion I have formed.

19595. I myself have been into opium-smoking saloons, and in 1883 I proposed to the Punjab Government that they should be shut up, but I found it extremely difficult to come to any opinion upon the effect of opium-smoking—I mean to say, the people one saw there were generally a set of people whom one knew were generally the debauched part of the population?—That is quite true of these provinces also. I do not attribute by any means the whole of the bad condition that I have noticed in opium-smokers to the practice of opium-smoking; but still making an allowance for that, and looking as generally as I can at the question, I still think it is a bad habit.

19596. That is, you still think, even if it were followed by a man in his private room without any bad surroundings at all, and in moderation, it would be likely to be more deleterious than opium-eating.—I think so. That too, I think, is the opinion of the native community.

19597. The native community is very apt, is it not, to be prejudiced against anything that is a novelty?—Yes, that is true.

19598. Can you tell me what profit the treasurer, who sells opium, gets?—One rupee a seer commission. It is not merely profit; it also covers wastage and dryage. There is certain amount of loss in retailing opium in small quantities.

19599 Does every tahsil and sub-treasury have the privilege?—Every sub-treasury. It is not retailed at the *sadar*, the chief treasury. There is, of course, a sub-treasury at every head-quarters.

19600 I think you said that you imagined even at present they do sell at higher prices than they are supposed to sell i [illegible] are we [illegible] custom [illegible] *opium* [illegible] to each [illegible] think [illegible] opium [illegible] fixed standard of price

19601 I suppose a shopkeeper who does nothing else but sell opium is more likely to be a civil, quick, ready salesman than a treasurer who is a Government official and has other work to do?—Yes, and people do not care, I think, to go about the tahsil always.

[illegible] valuable consideration

19603. Is it not also a fact that to induce licensed vendors not to smuggle themselves and to continue to [illegible] the policy has been to put [illegible]

19604 But that involves a certain danger, does it not; if you put the issue price very high then the licensed vendor may find that it may be to his interest to smuggle?—Undoubtedly.

19605 And to let smuggling run riot as it were?—Yes, that consideration was kept in mind in fixing the present price of opium.

19606. Mr. Wilson drew attention to the great fall in [illegible] largest on record

[illegible] tion of poppy.

19608. (*Mr. Pease*) Is it the practice to put up in the tahsil treasuries the price at which opium is sold?—No; not to my knowledge.

19609 That could easily be done?—Very easily. Everyone knows it already

19610. In case of persons selling small quantities which profess to be a certain weight, could they not be dealt with in the same way as any person using fraudulent weights?—If you could prove it, but it would be extremely difficult

19611. Would it not be very easy for you to send somebody to buy a pice worth of opium, and receive that pice worth of opium at the door, and have it weighed immediately?—Yes, such a test has often been attempted. The sub-treasurer would immediately reply that the emissary was an enemy and had reduced the amount of the opium before he reached me. It is extremely difficult to prove these cases.

19612 Do you think that you would have any difficulty in satisfying yourself as to the honesty of the sub-treasurer?—I might have a great deal of difficulty in satisfying the Magistrate.

19613. Of course these are difficulties which would no doubt arise in the administration?—In theory it would be quite easy, but in practice it would be very difficult.

19614 (*Mr. Wilson*) In referring to the consumption of opium in these provinces, you say, "I believe this is [illegible] aware that a [illegible] ported into [illegible] ted in the [illegible]

19615. I have no recent figures, but I have here a copy of a return issued by the Board of Trade in [illegible]

19616 Is it not also the case that there is a very large manufacture and export of laudanum and other products of opium from England?—Presumably, those would be included in the exports

[illegible] than the consumption of opium per head in the North-Western Provinces.

19618. You believe so?—I would be prepared to find that result.

19619. With reference to the circular Mr. Fanshawe asked you about, did I understand you to say that you, or at least the authorities, were apprehensive that smoking would be driven into the home and the family?—Yes.

19620 That seems hardly consistent, without some explanation, with this expression in the circular in question, "The known conditions of *chandu*-smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity"?—They would meet in a private house; that is to say, three or four men instead of going to the house of a man, who maintained the premises for their accommodation, would meet at the house of one of their number.

19621 That is what we are to take it as meaning at the time?—Quite so. Besides this circular does not contain a complete exposition of the reasons which led up to its issue.

1962[illegible] that circ[illegible] that th[illegible] out?—[illegible]

[illegible] that led up to that order.

19624. You are no doubt aware that it was very generally taken to mean that the authorities of the North-Western Provinces and Oudh did not agree with the order of the Government of India?—I did not know that

19625 I think that was the general impression?—That was the statement made by certain persons, but my position is that that was entirely wrong; that that was an entire misconstruction of the intentions of the authorities.

19626. It was distinctly stated that any person opening a saloon can supply the pipes and lamps and service?—That is the law.

19627. And it went on to say that no effort should be [illegible] Would you say that the phraseology [illegible] Government of [illegible] much regret if [illegible] that construction [illegible]

19628. In your opinion now, looking back, do you think the language of the circular was not open to misconstruction?—Undoubtedly it has been misconstrued, and therefore I cannot say it was not open to misconstruction. But it was not and would not be misconstrued by the persons to whom alone it was addressed. It was directed in confidential form to a limited number of very responsible officials. It has been misconstrued only by others to whom it was improperly communicated.

The witness withdrew.

CAPTAIN F. C. CHAPMAN called in and examined.

19629. (*Chairman.*) I believe you are a landholder of the Partabgarh District in Oudh, and an Honorary Magistrate—Yes.

19630. And Justice of the Peace?—Yes.

19631. How long have you been a resident in India?—On the 22nd of March I have been here for 50 years.

19632. For how long a period have you been the owner of large estates?—Since the Mutiny. I was allowed to leave the service, and Government gave me the pick of the forfeited estates in the North-Western Provinces.

19633. Is opium cultivated on your estates?—Yes, very largely.

19634. As a Magistrate of 30 years' standing, what opinion have you formed as to the effect of the use of opium upon the people in this country?—I have known no ill effect at all. I have never heard of the ill effects of opium except in the debates in the House of Commons.

19635. Do you consider that the cultivation of opium under the system now adopted by the Government is of advantage to the cultivators?—Certainly. I am supposed to know something about agriculture. The opium crop is one of the rotation of crops. There are three crops that are sown,—*juar*, *bajra* and Indian-corn. These crops in this part of India are generally cut at a time when it is rather too late to sow wheat and barley or towards the end of October. Those crops ought to be sown in the beginning of October. Opium then comes in. The land is prepared carefully during November and opium seed sown in end of November or beginning of December. This crop matures in the beginning of February. The land is again prepared and irrigated, then indigo sown and cut in August and September. Then comes wheat and barley. The opium crop, therefore, enables the ryots to have five crops in two years. In the month of August the Government gives the advances. The ryots receive no return for their crops until October. Therefore, with the Government advance they are able to go on living from hand to mouth, as most cultivators do, and they have money to buy seed. For these reasons I consider that opium cultivation is an advantage to the cultivator.

19636. In looking over a space of two years, you must look not only to what is produced from the cultivation of the poppy, but what is produced by other crops which in succession can be produced from that same land in that given time?—Yes, in place of poppy there is the crop *chana*. There are different names for it in different parts. Here it is called *sowa*. This *sowa* can sometimes be sown, but opium is more profitable. The average production of a *bigha*, which is two-thirds of an acre about here, is from six to ten seers. If you take the average as 8 seers, and the Government price as 5 or 6 rupees, you have Rs. 40 from opium, the poppy seed, say, 2½ maunds, at Rs. 4, gives Rs. 10 more.

19637. Has it come to your knowledge that undue pressure is necessary or has been exercised to induce the ryots to grow the quantity of poppy which the Government desire to obtain?—My opinion is that undue pressure has not been used. In the neighbourhood of large towns there is a difficulty about sowing poppy. In the districts of Allahabad, Ghazipur, Buxar, Patna and Bankipore potatoes, which are sown about that time near the towns, yield a very large profit. Patna and Bankipore are the head-quarters of the potato cultivation. The large potatoes go down to Calcutta and the small ones are left for seed. They are sold at 5 rupees a maund. They give a very large return, and of course it is not profitable there to sow opium. At a distance therefore, from towns, I do not know anything that is of more profit than opium, if the men choose to take the Government advances and cultivate it. I myself have read what Sir Charles Crosthwaite said. I think he said it was almost impossible to make a native grow what he did not wish to grow. I myself have about 300 square miles covered by my works, and I speak with some authority. In 1872 I determined to introduce the cultivation of indigo which I knew would be profitable. At that time the Land Act in Oudh enabled me to turn anybody out, however large the man's cultivation and however much he paid, by simply spending 6 annas. In spite of that power I only got the men out of all this extensive country in the first year to grow 1,100 maunds of indigo. In the second year they grew 6,500; in the third year 26,000; in the fourth year 65,000; and now we grow about, yearly, 200,000 maunds. It was to their advantage to do it, but you could not drive them. I had the greatest difficulty in getting them to do it. During the Mutiny there was what was called "passive resistance." The people in this country will not stand up and tell you that they will not do a thing. They will say—"You are master;" and they will go home determined not to do it. That is our difficulty. It is a difficulty throughout the country. You cannot force a body of natives in this country to grow a crop which they do not think will be to their advantage to grow.

19638. Has anything come to your knowledge which would lead you to suppose that the minor officials in the Opium Branch of the service are guilty of corrupt practices?—I don't suppose there is any native minor official who is not now and then rather corrupt. I suppose there is less corruption in India than there is in England. I was Government agent for some years. I tried to place Government work in England, I found great difficulty. You have to fee the middlemen, and here you have to do the same thing.

19639. (*Mr. Wilson.*) Is the cultivation of the poppy in the district you have referred to carried on under the regulations of the Benares Agency?—It is carried on under the Ghazipur Agency: I suppose that is the Benares Agency.

19640. Were you correct just now in saying that the advances were made in August?—I am not quite sure. I am a large landholder, but I have never grown poppy.

19641. (*Mr. Fanshawe.*) I believe that you have identified yourself largely with the interests of the people of the country, and are thoroughly conversant with their habits and ways?—I owe everything to the people of this country. I was a poor man when I came here, and now I have more than enough to buy bread and cheese. I shall be happy to do anything I can for them.

19642. I believe that you were specially asked to attend an Agricultural Conference in 1881-82 as an adviser, on account of your knowledge of agriculture in the North-Western Provinces is that so?—I was practically on the Viceroy's Council in 1881-82 when he was making Land Laws in the North-Western Provinces and Oudh. He wanted some one to tell him exactly how things stood instead of having a native say "God is above and you are below." I was sent for. It was a great honour, and I did my best. I should like to say that I have had a great deal to do with Sikh soldiers sent down by Lord Lawrence to free the Punjab of bad characters, just after Delhi fell. I had a very large number of men through my hands, and almost all of them ate opium. On one occasion in pursuit of Feroze Shah we marched 159 miles in 56 hours, and not a man fell out. I never heard of opium doing any harm to the men; and, in my humble opinion as a non-official, if you interfere at all with this Government monopoly, you will inflict a great calamity upon this country. The revenue from opium has no effect upon the people, but if you do away with it, you will have to tax the people to the extent of five or six millions. That would be felt very much; now no one feels this. If you do away with the Government monopoly, in all probability the result will be that each person who now cultivates opium would cultivate a small patch, and there would be a possibility of the people of this country taking to opium in the same way as the Chinese. There is a possibility of it. At present the Government arrangements are so correct and so well carried out that in 30 years I have only had one case of a cultivator being brought before me for keeping back a portion of his crop. I consider the Government arrangements perfect.

19643. (*Maharaja of Darbhanga.*) Did you say you were practically on the Council when the Land Laws of Oudh and North-Western Provinces were made?—I had to do with the North-Western Provinces and Oudh. I was not on the Council. When I went home to England another man was appointed from Bettia. There is a memorandum by Government in which it is said that I was an *amicus curiæ*.

The witness withdrew.

MR. H. FINCH called in and examined.

19644. (*Chairman.*) I believe you are a landholder of Meona, Shahjahanpur, Honorary Magistrate, and a member of the District Board?—Yes.

19645. How long have you resided in the North-Western Provinces?—For the last 28 years.

19646. What has your residence here taught you with reference to the use of opium by the people?—I have never met a case in which it did any harm at all.

19647. How is the opium habit regarded in the opinion of the people generally?—It is considered generally to be a kind of tonic and of great use in certain seasons of the year.

19648 What is your view as to the results which may follow the abolition of the Government monopoly?—I think very great discontent would be caused, and there would be a great deal of loss to the cultivator and zemindar

19649 If the cultivation of the poppy were prohibited, how do you think the results would be felt by the agricultural population?—I do not think it would be possible to stop the cultivation of poppy If it were prohibited, probably the consumption would be greater, because everybody would cultivate it themselves The establishment required to prevent cultivation would be enormous

19650. *You think it would lead to smuggling?*—Yes. If it were prohibited in this country, it would be imported from Nepal and other places The establishment to stop the cultivation would have to be very large, and it would be an enormous expense.

19651. Is there any other point you would like to put before us?—Opium is the most valuable crop which is grown, and it is grown by a particular class of people—the poorest class.

19652 And would you consider it to be beneficial?—It is very beneficial in that way.

19653 (*Mr. Wilson.*) Is poppy grown on the estates or land you are interested in?—Yes

19654. To a large extent?—Not to a very large extent. It is grown to a small extent, there are some four or five villages in which it is grown.

19655 Supposing there was prohibition, would you feel obliged to reduce the rents?—To a certain extent Where opium is grown the highest rent is paid. It is grown by the poorest classes of people in the village, who almost exist on the produce of the opium.

19656 Did you hear Mr Stoker's evidence?—Yes.

19657 Did you hear his reference to the large reduction of cultivation in certain years?—Yes

19658. Do you imagine that that led to any reduction of rents?—No, because it spread over such a very large tract of country that only a small reduction like that would scarcely be felt.

19659 With regard to the individual ryot it would be just the same whether he was alone or in company with many others, would it not?—It does not affect my part of the district.

19660 Have you ever heard of a case in which rents were reduced on account of opium cultivation being abandoned?—No I do not know where opium cultivation has been abandoned.

19661 (*Mr Mowbray*) You said there were four or five [illegible]

19663 What is the area of the whole estate?—About 8,000 acres

19664. (*Mr. Fanshawe*) Mr. Stoker told us that if poppy cultivation were prohibited, it would be disadvantageous to particular villages in districts and to particular classes of cultivators Do you agree with that?—Yes In one village that I have the whole cultivation is about 500 acres, out of that 45 acres are cultivated with opium. The whole rent of that village is Rs. 2,100. The value of the opium crop alone is over Rs. 4,000.

19665 (*Sir James Lyall*) I think Mr Stoker said that the fluctuations from year to year in poppy cultivation are among that class of cultivators who make least out of opium and who cultivate it on the worst kind of land, and that the cultivation with a particular class of men having small holdings does not fluctuate?—That is so Their cultivation is very steady.

[illegible]

men who have not a plough or bullock at all, so that if you do away with the opium it would fall upon the poorest classes of the country.

19667. The smallest holdings?—Yes.

[illegible]

19669 How do they work up the land? With a spade?—They dig it up with a *phaura*

19670 You are sure of that?—Yes

19671. Do you know whether that prevails to a large extent elsewhere?—It does in my district of Shahjahanpur and Bareilly.

19672 I suppose it is only a percentage of the people who are in that position?—Opium is sown in small plots The man his wife, and his children all work at it Opium is very seldom cultivated near me with hired labour

The witness withdrew.

SAYAD ALI HASAN called in and examined.

19673. (*Chairman*) I believe you are a Deputy Collector and Revenue Member of the Council of Regency of the Rampur State?—Yes

19674 Before taking up your appointment at Rampur, were you in the service of the British Government?—Yes.

[illegible] the result of your observations [illegible]

[illegible] stimulates people to activity, [illegible] long If opium be taken in small quantity, and sweets, milk or *ghi* taken after it, it is nourishing and prevents certain diseases, notably catarrh and cough It is the excessive use of opium, as of any other narcotic, which is to be condemned In order to prevent it the State monopoly should be maintained strictly and the duty raised

[illegible] with regard to [illegible] as a [illegible] ul in [illegible]

[illegible] of opium dealt with in the [illegible] rbidden [illegible] opium [illegible] er, and [illegible] e grow- [illegible] mply to [illegible] bouring British districts.

[illegible] any further remarks to make on behalf [illegible]

[illegible] can hardly afford to lose the revenue from opium, which is about Rs. 20,500 per annum.

19679. (*Mr Fanshawe.*) If the use of opium were prohibited, except for medical purposes do you think that that would cause discontent?—Yes, I think so

19680 (*Mr Mowbray.*) Is the growing of opium in the Rampur State forbidden under arrangements with the British Government?—It is to prevent smuggling that poppy is not grown in Rampur.

19681. By agreement with the British Government?—Yes.

CAPTAIN F. C. CHAPMAN called in and examined.

19629. (*Chairman.*) I believe you are a landholder of the Partabgarh District in Oudh, and an Honorary Magistrate—Yes.

19630. And Justice of the Peace?—Yes.

19631. How long have you been a resident in India?—On the 22nd of March I have been here for 50 years.

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19638. Has anything come to your knowledge which would lead you to suppose that the minor officials in the Opium Branch of the service are guilty of corrupt practices?—I don't suppose there is any native minor official who is not now and then rather corrupt. I suppose there is less corruption in India than there is in England. I was Government agent for some years. I tried to place Government work in England, I found great difficulty. You have to fee the middlemen, and here you have to do the same thing.

19639. (*Mr. Wilson.*) Is the cultivation of the poppy in the district you have referred to carried on under the regulations of the Benares Agency?—It is carried on under the Ghazipur Agency: I suppose that is the Benares Agency.

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19641. (*Mr. Fanshawe.*) I believe that you have identified yourself largely with the interests of the people of the country, and are thoroughly conversant with their habits and ways?—I owe everything to the people of this country. I was a poor man when I came here, and now I have more than enough to buy bread and cheese. I shall be happy to do anything I can for them.

19642. I believe that you were specially asked to attend an Agricultural Conference in 1881-82 as an adviser, on account of your knowledge of agriculture in the North-West ...

19726. (Chairman.) You are a Pandit ... [illegible] of Agra, a Government pensioner, and ... [illegible] for some time Dewan of the Datwan (?) State, Central India, and Political Superintendent of the ... [illegible] Bundelkhand ?—Yes.

19727. Your experience has been among the Rajputs and all other higher castes of Rajputana, Bundelkhand and Malwa, and extends over 40 years ?—Yes.

19728. You were Deputy Collector in the ... [illegible] State ?—Yes.

19729. What have you to say with regard to the use of opium in Rajputana and Malwa ?—In Rajputana and Malwa 90 per cent. of the Thakurs use opium diluted in water, which they call *kasumbha*. In Chhatarpur and many States of Bundelkhand, *madak* and *chandu* have been in use for the last 20 years, and because *kasumbha* is very much used in Rajputana, opium-smoking is not much prevalent there. Opium-eating begins generally between the 30th and 40th year of age, and opium smoking in in Bundelkhand between the 20th and 30th year of age.

19730. What is your belief with regard to the use of opium as a protective against fever ?—Opium is not generally believed to be protective against fever. Even in the hilly parts of Central India, where malarial fever is much prevalent, opium is not used as a remedy for fever.

19731. What do you consider to be its effects as helping working men to get through their work ?—Opium is not believed to help working men to get through their daily toil, except in the case of those who are addicted to opium-eating.

19732. How are the practices of opium-eating and smoking regarded by the people ?—Opium-eating and smoking are looked upon as disgraceful, so much so that opium-smokers feel shame to smoke in the presence of their superiors and other relations.

19733. What do you desire to say with reference to the present licensing system ?—The facility with which opium can be procured from the market is the evil of the present licensing system. It has spread a very injurious custom among the women of India to give daily a little dose of opium to their infant babes. Opium, on account of the same facilities, is also a ready means of suicide among young men and women of India. A register of habitual opium-eaters should be kept and they should get a certificate entitling them to get their dose daily. The sale of opium should be entrusted to druggists and medical ... [illegible] ... [illegible] ... [illegible]

[illegible]

[illegible]

Babu Jyotis Swarupa called in and examined.

19755. (*Chairman.*) I believe you are a Kayasth of Dehra Dun?—Yes.

19756. And you are a Pleader and Member of the Municipal Board?—Yes.

19757. What have you to say with regard to the question now under our consideration?—I am not in a position to say anything with sufficient accuracy about the consumption of opium by the different races and in the different districts of India. Generally speaking, the use of opium is not confined to any particular class or creed. Both Hindus and Mahomedans of all rank and file can and do take it without any prejudices of religion or caste. Rajputs, Thakurs, Dadupanthi Nagas, Sikhs and Gurkhas generally take this intoxicant. It is either taken in pills or drunk or smoked. People taking it in pills are for the most part moderate consumers, whereas those that drink or smoke it can hardly keep up moderation. Smoking is worst of all the uses of opium. It tells very much and in no time against one's constitution and produces moral debasement. Such persons who smoke *chandu* or *madak* often commit petty thefts, while those who take it in pills are often seen in as good moral and physical condition as those who do not take it. As long as one can afford to take milk and other nutritious food, so long the effect of opium-eating will not be perceptible. It is the poor people who suffer physically for want of rich food. There is a general belief prevailing amongst the natives of India that opium-eating does real good if taken after 40. It sustains a man a great deal in his declining age if he takes to opium. It is also considered a good stimulant for those living in malarious parts of the country as well as those who remain exposed to the inclemencies of the weather. It is a practice to give a very small dose of opium to infants and babies to make them sleep. It is a practice that obtains generally in almost all classes, though it is based on no consideration other than that of expediency. No one would like to bear the cost of prohibitive measures either in whole or in part. Any such measures I am afraid will not only prove offensive to the poor, but will also lead people to commit smuggling.

19758. (*Mr. Fanshawe.*) I understand that you are Secretary of a Temperance Society?—I am.

19759. What are the objects of that Society?—The object of the Temperance Society to which I belong is to forbid the use of every kind of intoxicant, specially liquor.

19760. Do you exclude opium from the programme of your Society?—No, we do not.

19761. (*Mr. Pease.*) What is the name of your Society?—It is called *Nasha Nashini Sabha*; "The Destroyer of Intoxicants."

19762. You object to the use of alcohol and opium?—Yes, alcohol especially. As a rule we have been delivering lectures against alcohol. We have not taken any other intoxicant, up to the present time; we have been taking pledges against the use of alcohol only.

19763. Do you consider opium as included in the objects of your Society?—Of course it is.

19764. And *bhang*?—Yes.

19765. (*Mr. Fanshawe.*) You have not as yet taken any steps with regard to opium?—No.

19766. (*Mr. Wilson.*) What is the position which your Society takes up with regard to *bhang* and other hemp drugs?—We object to the use of *bhang*.

19767. Have you taken up that question yet?—No, we have not.

19768. Do I understand that the general objects of your Society are to discourage the consumption of all these drugs and intoxicants?—Quite so.

19769. But for the present you have been confining your efforts especially to alcohol?—Quite so; because we know that in Dehra alcohol is the chief intoxicant which is used. If you take the population into consideration and the consumption of alcohol, you will find that there is no other district in the North-West Provinces and Oudh which can come up to the same standard as Dehra in the use of alcohol.

19770. It is one of the objects of your Society to have the consumption of alcohol prohibited by law?—No. The object of our Society is not to invoke Government aid against any drug or intoxicants. We try to stop these things by moral force. We preach to the public and tell them whether a thing is good or bad; and then ask them either to do it, or not to do it.

19771. Would you yourself like to see the use of alcohol prohibited by law?—Taking the disadvantages which the people are suffering under from the use of alcohol, I would not mind it; but if I could do anything at all in the matter I would not like to invoke the aid of Government.

19772. (*Chairman.*) You would rather leave it to moral agency?—Yes.

19773. (*Mr. Pease.*) Is your Temperance Society affiliated to the Society of which Mr. Samuel Smith is President and Mr. Caine is Secretary?—I do not think, properly speaking, we are affiliated with it, but we are always in correspondence with them. Our Society is considered as one of the branches.

The witness withdrew.

Hakim Mukarrab Hussain Khan called in and examined (through an interpreter.)

19774. (*Sir James Lyall.*) I believe you are a physician and press proprietor of Meerut?—Yes.

19775. Are you an hereditary Hakim?—Yes; two or three generations.

19776. Did you read under any particular master in medicine?—Yes; I read under several masters. One was Hakim Buldeo Singh; and another Asan Ulla Khan, Wazir and Physician to the King of Delhi.

19777. We shall be glad to hear what you have to say on the opium question generally?—In the North-Western Provinces no particular race is given to the use of opium. In some parts of India, such as Marwar. Malwa and Native States, etc, people use it as their daily habit and as a mark of civility. It is commonly used in marriages and other ceremonies also. In these countries opium yields the highest crop. This is the only cultivation on which the payment of the Government revenue depends and by which landlords and tenants are prosperous. There is no other produce which might help the people in paying off their Government dues and deriving benefits. The general disposition of the people of India is not averse to the use of opium when taken in small quantities for the sake of necessity. Besides medicine it is used for luxury and intoxication and without necessity: for companionship only. Opium yields the highest crop and an enormous amount of revenue. The people will not be willing to bear with the whole or part of the expenses if preventive measures were to be adopted, but on the contrary, a general feeling of discontent will run among the people. In case the cultivation of opium be altogether stopped at once it is not Government who will lose something, but the landlords and their tenants will go to ruin and the lives of opium-eaters will be in danger. According to physics opium is cold to the third grade. It is invigorous and acts as an antidote. According to chemistry earth ingredients are predominant in it. There is a saying "a medicine to all but disease in itself." A small quantity of opium is much beneficial to head-ache, insanity, catarrh, cold, pains in arms, diarrhœa, dysentery, fever, *sahr*, consumption, cough, burning and paucity of urine, and wound in bladder. It cheers the mind when taken in sorrow and whim. In cases of cold and catarrh I have found it very useful. I have very seldom used it in preventing tertian fever. In comparison with other medicines its mixture has been proved much efficacious in cases of *sahr* and bladder wound. Its use every day and in excess brings on loss of appetite, indolence, immorality, costiveness and emaciation. It weakens the stomach, heart, liver and the brain. The dryness of the heart renders it impossible for the blood veins to circulate the blood properly: consequently the body is weakened and becomes pale and blackish. Impotency is brought on. In the absence of opium the condition of its eaters becomes very bad. Even the weakest opium-eater can cope with the hardest task after it has been taken. It is very difficult and injurious for any man given to opium to give it up. *Madak* and *chandu* are even more obnoxious.

The witness withdrew.

THAKUR KALYAN SINGH called in and examined.

19778. (*Sir James Lyall.*) I believe you are a Rajput?—Yes

19779 Are you Manager of the Awa Estate in the Etah district?—Yes

[illegible]

Its use is not restricted to any particular class or race The number of persons using opium is not very large

[illegible]

ducive to good health after the age of 40, provided it is moderately used The natives of the country would be very unwilling to pay any sort of tax imposed to defray the expenditure now met from opium revenue The profit derived from opium cultivation is very great The opium cultivators receive advances from the Opium Department, and for this reason the zemindars realize rents with facility Moreover, the cultivation of opium is much more profitable to cultivators than the cultivation of anything [illegible]

[illegible]

Opium Department In respect of opium cultivation my [illegible]

[illegible]

19781. Have you any other remarks you would like to add?—I would not like to see the cultivation of opium prohibited. It would give rise to very great deal of dis- [illegible]

[illegible]

19784. What is the size of the Awa Estate of which you are Manager?—The Awa Estate includes 3 lakhs of bighas of land The Government revenue is about 4 lakhs a year.

19785. What is the number of the villages?—More than 500.

19786. Is there any poppy cultivation in the Aligarh district?—A very little, in the Secundra Tahsil.

19787. (*Mr. Wilson.*) In your opinion is the effect on the moral condition of those who consume opium in moderate quantities good?—Certainly it is, especially for those who are above the age of 40.

19788 The number of persons who use opium is not very large?—No.

19789. If it has such a good effect upon them, would you like to see more people using it?—If they use it, of course I would have no objection

19790 Would you be glad to see the number of persons using opium increased for the sake of the good effect it has upon the moral condition?—I would not like that.

19791 Why? Because, if used without necessity it is a sort of luxury. Moreover, it would be a little expensive, and under the present circumstances of our country we are not so well-to-do—especially we people who live in the villages—that we should increase our expenses by taking on any additional expenses.

19792. Do you think that the regular consumption of opium in small quantities is a good thing for persons between the ages of 20 and 35?—No, I do not think it is Of course, under certain circumstances and for certain [illegible]

[illegible] like it.

19793 If a man is in good health and is 20, 30 or 40, you think he is better without opium?—Yes, if there be no *necessity to use it.*

19794 (*Mr Mowbray.*) Is there any desire on the part of the people in the districts with which you are acquainted to have the present arrangements altered or interfered with?—No, not in the least

The witness withdrew

KHANZADA ABDUL KARIM KHAN called in and examined (through an interpreter)

19795 (*Sir James Lyall*) I believe you are a Pathan and landholder in the Tarai portion of the Naini Tal district?—Yes.

19796. And you are also an Honorary Magistrate?—Yes

19797. What can you tell us on the question now under consideration?—I have been bred and born in the Tarai I know all and everything about the Tarai people The country is right under the hills, the people are always suffering from the effects of the damp nature of the climate, cold, catarrh, asthma, etc From the use of opium they obtain considerable relief in all these ailments, and it [illegible] from irritating coughs When the

[illegible]

water. By the use of opium [illegible] and fever are avoided Opium is taken in two forms—mixed with water as sherbet and in the form of small pills. The sherbet works more quickly, but they both, sherbet and pills, have eventually the same effect. I do not know of any excessive use of opium in the Tarai The dose taken during the day does not exceed a *masha* ($\frac{1}{12}$th [illegible] 1 "ratti" or $\frac{1}{8}$th

[illegible]

Search the house of any labourer or tenant and you were, be certain, to find small quantities of opium—2 or 3 *mashas*. I am not a habitual opium taker, but I know its value, and I always have some in my house for occasions Out of 100 men selected at random 10 would take opium regularly in small quantities—one *mahsa* or so a [illegible]

[illegible]

resented by the people.

19798. What is the caste name of the Tarai people?—They are called by the name Turak, Rain, Shaikhs.

19799 Are the Turak and Rain people Hindus or Mahomedans?—They are Mahomedans.

19800 Do they use opium?—Some use it on account of disease, and others use it when their constitutions are disturbed by fever or cold.

19801 Do they use alcohol?—No

19802 Are any of the people Hindus?—Yes

19803 To what class do they belong? Lodhis, Banias, and Brahmins

19804 And do they use opium?—Yes

19805. Do they use alcohol?—Alcohol is not used by the Banias and Brahmins, but it is used by the Lodhis.

19806. Is it considered lawful by the Lodhis?—Yes.

19807. (*Mr. Wilson.*) Do you think that about ten men in a hundred take a little opium regularly?—Yes.

19808. Do the women take it in the same proportion?—Ten per cent, including men and women.

19809. Do as many women as men take opium?—There are a less number of women who use it than men.

19810. Why do not the women take it as much a men?—Men are required to work abroad in the cold an in water; whereas women have only to sit within thei houses.

19811. (*Mr. Mowbray.*) Do you think that there i any wish on the part of the Tarai people to have th present arrangements, with regard to opium, altered o interfered with?—As far as I have made enquiries, I hav come to find out that these people say that, if they do no get opium in that cold and rainy part of the country, the will become utterly worthless, and their lives will b endangered.

The witness withdrew.

[NOTE.—By agreement on account of pressure of time the remaining witnesses taken on this date were not *cross-examined.*]

SETH MANGI LALL called in and examined (through an interpreter).

19812. (*Sir James Lyall.*) Where do you live?—In Muttra.

19813. What are you?—I am the Manager of the Banking business of the Hon'ble Seth Lachman Das, C.I.E.

19814. As Manager of that business, do you travel about the country or remain in Muttra?—I have to travel.

19815. What have you to tell us with regard to the opium question?—I have been Senior Manager of the Muttra Seths' banking business for 40 years, which is carried on at Muttra, Bombay, Calcutta, Delhi, Agra, Jaipur and other places. Opium is consumed in Rajputana and Malwa by persons of all castes and ages, and by people of all castes in the North-Western Provinces, but to a less extent. Moderate use of opium does not affect the moral and physical condition of the people. The drug is, on the other hand, beneficial in certain diseases. The people of India have a great liking for the use of opium for non-medical purposes; also they would be reluctant to pay the cost of prohibitive measures, but would rather do so than be deprived of the drug altogether. The prohibition of the poppy cultivation in India would be a serious loss to Government and the cultivator. The financial consequences of doing away with the whole or any portion of the opium revenue, which amounts to about six crores of rupees, would be almost disastrous to India in the present condition of its finances. It would be an extremely difficult task to fill the gap caused by the loss of the opium revenue, and the imposition of additional burdens upon the tax-payer for this purpose would produce great discontent throughout the country. If the cultivation of poppy were prohibited in India, it would also be a serious loss to the cultivator. The poppy crop is of much value to the ryot in Malwa and in those parts of British India where it is now grown In fact, there is no such valuable crop in those parts o the country. If the cultivation of the poppy were prohibited in India, it would be a serious loss, not only t the ryot but also to the land owner. The latter would, i the event of such prohibition, be deprived of the hig rents which he now gets from poppy lands, and th cultivator would be obliged to grow less valuable crops The ryot's earnings will thus be reduced, and his materia condition unfavourably affected. Poppy cultivation o the average yields him a more considerable profit than h could possibly derive from any other crops. If it wer prohibited, the ryot would probably sow his poppy land with wheat and other crops, which would yield him muc less profit than that of the poppy. The advantages o poppy cultivation are indeed very great. It gives larg revenue to the Government, affords greater profits to th land owners and the cultivators, and creates employment fo a larger number of labourers who work and earn thei livelihood. On the other hand, no appreciable advantage are likely to be derived from the cultivation of other mino crops. The loss resulting from the prohibition of popp cultivation would not be confined to land owners and cultiva tors, but would affect almost every class of the community The consequences of such a measure would be disastrous t the trade of India and would affect the prosperity of th country and might produce other evils which would prov irreparable. If the cultivation of poppy were prohibited Malwa, which is one of the most prosperous provinces i India, would be almost ruined. Those persons who hav acquired the opium habit must have their supply of th drug or else they would succumb to death, and if the could not obtain licit opium, they would be compelled t use illicit opium, and thus would expose themselves to th consequences of criminal prosecutions.

The witness withdrew.

LALA GANGA PRASAD called in and examined (through an interpreter).

19816. (*Sir James Lyall.*) I believe you are a merchant of Cawnpore?—Yes.

19817. What kind of a merchant are you?—I carry on trade in cotton. I am also a landholder.

19818. Are you a member of the Municipal Board?—Yes, an elected member.

19819. How long have you been an elected member?—For the last six years.

19820. What do you wish to say with regard to the question under consideration?—Opium is used by men of every caste and creed. In Rajputana it is used largely. Among the opium-eaters in Cawnpore the number of Mussalmans is greater than Hindus. Opium is used generally by the Mussalman manual labourers. It is the general idea that after the age of forty years the use of opium is beneficial to the health. Use of opium does not degrade the eater morally. Crime and use of opium have no connection whatever. Opium used with good diet is beneficial. Use of opium merely for intoxicating purposes is regarded as reproachful by the people generally. The use of *chandu* and *madak* is considered hurtful. The prohibition will produce general discontent. No man will ever be willing to pay a pice for the prohibitive measures. The cultivators will suffer from the prohibition, because the cultivation of poppy is more paying than grain crops, and zemindars get their rents easily from the cultivators.

19821. (*Mr. Wilson.*) Do you consider the use of opium for persons in perfect health and under the age of forty a good habit?—It would be useful if they take a little opium with nourishing food, but if they take it to excess it will do harm.

19822. If they have not nourishing food what then?—It will not do them any good.

19823. (*Mr. Fanshawe.*) You have said the use of opium merely for intoxicating purposes is "regarded as reproachful "by the people generally": do you mean by that the use of opium in excess?—Yes.

The witness withdrew.

KHAN BAHADUR ASAD-ULLA KHAN called in and examined.

19824. (*Sir James Lyall.*) Are you a Pathan?—I am a Kamboh Sheikh.

19825. And a native of Meerut?—Yes.

19826. And I believe you are an Honorary Magistrate?—Yes, and I am Vice-Chairman of the Meerut Municipal Board, and Vice-Chairman of the District Board.

19827. Are you an elected or appointed member?—I am elected member of the District Board and appointed member of the Municipal Board

19828. Are you also a landholder?—Yes

Narsingpur, in Punjab in the districts of Rawalpindi and Gurgaon, as also at the Pachbadra salt source in Rajputana,

people, particularly by the poorer classes; and a moderate use of it has no bad effect on the moral and physical condition of the people, and is no doubt a boon and a blessing to them. Opium-eating is not habitual, nor does it possess any inducement for people to take to it without any cause. I have never heard of opium having been taken for anything but medical purposes, it is as a rule used as a preventive against many ailments common to India. The abandonment of its use would increase mortality to an enormous extent especially in the aged and infants. The people are not prepared to give up opium, which is used as medicine in almost every house, nor are they prepared, or inclined to bear, any cost of prohibitive measures.

19830 You say "I have never heard of opium being taken for anything but medical purposes;" but is it not rather difficult to say where taking opium for medical purposes ends and where taking it for pleasure and comfort begins?—Yes.

19832 I suppose there are a certain number of people who eat opium for a luxury?—Very few that I know of.

The witness withdrew

KHAN BAHADUR MUHAMMED ALI KHAN called in and examined.

19833. (*Sir James Lyall*) I believe you are a landholder of the Bulandshahr district?—Yes

19834. And you are an Honorary Magistrate and member of the District Board?—Yes

19835. How much land do you own?—I own fourteen *or fifteen villages*

19836. What is your tribe?—I am a Pathan.

19837. We shall be pleased to hear what you have to say with regard to the opium question?—Opium is used more or less by every race and in every district in India Some persons take it in large doses and some take it in small doses. The morals of the opium-takers are never debased like the bad drunkards. The physical state of them often is healthy, but the opium-smoker's health is not very well. Specially opium affects badly those who are not well off and cannot find rich diet The people of India generally think that the use of opium is not injurious in any way, whether it may be taken as medicine or as a habit. *And they do not like the prohibition of it at all in India*, because its prohibition would be more injurious for their health than its use. The people of India generally are unwilling to bear in whole *or in part the cost of the prohibitive measures*

19838. What is the general view amongst the Mahome- ... way by ... by our ... e brain ... they are ... prohibited

19839. In fact liquor is expressly prohibited and other drugs are prohibited which affect the brain?—Yes There

19840 Have you been a Member of the Legislative Council of the Viceroy?—Yes.

19841 *In what year were you a member?*—I was first a Member of Council in 1889.

19842. (*Maharaja of Darbhanga*) You say that opium is allowed to the sick and to children. Does not that in a ... purposes ar... quite answe... senseless o... ing to our ... is not quite equal

19843 Then you think that opium is unlawful, but is not unlawful to the same extent as wine?—That is so. Nobody can put his feet out of the line.

19844 (*Mr. Wilson*) You have said that the effects of opium on those who are not well off and cannot find rich *diet are bad?*—That *refers to smoking, and of course to* those persons also who take it in large doses and who are not well to-do.

19845. If a man is very poor and cannot get good food, is opium a good thing for him?—No, it is not a good thing *for him, because without getting a rich diet opium has a* bad effect.

19846 (*Mr. Mowbray*) Is it so bad that you would like to see it stopped by law?—No

19847 Do any of the tenants on your estate in the Bulandshahr district grow poppy?—No, not at all. I do not know about the cultivation and about the profits.

19848 (*Mr Haridas Veharidas.*) *Do you wish us to* understand that the use of opium is prohibited by your religion when it makes a man rather stupid or intoxicated?—Yes

19849 If it does not do that, and if it is taken in such a way as not to impair the *faculties, it is not unlawful?*—Quite so

19850. (*Maharaja of Darbhanga.*) Would liquor, even in very small quantities, be prohibited?—A drop of liquor even is prohibited.

The witness withdrew.

LALA DARGAHI LAL, RAI BAHADUR, called in and examined (through an interpreter).

19851. (*Sir James Lyall*) I believe you are a Pleader?—Yes, and I am an Honorary Magistrate and landholder in the Cawnpore district

19852 How long have you been an Honorary Magistrate?—For 15 years

19853. What is your opinion on the consumption of *opium?*—*As far as I am aware* the use of opium in a fixed ... for health, and does not like liquor, injure ... the extra cost of prohibitive measures

19854. You say that the use of opium in a fixed quantity benefits health: what do you mean by fixed quantity—*always the same dose?*—*Yes.*

19855. Is not the dose sometimes excessive?—If it is taken in excess opium does harm. It goes on increasing

19856. Are such cases rare or are they pretty frequent?—They are rare.

19857. *Do you know anybody who has been broken* down in health or mind by the excessive use of opium?—I have observed in the course of my professional practice that people begin with very small doses and that they go *on increasing them.*

19858. Have you any personal knowledge of people who have been entirely broken down in health from the use of opium?—I know of one or two persons in the Cawnpore district.

19859. Were they rich or poor people?—They were poor people.

19860. To what profession did they belong?—Some of them took to service; the rest were devotees.

19861. Among the village and cultivator people have you seen any instance where they have ruined themselves?—I live in the city of Cawnpore, so I do not know.

19862. Is your knowledge confined to the cities?—I have seen cases only in the city. I never go to the villages.

19863. (*Maharaja of Darbhanga.*) Is not a large percentage of those people who have been spoiled by the misuse of opium fakirs?—Most of them are poor and most of them are fakirs. Neither do they get good food, nor do they have big salaries.

19864. The effects would be bad because they do not get nourishing food?—That is so.

19865. (*Mr. Pease.*) Do you think it is a good thing for people who do not require it as medicine to take opium?—I would not consider it good if they took it immoderately.

19866. Would you consider it a good thing for a young man or a young woman to take it at all?—If they go on increasing the doses I would not consider it good.

19867. (*Mr. Wilson.*) Is there any poppy grown on your estate?—Poppy is cultivated only in one pargana. For the last six years it has been prohibited in the Cawnpore district.

19868. What is the quantity of opium which you think benefits the health?—Two *rattis*, and this should be continued in the same dose—it should not be increased.

19869. Do you think it is a good thing for a young man between 20 and 30 years of age to take two *rattis* every day?—If he continues it only in that dose it will be good to his health; it prevents cold, etc.

19870. (*Mr. Mowbray.*) Have you ever taken opium yourself?—I did not take it of my own accord. I was very ill and the physician gave me a very small quantity of opium, and then I took it.

19871. Have you continued to take it since?—If any man gives it to me I take it, but sometimes he forgets to give it to me and I do not take it.

19872. How old were you when you began to take it?—My age is now seventy-seven, and I began to take it when I was thirty or thirty-two.

The witness withdrew.

RISALDAR-MAJOR SHADI KHAN, SARDAR BAHADUR, called in and examined (through an interpreter).

19873. (*Sir James Lyall.*) I believe you come from the Bulandshahr District?—Yes.

19874. What regiment did you serve in?—I was admitted in the 4th Regiment, and then I was sent to the 5th Regiment. In those days it was considered the 7th Regiment; but at the time of the Mutiny it became the 5th Regiment.

19875. Did you see any service in campaign before the Mutiny?—Yes, in the Bhil country. I also went to Kabul.

19876. In what year did you enter the service?—In 1826.

19877. We shall be glad to have your opinion with regard to the subject under our consideration.—Formerly the climate of Hindustan was not so bad, but for some time past, *i.e.*, since the introduction of the canals, it has become damp, in consequence of which the public have taken to the use of opium, as it does them good and keeps them safe from dampness. In all my life I have never seen any opium-eater to have become insensible under its influence. In most of the villages opium is administered by the people to their children, and in certain diseases it effects a cure. In most of the districts in the Punjab and the North-Western Provinces the cultivation of opium is the only means of the payment of rent by the cultivators to the zeminders, and the Government revenue also is thereby easily paid. As far as my experience goes, opium does not exercise any injurious effect on this country: on the other hand, it does good. If in order to provide for the cost of prohibitive measures Government were to impose any fresh tax on the people, it will be injurious in three ways: (1) the revenue derived from opium will cease; (2) the people will become subject to the new taxation; and (3) the easy remedy used by the poor people for the diseases of their children will be lost to them. Besides this all the people who have in consequence of the damp climate become accustomed to the opium will suffer if deprived of it, and the cultivators and zemindars, who entirely depend on the cultivation of opium, will be put to great loss. During the two Kabul wars and the expeditions to Malta and other places situated in cold countries, which have been undertaken by Her Majesty's Government, I often times saw my comrades in arms using opium in small quantities; and, on my asking them as to what benefits there were in its use, I was told in reply that in cold countries it keeps them safe from diarrheoa, damp climate and cold, etc. I too some times took a little opium and found its advantages fully proved.

19878. In your district do you think the use of opium has increased on account of the increased dampness?—In my district most people do not take it.

19879. Do you think the custom has increased or is it the same as it used to be?—In my village it is just the same: it has neither increased nor diminished.

19880. (*Mr. Haridas Veharidas.*) How old are you?—Eighty-six.

19881. Are you an opium-eater?—No.

The witness withdrew.

[NOTE.—By agreement, owing to pressure of time, the remaining witnesses on this date were not cross-examined.]

LALA NATHI MAL called in and examined.

19882. (*Chairman*). I believe you are a trader of Khurja in the Bulandshahr District?—Yes.

19883. What have you to say with regard to the consumption of opium and the question generally?—In my opinion, the consumption of opium is to a more or less extent common among the different races in all parts of India. As far as my experience goes, the consumption of opium, when it is taken in moderate quantities, does not exercise any evil effect on the physical condition of the people, nor does it affect the morals of those accustomed to its use. Moreover, people suffering from cold and diarrhœa derive benefit from the use of opium. Business people who are addicted to the use of opium have been found to do their work with great attention and interest when under the influence of it. As far as my experience goes, the use of opium does not cause any injury to the bodily system, nor does it exercise any bad influence on the moral condition of the country. I think that opium is mostly consumed in Malwa and Rajputana, and the effect of its consumption is the same for medical and non-medical purposes. Among the various races inhabiting most of the districts the use of opium is common without regard to its medicinal properties. In my opinion, opium has become one of the very necessaries of life to those who use it, and no prohibition of the people of India can be made in regard to the consumption of opium for medical and non-medical purposes. In my opinion, the people of India cannot bear the cost of any prohibitive measures, nor can they under any circumstances be willing or agreeable to any such arrangement.

The witness withdrew.

[illegible]

The person who eats or smokes opium always complains of constipation, and can never be an early riser. I am surprised to hear the evidence of those gentlemen who pronounce opium as uninjurious and say that it acts like an invigorating dose. The fact is that he who uses it regularly can never live without it. To opium-eaters the opium is [illegible]

In Assam or the like provinces it may be beneficial to health, but in these provinces it is decidedly injurious to young men. But, notwithstanding the evils detailed above, I cannot recommend its total prohibition, but would suggest some restrictions to be put to its sale. At present the [illegible]

sures nor willing to bear it. I would not even suggest the restriction put to its sale if the people will have to bear cost.

The witness withdrew.

DAMOR SINGH called in and examined.

19886 (*Chairman.*) I believe you are a pensioned Risaldar of the 3rd Bengal Cavalry, and a resident of Nayabas, Thana Gulaothi, of the Bulandshahr District?—Yes.

19887. What experience have you had of the opium [illegible] gave relief to my sufferings. Had there been no opium it would have been impossible to obtain any relief. When our regiment was stationed at Allahabad, Cawnpore and Lucknow, I often met the zemindars and cultivators, and learned that the cultivation of opium was the only means of paying their rent and revenue. If the cultivation or use of opium were prohibited and some other tax imposed in its stead, the people will not be able to bear it. I have never seen any one who took opium to have become intoxicated with it, or insensible or mad. On the other hand, opium is administered by way of medicine to very young infants and does them considerable good.

The witness withdrew.

CHAUDHARI GHASI RAM called in and examined.

19888 (*Sir James Lyall.*) I believe you are a zemindar of the Muzaffarnagar District?—I am also a member of the District Board and Honorary Magistrate.

19889. Are you an elected or nominated member of the District Board?—I am an elected member. The Government inquired from the people whom they wanted, and I was selected.

19890. We shall be glad to have your opinion on the opium question?—In India opium is used by all without distinction of caste or race from an ancient time. In comparison to this district, it is excessively used in the eastern and southern parts of India, in Punjab and in the Rajputana States. The women of all castes administer opium to their infants for the sake of their health, which keeps them healthy and flourishing. Its moderate consumption is in no way injurious, but excessive use makes a young man weak and lean. As the climate of this country has recently become damp by construction of many canals, its consumption is a protective measure for certain head diseases—catarrh, etc.; for it keeps an old man nervous, preserves him from phlegmatic diseases, and improves his health. The consumption of opium does not produce any effect on the moral condition of the people but it affects the physical condition of those who are addicted to use it, because it becomes beyond their power to give it up, but if they do so the result would be death. As far as I think, the consumption of opium keeps health steady and prevents idleness in old age. The opium is not used in non-medical purposes. Nobody will willingly bear the whole or in part the cost of prohibitive measures.

The witness withdrew.

RESALDAR-MAJOR SYAD NUR-UL-HASAN called in and examined.

19891 (*Chairman.*) I believe you have served in the 6th Bengal Cavalry?—Yes.

19892. You are a resident of Jalali Aligarh?—Yes.

19893. What have you to say with regard to the consumption of opium?—In Aligarh District opium is very little used. About 6 per cent. probably may be using it. In other districts, such as Lucknow and Cawnpore, it is greatly used. In the 6th (Prince of Wales') Bengal Cavalry in which I have served for thirty-six years about 3 per [illegible] from their beds. In my humble opinion, opium is a most injurious substance, but it will be bad for those who are accustomed to its use to give it up.

The witness withdrew.

Adjourned till to-morrow at 10.30.

including India; and it was there stated that the population of India in round numbers was 180 millions. Allowing for the increase in population, it is now taken at 280 millions. Going backwards, it would be fair to say that in 1817 there were 150 millions of inhabitants in India. Taking half that number to be females, the proportion of *suttees* would be 3,000 to 75 millions who annually mounted the funeral pyre. The conclusion is that as 3,000 is to 75 millions, so is the proportion of opium eaters to the present population of India. It appears to me that it was a sacred rite. It had been practised for twenty centuries, and was always accompanied by religious ceremonies. When it was proposed to do away with it, Dr. Horace Wilson protested against it as striking at one of the most religious rites of the Hindus. Opium-eating is in no sense a religious rite.

19932. Then taking your own proportion, 3,000 to 75 millions, there would be now 12,000 opium-eaters to 280 millions; do you think that is so?—Very many more I should think. But I discount that by saying that one is a religious rite, and the other is a vice and looked upon by the people as such.

19933. You have told us that you are in favour of the prohibition of opium except for medicinal use; have you turned your attention to the measures to be taken to carry out such a policy?—No, I felt that that was beyond my business altogether.

19934. I think you will admit that the practical working out of such a scheme would be a matter of very great difficulty?—I should leave that to those who understand such matters. There never was a law introduced in this world that people did not oppose. It is a matter of police detail.

19935. (*Mr. Haridas Veharidas.*) You know better than I do that the use of alcohol in England is doing a great deal more mischief and injury to people there than opium is doing here?—Alcohol is the vice of Europe, and opium is the vice of Asia; each vice should be discussed on its own merits.

19936. Would it not be better for the British Government to commence at home with alcohol and then extend its benevolence to India in regard to opium?—That is a question I have nothing to do with. If a patient came to me labouring under any disease, I should study it carefully and try to cure it rather than studying half a dozen other cases that had not come under my observation.

19937. You perhaps know that alcohol is prohibited by the Hindu religion as well as the Mahomedan?—Yes.

19938. Opium is not so much prohibited as alcohol. Would you like to see alcohol first prohibited?—If a Commission sits here for the discussion of the alcohol question, I shall be glad to give evidence upon it. My present duty is to consider opium.

19939. We have to consider whether in getting rid of one evil we bring in another and a greater one. Do you think that, if opium is altogether stopped, except for medical purposes, people would be likely (human nature liking some stimulant) to take to alcohol, which is against our religion?—I am only judging from my own experience, which has been amongst people who have used both. If I were to draw any deduction from that, I would say that one vice led to the other.

19940. If one is taken away, will not the other have more force and prevalence?—I am not quite sure that I know exactly what you mean. It may be so for those who have acquired the habit, but not for those who have not acquired the habit.

19941. (*Mr. Fanshawe.*) You state that you never heard a native say that opium was used against malaria, and at the same time you state that one of the reasons for the adoption of the opium habit is its supposed prophylactic effects: how do you reconcile these statements?—My meaning is that it is stated to be so. There are quite a number of things of which it is said that a native believes so and so; and if they believe of course that would be a reason for using it.

19942. Is there a prevalent belief amongst the natives—I am not speaking of your own views as a medical man—that opium is of use against malaria?—I cannot say, because I have never heard a native say so.

19943. Although you never heard a native say so, do you think that there is such belief?—I would not say there was not a belief.

19944. You have given us, as one of the reasons for taking opium, the supposition, or belief, that it is a prophylactic?—If it is believed to be a cure for malaria, and to be a prophylactic, there is no doubt that it would be one of the causes for it being used. But in both of those cases I have had no experience, inasmuch as I never heard a native say so either in one case or in the other.

19945. This belief may be one of the reasons why the natives take it, although no native ever told you so?—That may be one reason.

19946. You have given it yourself?—Certainly—Medically.

19947. With regard to the use of opium for the purpose of enabling a man to undergo fatigue, or to resist cold, especially in the desert, has that come within your notice?—Yes. I have often asked a native why he took opium. It is the most difficult thing in the world to get a straight answer from a native to that question. A typical answer was given to you here last night: the witness was asked, do you use opium, etc., and answered "it was prescribed to me long ago as a medicine." Thereby implying that he himself would never have commenced such a disreputable practice. In my dispensary and hospital practice and in my practice socially with the people, the answers I have had to the question have been most contradictory: "Oh! long ago,"—"I take a very small quantity,"—"I have stopped it entirely;" or "I do it because so-and-so told me."

19948. Still, with your general knowledge of the country, you can say whether the use of opium for the purpose of enabling a man to undergo special fatigue, or to resist cold in the desert is known to you?—It is not known, it has been said to me, but I found that the persons were habitual opium-eaters.

19949. I do not quite understand your position with regard to the Marwari community. You say that the opium habit is general amongst the Marwaris, and you admit that they are keen business men and successful traders?—Yes; and I said that amongst every community there are different degrees in which opium is taken. I have previously explained that the opium-eaters among the Marwaris did not transact the business of the firm.

19950. In your experience is there a moderate use of opium among the Marwari community which in no way interferes with their business capacity?—There are those who take it moderately, and they are the men who conduct the business. The larger proportion, however, take it immoderately.

19951. You state that you never heard a native speak a good word for opium?—No.

19952. Do you wish us to understand that there is no feeling in favour of opium in Rajputana?—I never heard a native say a single word for opium in regard to its beneficial effects as a reason for its habitual use.

19953. Not even in Rajputana?—No.

19954. You say that 90 per cent. of the adult male population in Rajputana are in the habit of eating opium?—Were in the habit.

19955. And at the same time that no one has any opinion in favour of this habit; is not that rather a paradox?—No. It was with the greatest difficulty that I could get my Thakur friends when I went amongst them to confess that they took it. There was no shame whatever in regard to spirits. When I called upon them at a certain time a servant would bring in a small dish like a salt-cellar with a confection or something of that appearance. I asked "What is this, Thakur Sahib, that you are eating?"—"Oh! medicine from the doctor."—"What medicine is it?"—"For giving me an appetite." I afterwards found in many instances that it was opium.

19956. Still you will admit that if 90 per cent. of the adult male population take a particular stimulant—opium, tobacco, or alcohol—there must be a fairly general belief in its advantages?—They take it for pleasure, and from having fallen into the habit of taking it, and they take it for disreputable purposes, though I personally believe that it has the very opposite effect to that desired.

19957. The prohibition of the use of opium in Rajputana except for medical purposes would be a serious interference with local habits and social customs?—Certainly.

19958. Then how do you think such interference woul be regarded by the people of Rajputana?—Very variedly.

19959. How would it be generally regarded?—I believe that those who have been in the habit of taking it would grumble very considerably, but that the evil effects would be very trivial in comparison to the good experienced.

19960. You admit that prohibition would be a distinct and serious interference with the habits and social customs of the people; would it not therefore be regarded from that point of view with disfavour?—To a certain extent

they would so regard it I should like to make a remark in connexion with that. They would regard it with disfavour; but there is another side to the question There is a large and ever-increasing number of intelligent students [illegible] of [illegible] sake [illegible] com [illegible] prohibition.

19961. Do you mean the educated portion of the community?—No. The Rajput is respectable though he may not be educated. I exclude Rajputs. I mean men of social position [illegible] of patriot- [illegible] the country [illegible] to see it [illegible]

19962 The people affected by the prohibition of the use of opium would be very largely people in the districts, and particularly the Rajputs throughout the country?—It would be so.

19963. You have referred to the opposition to the Age of Consent Bill?—Yes

19964. Was not that opposition on the part of the educated public?—I do not know I cannot say.

19965 (*Sir James Lyall*) You have referred to the number of *suttees* among the Hindus is it not the fact that *suttee* was confined to high caste Hindus and all out [illegible] other.

19966 If it was so (and I think it was) then it was a custom which did not affect the great masses of the people?—To the extent I have mentioned it would affect them. But as I have said it was really a religious ceremony, whereas all respectable people look upon the opium-habit as a vice.

[illegible]

19968 You say you never heard an Indian say a good word for opium?—Yes.

19969. Do not Indians know that Europeans generally, and [illegible] dislike and disapprove [illegible] al rule of [illegible] y, to adopt [illegible] e them to [illegible] sense of a [illegible] medical man [illegible] from what [illegible] I give that [illegible]

[illegible] but it becomes a practical question [illegible] of the people, inasmuch as so many relatives have become perfect wrecks.

[illegible] takes it and says "Sahib, I [illegible] know it is bad"

[illegible] generally condemned by [illegible]

19973 Is not that rather a pious opinion?—I do not mean *merely* as a pious opinion, but as a fact that they have themselves suffered by it and also their relations.

19974. You think the mass of public opinion is ready to make it a penal offence?—They are in favour of prohibition, not that it should be made a penal offence.

19975 It practically comes to that, you allowed that you [illegible]

19976 (*Sir William Roberts*) In your experience in Rajputana did you find that opium was a common household medicine?—Opium was given largely in Rajputana. I would not say as a medicine, but it was given by the mothers and parents to keep their children quiet.

[illegible]

19978 Then it was a common domestic household medicine?—I would not say that it was a common medicine, but this was a common reason for its use as I have already said.

19979 You have spoken of the practice of giving opium [illegible] keep [illegible] erally [illegible] go out [illegible] of a [illegible]

19981. Have you seen enlarged spleens in infants?—Yes, but it is not common

19982 I mean malarial spleen?—That I do not know

19983 Have you ever seen a death in infants from this practice of giving them opium?—I have never actually seen a death, but *I have* heard of deaths, both amongst natives and Europeans

19984 Not such as came under your own observation?—No I see Sir William Moore in his book on the "Disease of India" under the section of Opium, says that it is very generally given *in injurious* although often times not in poisonous quantities He recognizes that it is a very common custom in Rajputana, and that it is given to an injurious extent to children.

19985. Malarial troubles of various sorts are common enough in Rajputana?—Yes.

19986 I think you expressed the opinion that opium was not of any service in these troubles?—I said I had never heard of natives taking it for that purpose.

19987. Not for diarrhœa or dysentery?—Yes, for diarrhœa.

[illegible]—Yes [illegible] inter- [illegible] native [illegible]—Never [illegible]

work, which is a very [illegible] his time supposed to be of benefit [illegible] opium was even in his time supposed to be of benefit in fever. He devotes three pages to warning his medical [illegible] certain cases, and in fact it [illegible] it, and [illegible] basing [illegible]

19992 On theoretical grounds?—Yes. [illegible] sense.

19993 *Of course* in your large experience you must have drawn a difference between moderate and excessive consumers?—That is so.

19994. I suppose you have also observed that there was a very great difference in individuals in regard to their tolerance for opium?—Yes, amongst the same classes of people.

19995. Immense individual differences?—Yes.

19996. So that what would be excess for one might not be excess for another?—Yes.

19997. Bearing all those points in view, I presume you have known many examples of moderate consumers—that is, moderate for them who have maintained perfect health and perfect moral and mental integrity in spite of their taking opium in moderate quantities?—There is a very singular thing in regard to their physical health. There were many whose physical health I was not able to see had been deteriorated by taking it, but those people, so far as they were mentally and morally concerned, who I was able to tell by their appearance did take it, I considered to be very mentally deteriorated.

19998. I am speaking of those who took opium in moderation and whom you could not tell by their appearance?—The deterioration would be in appearance or symptom. If there was no symptom. I could not tell.

19999. I presume many took it whom you could not tell by their appearance?—I generally knew them from the manifestations of it.

20000. What manifestations?—Drowsiness and changeableness.

20001. That would be excess: would it not?—The distinction is difficult to establish.

20002. Is it your opinion that the opium habit shortens life?— I have known men eat opium for a series of years, but I never knew an opium-eater, whom I knew to be an opium-eater, that I could not tell from his appearance, and who had not very considerably deteriorated in his physical nature.

20003. I suppose you have known people of 70, 80 and 90 who have taken it?—70 years is an old age for any one in my part of the country. A man who has reached the age of 40 is a man who is very decidely downing hill in Rajputana. He is equal to a man of 55 years of age at home.

20004. (*Mr. Wilson.*) You have referred two or three times to the fact that the people amongst whom you lived in Rajputana were in the habit of taking both opium and alcohol. Do I understand that was to any considerable extent?—Among the Rajputs, yes.

20005. They take both?—Yes, also the farmers of Merwara. Mairwara is a part of Rajputana. These farmers take both to excess.

20006. Did the same individuals take both?—Yes.

20007. Sir William Roberts asked you a question about your own practice, and you said you had not prescribed opium for certain cases, and then he put it to you that your opinion was based purely on theoretical grounds. Will you explain what you mean by theoretical grounds?—The standard authorities that I consulted on the subject laid it down in their practice, more specially Dr. Moorhead, that it was not to be given for this and that case, and therefore basing my practice on the principles laid down by more experienced men than myself I have not given it.

20008. You based your abstinence from prescribing it on the experience of others, not on more theories?—Certainly, if I had thought opium was good for them I would have given that or anything else—my object was to cure my patient by any means.

20009. I understood you to say that had there been any strong feeling in this country against the work in which this Commission is engaged, there would have been popular demonstration?—Certainly.

20010. Might it not also be said that the absence of popular demonstration in favour of the work of this Commission is evidence that the people either do not know or do not care about it?—If there had been a feeling of opposition in the minds of the people against this Commission, or the object of the Commission, it would most certainly have manifested itself.

20011. There have been no popular demonstrations—what inference do you draw from that?—My inference is that if the people of this country had been against prohibition, they would have got up demonstrations against it.

20012. You have taken a great deal of trouble in preparing a kind of abstract or compendium of medical authorities in connection with opium?—Yes.

20013. You will have no objection to hand that abstract in to the Commission?—I shall be very glad to hand it in.

20014. (*Chairman.*) We will consider how it shall be dealt with.

20015. (*Sir James Lyall.*) Did you say you never used opium in connection with malarious diseases?—I have used opium in connection with diarrhœa, but whether the diarrhœa was malarial or otherwise, I was not in a position to state. There is such a thing as diarrhœa from many causes besides malaria, but if the diarrhœa was the result of malaria, I have used opium for that purpose.

20016. You have not used it otherwise than for that particular disease?—Not for malaria.

20017. Do you know Dr. Pringle who is a great supporter of the Anti-Opium cause?—Yes.

20018. He has sent me a report of a speech, and I have no doubt to the other members of the Commission as well—that he made lately in England. I observe that he says he always used opium in malaria in conjunction with ipecacuanha, and that it was the most sovereign medicine to use in cases of malarious fever?—I believe he did say that.

20019. You have not done so?—No, I had a case of malaria in Ajmere where a man had fever, and when he came over to my place in Behawari I knew distinctly that diarrhœa was vicarious to the fever, and I treated him with quinine, not with opium.

20020. Perhaps you have some prejudice against it?—Not the slightest; if opium would have cured my patient, I would have given it to him or anything else—Holloway's Pills, or anything else that would cure him. But I consider that the prescribing of opium by a careful physician is quite another thing from the wholesale way it is used by habitual opium-eaters.

20021. (*Chairman.*) As you are aware, the circumstances which have led to the appointment of this Commission were what I may call, originally Parliamentary circumstances. The representatives of the Anti-Opium Association were asking the Imperial Parliament to bring pressure to bear upon the Government of India with a view to the prohibition of the use of opium, excepting for medical purposes—that was so, was it not?—Yes.

20022. You are aware that many witnesses of great weight and authority who have appeared before us said that the exercise of such an authority and the issue of such a prohibition would involve what was in their judgment a certain hazard of giving offence to the popular opinion of this country?—Yes.

20023. You have vindicated the position which was taken up by the Anti-Opium Association in this matter by an appeal to the action which the Government has taken in abolishing a long list of the manners and customs of India by the exercise of its authority, is that so?—It is so.

20024. Do you think that the grounds on which you are now appealing to the Imperial Parliament for the exercise of its authority in the matter of opium are as obvious and as conclusive, and that they appeal as strongly to the general sense and feelings of mercy and pity which are so deeply moved when we read that long list of the manners and customs which have been abolished which you have placed in our hands. The list included the murder of parents, the murder of children, human sacrifice, suicide, voluntary torment by hook-swinging, by thigh-piercing, by tongue-extraction, falling on knives, involuntary torment, barbarous executions, mutilation of criminals, extraction of evidence by torture, bloody ordeals, cutting off the noses of women, slavery, extortions, and the like. Do you think that the Anti-Opium Association can appeal to the feeling of humanity and to the sympathy for misery, which I hope widely prevails, with the same force with regard to opium as in the case of these things you have mentioned?—I have not put it in that way.

20025. Having regard also to the fact which you must recognize that we have had before us a very wide conflict of opinion from men who are recognized as having a high ability, whether they have appeared on one side or on the other, and men of spotless character—a difference of opinion which would not arise from the contemplation of this list of miseries which you have placed on our hands—how do you think the matter stands when that appeal is made to the Imperial Parliament in regard to opium as compared with these other practices?—The evils of opium are sufficient of themselves to warrant prohibition; whether it would be more or less so in the popular estimation of other people I cannot say.

20026. You only take the thing *per se*, you would not make a comparison?—Yes, that is my view.

20027. The witnesses who have appeared before us to recommend the policy which you have recommended with

regard to opium have all said that of the two things they either desire the prohibition or restriction of alcohol equally with the restriction of the use of opium, or that they think it is more needful to put a restr...

Commission, and is so extensive and compl...

... led me to conclude that the one vice leads to the other.

If it is true that drunkenness has greatly increased during the last few years in India—as some say it has—it is just possible that there may be a closer connection between them than has hitherto been recognised

20028 What you would not say ...

... would deal with a case of cholera and a case of pneumonia.

20029 On the question of alcohol you desire to be silent?—Yes, entirely silent, because it is not before the Commission

20030 We are bound ...

20031. You are recommending a policy?—If there was a Commission in connection with alcohol I should be glad to give my contribution to it, small and unimportant as it might be

20032 I have no doubt what its character would be, and I ...

much more freely than some people who do not use the same views morally in connection with it.

20033 We are sent here as a Commission with a view to enable us to advise Parl...

20034 You would ...

... up for examination in Parliament

20036 (*Sir James Lyall*) ...

... witches, the torturing of witnesses, the hanging men for stealing a sheep or a deer, ordeals by fire and water, and so again such reforms as freedom of preaching ...

through their Parliamentary representatives They were all right and necessary reforms, but I do not see any comparison between the two cases.

20037 My point is that ...

... say because I do not know

The witness withdrew.

Babu BANI KANTA DATTA called in and examined

20038 (*Mr. Wilson*) You are a Professor at St John's College, Agra?—Yes.

20039 Professor of what?—Mathematics, Logic, and Science

20040 What is St John's College?—A missionary college attached to the Church of England

20041 Have you been Secretary of the Students' Total Abstinence Band at Agra for four years?—Yes

20042 F...
tion?—As ...
question ...
Opium Soc...
question

20043 Is it the lower class Hindus who sometimes take country spirit or *ganja*?—Yes

20044 Brahmins frequently take *bhang*?—Yes

20045. Is it your opinion that it is the intervening classes who consume opium, and that the number is not very great?—Among the Hindus the number is not very great

20046. Is it your opinion that when opium is taken ... does no perceptible injury, though in the long ...

... sufficient quantity of sustaining food, as milk, ghi, etc. It is found that an opium-eater is capable of doing more work than an abstainer, so long as he is under the influence of the stimulant ...

weaker ...
mere ske...

... rhœa. One of my very near relations was attacked with dysentery the year before last. The allopathic physicians as well as the Vaids under whose treatment he was alternately placed, were of opinion that as he was a habitual ...

... is not supplied with his usual dose of opium.

20048. I think you have no personal or special knowledge in relation to the cultivation in Behar?—No, I have not

20049. What have you to say with regard to prohibition?—In my opinion, it is desirable to prohibit the sale of opium, excepting for medical purposes. And the loss of revenue should be met with, not by taxing an already over-
94. burdened people, but by retrenchments in Home and Military charges, by discontinuing the service compensation allowances to Europeans, by reducing the number of officers in the Public Works Department, and by development of Indian resources. We shall be very thankful if the British Treasury will help us a little in this matter.

20050. You think it is desirable to prohibit the sale of opium excepting for medical purposes?—Yes.

20051. Do you think that if it were done it would meet with popular approval in this part of the country, or do you think, on the other hand, it would lead to political discontent and trouble?—My opinion is that those persons who are newly initiated in the habit will resent it, but those who are habitual consumers and the rest of the public would be very glad if prohibition were adopted.

20052. (*Mr. Mowbray.*) How long have you been a Professor at Agra?—About five years.

20053. Are you a native of Agra?—No, I was educated at Allahabad. I was born at Cawnpore.

20054. What is your age?—About 28 years.

20055. How many students are there at St. John's College, Agra?—About 600 students.

20056. I understand it is in connection with the Church of England?—Yes.

20057. Are there many Christians among the students? —*Yes, I think there are about 150* or more native Christians.

20058. Are you a Christian yourself—No.

20059. You have expressed a confident opinion about the general opinion of this part of India. What is that based upon beyond your intercourse with the Students' Total Abstinence Band?—I mix with the public also. I do not *base my experience on my* connection with the Abstinence Society; I move among the public, and I gather my opinion from them, and besides that I have watched some of the opium shops here.

20060. I wanted to know whether you had any opportunity of judging of the feeling of the people of Agra more than any one else who has been here for some years?—I am acquainted with all the respectable people of Agra.

20061. We are told that the consumption of opium is greatest among those who are not respectable people?—That is so.

20062. Therefore a *person who* mixed with those classes who consumed *opium might be in* a better position to judge of the question than another person?—I have mixed with people who *take opium, and it is* their opinion also that opium should be prohibited.

20063. Have they taken any means for showing their desire that it should be prohibited?—No, they have not taken any means for that purpose.

20064. (*Mr. Fanshawe.*) I understand that *your experience* has been in the towns, and that you have no experience in districts?—No. I have had experience in several towns, Cawnpore, Lucknow and Allahabad, but not in the districts.

20065. You have referred to an *Afimchi*; that would mean an opium-eater in excess, would it not?—No, it really *means an opium-eater. It is taken generally in the sense of* an opium-eater in excess, but it means an opium-eater.

20066. It generally means an opium-eater in excess?—Yes.

20067. (*Sir James Lyall.*) I gathered from one of your remarks that you think the well-to-do *people used to frequent* the opium-dens?—No, they used to form their own dens.

20068. Supposing it was not possible to meet the loss of revenue by a reduction in Home and Military charges and cutting down expenses in that way, extra taxation would be necessary; would it not?—Of course if Government wants to stop the opium, it would be necessary.

20069. Have you taken that into account in answering, as *you have done, rather boldly, for the state of public opinion* on the question?—The public would resent it in that case.

20070. (*Maharaja of Darbhanga.*) You said the prohibition of opium would be welcomed by opium-eaters; how do you form that opinion?—From the opinion of the habitual opium-eaters and from some of the well-to-do people.

20071. If they do not like the habit of taking opium, why do they not leave it off?—They say they cannot; that is their answer. I wanted to speak about one more point. You asked Dr. Valentine about the state of public opinion here, and you said, why is there no public demonstration either in favour of it or against it; the reason is simple, the people would welcome it very well, but the only uncertainty is about the revenue, and therefore they do not organise any meetings, that is the general reason.

20072. (*Mr. Fanshawe.*) You are speaking now of Agra itself?—Not only Agra, but of all the cities here.

20073. You are speaking of city populations?—Yes.

The witness withdrew.

Babu NILMANI DHAR, B.A., B.L., called in and examined.

20074. (*Mr. Wilson*). You are a Bachelor of Arts, and a Bachelor of Laws of Calcutta University, and a Vakil of Calcutta High Court, and Professor of Law at Agra College?—Yes.

20075. You are a Bengali, and your experience is amongst *Bengalis*?—Yes.

20076. Do I understand that most of what *you* wish to say is the result of your own observation, or is it the result of information *and conversation* with other people?—Most of it is from my own observation.

20077. Is it your opinion that people are rather ashamed *of taking opium* so that it is difficult to know the extent to *which it prevails*?—Yes.

20078. Have you known cases yourself of the great difficulty of abstaining from the opium habit when once it has been contracted?—Yes.

20079. Is there a tendency to increase the dose from time to time?—Yes.

20080. Can you tell me very briefly what you think of *the results of taking opium*?—Do you think it is physically injurious?—Yes, it is physically injurious.

20081. Do you mean in small doses constantly taken, or are you *referring* to cases in which large quantities are consumed?—In large quantities the effect is sooner observed, but in small quantities the effect is observed after a long time.

20082. Is it the case that the effects are less observable in well-to-do people who can take plenty of good food, and that they are more disastrous in the case of the poor [illegible] limited?—Yes.

20083. In reference to the effects on the mental constitution, do you *think* it *also* injurious?—Yes, it brings on sleepiness, and people cannot pay proper attention to their work. I *know some fellow* pleaders who used to take opium, and they would go to sleep while going through the papers of a case and while the other side was arguing.

20084. You knew a good Sanskrit scholar who was a failure in life through taking opium?—*Yes. He was once* editor of a paper, and a schoolmaster, but he failed in every thing owing to his habit of taking opium.

20085. Is it your opinion that morally considered opium-smoking is bad?—Yes, poor people who cannot pay *for their* opium turn petty thieves.

20086. Is that the case also *as regards eating*, or *do you* confine that to smoking?—I would confine that to smoking.

20087. What have you to say with regard to opium in malarious districts?—I was for twelve years in a malarious district—Midnapur. Midnapur was not malarious when I went there first, but on account of the irrigation works, the canals and the embankment put across the river the country afterwards became damp and *malarious. It* was malaria that compelled me to leave Bengal and seek employment in the North-West Provinces. I suffered two years from malaria, and some of the members of my family suffered from it. *But no doctor ever prescribed* opium or any preparation of it for malaria. Malaria deranges the liver and enlarges the spleen. Opium cannot improve the function of the liver. I am no *doctor* but I speak as a patient. *Opium produces constipation* and makes the liver more dull. Evacuants are necessary to improve the function of the liver. My own liver got deranged from

more torpid than before. I have seen and used many

20088 What do you say in reference to opium giving additional power for work?—Those who are addicted to opium cannot work without it. They *feel very dull* and stupid and they must have a stimulant before they can work. But opium cannot make those who do not take it more active Its effect will be just the opposite because it brings on drowsiness and sleepiness

secretly.

20090 Have you anything to say as to how the loss of revenue might be made up?—A reduction of civil and military charges and a larger employment of native agency will enable Government to bear the loss of the opium revenue.

opium-eaters is not great, amounting to about 5 per cent of the population, and even if they grumble, I do not fear any political danger from their grumbling

20093. (*Mr Mowbray.*) What is your age?—50.

20094. You have only had experience in Bengal with regard to this question?—Yes

20095. Could you tell me anything about the Agra College—how many students are there?—About 25 in the College Department only.

20096. Of what age?—In the College Department from 15 to 25. There is a School Department.

20097. The students in the School Department are of course younger?—Yes

20098 Is the College endowed by Government?—It is aided by Government

20099. Is the Professor of Law paid by Government?—The Government gives some aid. It was originally a Government institution altogether, but the Government has withdrawn its connection from several high educational establishments, and it only aids our College now.

20100 You have referred in this paper before me to the reduction of civil and military charges. I do not know whether there is any possibility of reducing the Professorships of Law at the Colleges and Universities?—May I ask whether they are included in the civil charges?—I am not in a position to answer that question.

20101 I notice that you say you have seen the effect of opium-eating and smoking amongst your neighbours, relatives and fellow pleaders. I hope for your sake the moral effects of opium which you have given us are not derived from your personal experience of your neighbours, relatives and fellow-pleaders?—With regard to pleaders, I would say that the injurious effect on them is mental and physical.

20102 You said that you had seen the effect of opium-eating and smoking among your neighbours, relatives and fellow-pleaders?—Yes.

20103. You also said that opium-smokers are known to be petty thieves: do you get that information from your experience of your neighbours, relatives and fellow-pleaders?—I have explained that the poor people who could not obtain opium for smoking would steal rather than go without smoking.

20104 Then in fact what you have told us with regard to opium-smoking is general hearsay, and not your own personal experience?—That may be

20105 (*Mr. Haridas Veharidas*) You said your experience was among the Bengalis, so that you have mixed with the poor people as well?—Yes

20106 (*Mr. Fanshawe*) When you speak of the public at large as being willing to accept prohibition, are you referring to the public of the Lower Provinces?—I said the most respectable and intelligent portions.

20107. Are you referring to those portions of the public in the Lower Provinces of Bengal?—Yes.

20108 You said that only 5 per cent of the

20109 Do you wish us to understand that there is no moderate consumption in Bengal?—There is a moderate consumption, but the tendency is to increase the dose.

20110 Is it within your knowledge that opium is used among villagers and others as a domestic remedy against colds and pains, and so on?—Opium-eaters will prescribe it for any disease.

20111. I mean a domestic use among the people generally, whether in the district of Midnapur or in Bengal?—Those who do not use it, do not prescribe it

20112 You think opium is not used as a domestic remedy?—I have seen it used for external application, for pains, etc.

20113. Among the people?—Yes

20114 (*Sir James Lyall*) We have been told by a certain number of witnesses that there is a belief in the country that opium taken in moderate doses after 40 years of age tends to prolong life, is that so?—It is a belief. In many cases it is an excuse for taking opium, but in some cases there might be such a belief

20115. That is opposed to your view? You believe that even in moderate doses it has a deleterious effect after a time?—That is my opinion

20116 You say the most intelligent and educated portion of the community will accept prohibition thankfully?—That is my opinion

20118. If prohibition involves further taxation, they would not like it?—They would not. For myself I am very strong against it, and I would be glad to offer my mite, but the people generally would not do it

20119 When you speak of the most respectable and intelligent portion of the community, those people are chiefly found in the towns, are they not?—In towns as well as in the mofussil I speak of respect[illegible] in the mofussil whom I know.

English educated.

20122 The country people who are not English educated, the masses of the country people who follow their old customs and ideas, they have not yet accepted the English educated people as their leaders, have they?—In many cases they have

20123. Some of them?—It is always the case, the uneducated are led by the educated.

20124. (*Chairman*) Are you in favour of a policy of restriction upon the sale of stimulants generally?—Yes.

The witness withdrew.

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ZABARDAST KHAN called in and examined.

20125. (*Mr. Wilson.*) Were you for more than 25 years in the police of Fatehgarh ?—Yes, and at Cawnpore. 394.

20126. You are now a police pensioner ?—I am.

20127. Have you been practising medicine in this city ?—In both Fattehgarh and Cawnpore, not here in Agra.

20128. You have not had a regular medical education ?—No.

20129. What system of medicine do you practise ?—Both the homœopathic and allopathic systems.

20130. While you were in the police did you find that opium was a common mode of committing suicide ?—Yes, several times.

20131. Is it your opinion that opium is very powerful as a medicine ?—Most certainly, as an astringent in diarrhœa and in rheumatism and so forth.

20132. But when people take it otherwise than as a medicine, do you find there is a tendency with them to go on increasing the dose ?—Certainly, they cannot go on without it.

20133. What is your opinion of the habit of taking small doses of opium daily by persons who are not ill but in good health ?—It is not good for them when they are in good health.

20134. Are persons who take opium otherwise than for illness or disease looked upon as discreditable ?—Certainly, they are. If two men came to me for employment as servants, and one is an opium-eater, I would take the one who did not take opium.

20135. Are you speaking of persons who take small quantities or of persons who take excess ?—Those who take small quantities always increase the dose and they go to excess.

20136. Are you in favour of some measure of prohibition except for medical purposes ?—Yes, I am.

20137. If something of that kind is done, do you think there would be discontent and dissatisfaction amongst the people ?—Most certainly, the opium-eaters and the smokers will grumble, but it will not affect the Government at all.

20138. What will the general body of the people say ?—The respectable people will be glad that this evil has been prohibited.

20139. (*Mr. Haridas Veharidas.*) You were an officer in the police ?—Yes.

20140. Had you to appoint constables ?—No, I was a writer.

20141. When you speak of excess, do you mean that every one goes to a point when injury is caused to his health and character ? You say the moderate eater always goes to excess ?—He cannot help it, because the moderate dose which he takes does not satisfy him after a time.

20142. Do you mean he always goes to a point when injury is caused to his health and character ?—He does not care for his health, but thinks it is far better for him.

20143. We have been told this morning that 90 per cent. of the Rajputs take opium, so that 90 per cent. of them have their character or health ruined by the habit ?—I have nothing to do with the Rajputs.

20144. From your own experience you say moderate consumers go to excess ?—Certainly.

20145. (*Sir James Lyall.*) Of what place are you a native? —Farukhabad.

20146. When did you leave the police ?—I retired on pension in 1884.

20147. You said that you practised both according to the homœopathic and allopathic systems ?—Yes.

20148. Do you practise according to the Yunani system as well ?—Sometimes.

20149. You have learnt it from books I suppose ?—Yes, and by attending at the dispensaries and consulting the medical officers.

20150. You say opium ought not to be allowed to be used without a medical prescription ?—Yes.

20151. Ought the power of giving a prescription to be confined to official doctors, or ought all practitioners to be allowed to give prescriptions ?—Those who are not well up in their knowledge might make a mistake in prescribing opium for any disease, but I would not.

20152. You would ask for the privilege yourself, I suppose ?—Yes.

20153. Would you restrict it in the case of Vaids and Hakims in the villages ?—If I had the power to restrict I would certainly do.

20154. Would you let them prescribe opium ?—I have no power to stop them. They can do whatever they like. I have no control over them.

20155. There are a great many of them all over the country ?—Yes, there are.

20156. Anybody can set up as Hakims and Vaids in the same way as you have done ?—Yes, but they should be allowed by Government.

20157. But any Vaid or Hakim can do so ?—Yes.

20158. You would have an enormous number of persons who were allowed to prescribe opium all over the country ?—I have heard that they prescribe, but it might be injurious to health.

20159. But whereas there is now only one opium shop for about 43,000 people in the North-West Provinces, if you gave every Hakim and Vaid and doctor the right to prescribe and dispense opium, you would have very many more places where opium could be obtained ?—Besides the Government shop in the North-Western Provinces there would be more places for sale of opium if the Hakims, Vaids, and doctors are freely allowed to prescribe.

20160. (*Mr. Wilson.*) Can the Hakims and Vaids give their patients opium now ?—The Hakims and Vaids, as I said, are already prescribing.

20161. (*Chairman.*) Are you in favour of a rule of prohibition applying equally to alcohol and opium ?—I would prohibit both opium and alcohol, except when prescribed by the medical men for medicine.

20162. Which do you think is the greater evil in India ? —They are both used in India, but I believe opium is not used in England.

20163. Which of the two is the greater evil ?—Opium.